LINGUISTIC SURVEY OF INDIA.

VOL. VII.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

SPECIMENS OF THE MARĀTHĪ LANGUAGE.

Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A —For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *na*	च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ta*	ठ *tha*	ड *da*	ढ *dha*	ण *na*	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*	र *ra*	ड़ *ṛha*	ळ *la*	ढ़ *ḷha*		

Visarga (:) is represented by *ḥ*, thus क्रमशः *kramaśaḥ* Anuswāra ( ) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś* In Bengalı and some othei languages it is pronounced *ng*, and is then written *ng*, thus वंश *baṅgśa* Anunāsıka or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मैं *maĩ*

B —For the Arabic alphabet, as adapted to Hindōstānī—

ا	*a*, etc	ج	*j*	د	*d*	ر	*ı*	س	*s*	ع	'
ب	*b*	چ	*ch*	ڈ	*ḍ*	ڑ	*ıʼ*	ش	*sh*	غ	*gh*
پ	*p*	ح	*h*	ذ	*z*	ز	*z*	ص	*s*	ف	*f*
ت	*t*	خ	*kh*			ژ	*zh*	ض	*z*	ق	*q*
ٹ	*ṭ*							ط	*t*	ک	*k*
ث	*s*							ظ	*z*	گ	*g*

ل	*l*
م	*m*
ن	*n*
ں	when representing anunāsika in Dēva nāgarī, by ~ over nasalized vowel
و	*w* or *v*
ه	*h*
ی	*y*, etc

Tanwīn is represented by *n*, thus فوراً *fauıan* Alif-ı maqsūra is represented by *ā*,—thus, دعویٰ *daʻwā*

In the Arabic character, a final silent *h* is not transliterated,—thus بنده *banda* When pronounced, it is written,—thus, گناه *gunāh*

Vowels when not pronounced at the end of a word, are not written in transliteration Thus, بن *ban*, not *bana* When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line Thus (Hindī) देखता *dēkhᵒtā*, pronounced *dēkhtā*, (Kāśmīrī) ट्य *tᵉᵘh*, कर् *karᵘ*, pronounced *kor*, (Bihārī) देखथि *dēkhathⁱ*

C —Special letters peculiar to special languages will be dealt with under the head of the languages concerned   In the meantime the following more important instances may be noted —

(a) The *ts* sound found in Marāṭhī (च), Pushtō (ﭙ), Kāśmīrī (ؚ, च), Tibetan (ᚗ), and elsewhere, is represented by *ts*   So, the aspirate of that sound is represented by *tsh*

(b) The *dz* sound found in Marāṭhī (ज), Pushtō (ﺝ), and Tibetan (ᚗ) is represented by *dz*, and its aspirate by *dzh*

(c) Kāśmīrī ؟ (ञ) is represented by *ñ*

(d) Sindhī ﺝ, Western Panjābī (and elsewhere on the N.-W Frontier) ﯓ, and Pushtō ﻦ or ﻦ are represented by *n*

(e) The following are letters peculiar to Pushtō —

ﺕ *ṭ* , ﺝ *ts* or *dz*, according to pronunciation; ﺩ *d*, ﺭ *r* , ﮊ *zh* or *g*, according to pronunciation , ﺵ *sh* or *kh*, according to pronunciation , ﻦ or ﻦ *n*

(f) The following are letters peculiar to Sindhī —

ﺏ *bb* , ﺏ *bh* , ﺕ *th* , ﺕ *ṭ* , ﺙ *ṭh* , ﭖ *ph* , ﺝ *jj*; ﺡ *jh* , ﺝ *chh*;

ﺝ *ñ*, ﺫ *dh*, ﺩ *d*, ﺩ *dd*, ﺫ *ḍh*, ﻚ *k*, ﻚ *kh*, ﮒ *gg*, ﻍ *gh*;

ﻥ *ṇ* , ﻥ *n*

D —Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following —

ā, represents the sound of the *a* in *all*

a,	„	„	„	*a* in *hat*.
ĕ,	„	„	„	*e* in *met*
ŏ,	„	„	„	*o* in *hot*
e,	„	„	„	*é* in the French *était*
o,	„	„	„	*o* in the first *o* in *promote*
ö,	„	„	„	*ö* in the German *schön*.
ü,	„	„	„	*ü* in the „ *mühe*
th,	„	„	„	*th* in *think*
dh,	„	„	„	*th* in *this*

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe   Thus *k'*, *t'*, *p'*, and so on

E —When it is necessary to mark an accented syllable, the acute accent is used   Thus in (Khōwār) *ásistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I AM indebted to Dr Sten Konow of Christiania, Norway, for the preparation of this volume As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it

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GEORGE A. GRIERSON

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THE SOUTHERN GROUP

MARĀṬHĪ

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of
dialects, and not of languages. It includes only one language,
viz., Marāṭhī

The Southern Group

Marāṭhī with its sub-dialects occupies parts of three provinces, *viz.*, the Bombay
Presidency, Berar, and the Central Provinces, with numerous
settlers in Central India and the Madras Presidency. It is the
principal language of the north-western part of His Highness the Nizam's dominions and of
Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square
miles.

Area in which spoken

On the west, Marāṭhī is bounded by the Arabian Sea, from Daman in the north to
Karwar in the south. The northern frontier follows the
Daman Ganga towards the east and crosses Nasik, leaving
the northern part of the district to Khāndēśī. It thence runs along the southern and
eastern frontier of Khandesh, through the southern part of Nimar, Betul, Chhindwara, and
Seoni, where the Satpura range forms the northern boundary. The frontier line thence
turns to the south-east, including the southern part of Balaghat and almost the whole of
Bhandara with important settlements in Raipur. The Halbī dialect occupies the central
and eastern part of the Bastar State, still farther to the east.

Political Boundaries.

From the south-eastern corner of Bhandara the line runs south-westwards, including
Nagpur and the north-western corner of Chanda, where it turns towards the west through
the district of Wun, leaving a narrow strip in the south to Telugu. It then continues
towards the south, including the district of Basim and into the dominions of His High-
ness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier
then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the
Ghats, and thence to the sea at Karwar.

Marāṭhī has to its north, in order from west to east, Gujarati, Khāndēśī, Rāja-
sthānī, Western Hindī, and Eastern Hindī. To the east we
find Eastern Hindī, Gōndī, and Telugu. Halbī, which is
separated from Marāṭhī by Chhattisgarhi and Dravidian languages, merges into Oriya in
the east through the Bhatri dialect. In the south we find, proceeding from the east,
Gōndī, Telugu, and Kanarese.

Linguistic Boundaries

The dialectic differences within the Marāṭhī area are comparatively small, and there
is only one real dialect, *viz.*, Konkani. There are, of course,
everywhere local varieties, and these are usually honoured by
a separate name. On the whole, however, Marāṭhī is a remarkably uniform language.

Dialects

Three slightly different forms may conveniently be distinguished, the Marāṭhī of the
Dekhan, the Marāṭhī of Berar and the Central Provinces, and the Marāṭhī of the Central
and Northern Konkan. The last two forms of the language have some characteristics in
common, and these are also shared by the rustic dialects of the Dekhan, such as the form
of speech current among the Kun'bis of Poona.

In the southern part of the district of Ratnagiri the Konkan form of Marāṭhī
gradually merges into Konkani, through several minor dialects.

B

Several broken dialects are spoken in various parts of the Marāthī territory, and will be dealt with in connection with the various forms of that language   In the northern part of the coast strip belonging to Marāthī we find some smaller dialects, such as Kāthodī, Vārlī, Vād'val, Phud'gī, and Sāmvēdī, which in several points agree with Gujarātī-Bhīl   The Khāndēśī dialect of Khandesh, which has hitherto been classed with Marāthī, has in this Survey been transferred to Gujarātī   It contains a large admixture of Marāthī, but the inner form of the language differs, and its base is a Prākrit dialect more closely related to Śaurasēnī than to Mahārāshtrī which latter Prākrit is derived from the same base as modern Marāthī

Further towards the east we find some broken dialects, such as Katiyā, Halbī, Bhunjiā, Naharī, and Kamārī, which have been so largely influenced by Marāthī that it has been found convenient to deal with them in this connection, though they are no true Marāthī dialects

Marāthī, including its dialects, is the home tongue of several districts which are not

Number of speakers
included in the present Survey, such as the Portuguese terri-tories and part of His Highness the Nizam's dominions   The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey

Speakers of Marāthī in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marāthī as their home language   The details will be found under the different forms of Marāthī , the total number of speakers of the various forms of the language within the Marāthī territory is as follows —

Marāthī of the Dekhan	6,193,083
Marāthī of Berar and the Central Provinces (including the Nizam's dominions)	7,677,132
Marāthī of the Konkan	2,350,817
Kōṅkaṇī (including Portuguese territories and Madras Presidency)	1,559,029
TOTAL	17,780,361

These figures include the speakers of broken dialects in the Konkan and the Central Provinces   The figures for the Nizam's dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891

Marāthī and its dialects is also, to some extent, spoken outside the territory where it is a vernacular   At the Census of 1891 Marāthī and Kōṅkaṇī were separately returned.   The figures for those districts where Marāthī and Kōṅkaṇī were spoken as foreign tongues were as follows —

Marāthī spoken abroad in	Number of speakers
Ajmere-Merwara	1,604
Andamans	913
Assam	85
Bengal and Feudatories	909
Burmah	565
Coorg	2,621
Madras	123,530
sore	65,356
njab and Feudatories	551
attah	1,340
jputana and Central India	11,072
id	9,265
ited Provinces and Feudatories	7,414
TOTAL	225,225

Kōnkanī has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891 —

Where spoken.	Number of speakers
Mysore	4,166
Rajputana	47
Chanda	20
Coorg	2,129
TOTAL	6,362

By adding together all these figures we arrive at the following total for Marāthī and its dialects —

Marāthī spoken at home—		
Dekhan		6,193,083
Berar and Central Provinces		7,677,432
Konkan		2,350,817
		16,221,332
Marāthī spoken abroad		225,225
TOTAL MARĀTHĪ		16,446,557
Kōṅkaṇī spoken at home	1,559,029	
Kōṅkaṇī spoken abroad	6,362	
TOTAL KŌṄKAṆĪ		1,565,391
GRAND TOTAL		18,011,948

The Prākrit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys, Śaurasēnī in the west and Māgadhī in the east. Between both was situated a third dialect, called Ardhamāgadhī, which must approximately have covered the territory within which the modern dialects of Eastern Hindī are spoken. These dialects were recognised as the most important forms of speech in Āryāvarta, i.e., the country to the north of the Vindhya range and the River Narmada. To the south of Āryāvarta was the great country called Mahārāshṭra extending southwards to the Kistna, and sometimes also including the country of the Kuntalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Mahārāshṭra was considered to be the base of the most important literary Prākrit, the so-called Māhārāshṭrī. The South-Indian author Daṇḍin (sixth century A.D.) expressly states that the principal Prākrit was derived from the dialect spoken in Mahārāshṭra.* And the oldest work in Māhārāshṭrī of which we have any knowledge was compiled at Pratishṭhāna, the capital of King Hāla on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Māhārāshṭrī from the vernacular of Mahārāshṭra, or, in the terminology of the Prākrit grammarians, the Māhārāshṭra Apabhramśa, from which latter form of speech the modern Marāthī is derived.

Origin of Marāthī

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* See Kāvyādarśa i 35, *Mahārāṣṭrāśrayāṁ bhāṣhāṁ prakṛishṭaṁ Prākṛitaṁ viduh*

The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it

The arguments generally adduced against the derivation of Marāthī and Māhārāshtrī from the same base are of two kinds   In the first place it is argued that Māhārāshtrī and Śauraseni are simply two varieties of the same dialect, in the second place it is pointed out that Marāthī in several respects agrees with eastern vernaculars which must apparently be derived from a Māgadha dialect and not from the old language of the Śaurasena country   It will be seen that both arguments are in reality one and the same, and that if it could be shown that Māhārāshtrī was a quite distinct dialect which differed from Śauraseni and approached the eastern Prākrits, the analogy which certainly exists between Marāthī and eastern vernaculars could no more be adduced against deriving Marāthī and Māhārāshtrī from the same base

It will, therefore, be necessary to put the supposition of the identity of Māhārāshtrī and Śauraseni to the test

Our knowledge of the Prākrits is to a great extent based on the Prākrit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prākrits, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies   The literary Prākrits in this way came to differ from the spoken vernaculars   They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India the more we see that the differences stated to exist between the various Prākrit dialects in most cases correspond to actual differences in the spoken vernaculars

On the other hand, the description given of the various Prākrits by the grammarians is not complete, and must be supplemented from the Prākrit literature   This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Māhārāshtrī and Ardhamāgadhī   Śauraseni is less known, though we are able to understand the principal features of that dialect   With regard to Māgadhī we are almost entirely confined to the rules given by the grammarians

Professor Pischel has, in his masterly Prākrit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prākrits

Classification of the Prākrits   Three different classifications seem to be possible, according to the features which we choose as our starting points

In some features Śauraseni agrees with Māgadhī as against Māhārāshtrī and Ardhamāgadhī   The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle

Northern and Southern Group

According to the Prākrit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākrits and a faintly sounded *y*, or, in the case of *p* or *b*, a *v*, is substituted for it   This *y* is not, however, written in other than Jaina manuscripts   It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars   The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars Compare Marāthī *kumbhār*, Sanskrit *kumbha-(k)āra*, a potter, Marāthī *talẽ*, Sanskrit

ta-dā(g)a, a tank , Marāthī *sūy*, Sanskrit *sū(ch)ī*, a needle , Marāthī *nēṇ°ṇō̃*, Sanskrit *na-(j)ānāmi*, I don't know , Marāthī *bī̃*, Sanskrit *bī(j)a*, a seed , Marāthī *śam(bhar)*, Sanskrit *śa(t)a*, hundred , Marāthī *pāy*, Sanskrit *pā(d)a*, a foot, and so on

The Prākrit grammarians make one important exception from the rule A *t* between vowels becomes *d* in Śaurasēnī and Māgadhī, but is dropped in other dialects Thus, Sanskrit *gata*, Śaurasēnī and Māgadhī *gada*, Māhārāshtrī and Ardhamāgadhī *gaa, gaya*, gone A *t* between vowels is very common, and, especially, it occurs in numerous verbal forms The result is that its different treatment gives a very marked character to the two groups There cannot, however, be any doubt that this difference is one of time and not of dialect The *d* is the intermediary stage between *t* and the dropping of the sound, and there can be no doubt that a *d* was really often pronounced in the vernaculars on which Māhārāshtrī and Ardhamāgadhī were based For not only does the oldest Prākrit grammarian Vararuchi (ii, 7) allow the change of *t* to *d* in Māhārāshtrī in certain words, but the manuscripts freely write *d* in Māhārāshtrī, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars This point cannot, therefore, be made the basis of a classification

The passive is formed by adding the suffix *ia* in Śaurasēnī and Māgadhī, but *ijja* in the other dialects Thus, Sanskrit *kriyatē*, Śaurasēnī and Māgadhī *kariadi*, Māhārāshtrī and Ardhamāgadhī *karijjaī*, it is done This distinction between the two groups has been inferred from the practice of the best manuscripts There are, however, numerous exceptions, and forms ending in *ijjadi*, which is a variant of *ijadi*, seem to occur in Māgadhī verses This point cannot therefore be urged

There remains the formation of the conjunctive participle which usually ends in *ia* in Śaurasēnī and Māgadhī and in *ūna* in Māhārāshtrī and often also in Ardhamāgadhī This latter dialect has, however, several other forms Thus, Māhārāshtrī *hasūna*, Śaurasēnī and Māgadhī *hasia*, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The *u*-form has survived in Marāthī, in some Rājasthānī dialects, and in Oṛiyā, while other languages use forms derived from the old participles ending in *ia*

A division of the Prākrits on account of this distinction cannot, however, seriously be maintained, and Śaurasēnī and Māgadhī differ in so many points that it is out of question to bring them into close connection with each other

Dr Hoernle, in his *Comparative Grammar of the Gaudian Languages* divided the Prākrit dialects into a western group, *viz*, Śaurasēnī-Māhā-
Eastern and Western Group rāshtrī, and an eastern, *viz*, Māgadhī These two groups differ in pronunciation and in the formation of the nominative singular of masculine *a*-bases The western group changes every *s*-sound to a dental *s*, the eastern to a palatal *ś*, the western substitutes *j* for every initial *j* and *y*, the eastern prefers *y* , the western possesses both *r* and *l*, the eastern only *l* , the nominative singular of masculine *a*-bases ends in *ō* in the west and in *ē* in the east Ardhamāgadhī agrees with the west in all points excepting the last one, the nominative singular of masculine *a*-bases usually ending in *ē*, but also, in old texts in *ō*

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākrit dialect of which we have any knowledge, the so-called Dhakkī, which must have been

based on the dialect spoken in Dacca, forms the nominative in *ō*, thus, *pulisŏ*, a man. This dialect also differs from Māgadhī in the treatment of *s*-sounds.   It possesses a dental *s*, corresponding to *s* and *sh* in Sanskrit, and a palatal *ś*, corresponding to Sanskrit *ś;* thus, *daśa*, ten, *pulisassa*, Sanskrit *purushasya*, of the man.   Dhakkī also seems to use *j* like the western Prākrits   Thus, *jampidum̐*, Māgadhī *yampidum*, Sanskrit *jalpitum*, to talk.

There thus only remains one of the test points in which the east differs from the west, the use of *l* and *r* respectively   I do not think that this point is of sufficient importance to base a classification on it

The division of the Prākrits into a western and an eastern group is based on the

Final classification of the Prākrits

supposition that Śaurasēnī and Māhārāshtrī are essentially the same dialect   Since this theory was first put forward our knowledge of the Prākrits has advanced very far, and we now know that the two are radically different.   They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character   Śaurasēnī has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāshtrī is full of provincial words; the inflexional system of Śaurasēnī has nothing of the rich variety of forms which characterizes Māhārāshtrī.   If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted   The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the *śishtas*, or educated classes, on the other the ever fluctuating, richly varied language of the masses

In these characteristics Māhārāshtrī agrees with Ardhamāgadhī.   The close connection between those two Prākrits is so apparent that it has always been recognised   Several scholars have even gone so far as to identify them   Nobody would do so at the present day   There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Śaurasēnī

Ardhamāgadhī is the link which connects Māhārāshtrī with Māgadhī   This latter Prākrit is very unsatisfactorily known   It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them   In phonetics they seem to have struck out independent lines of their own   There are, however, sufficient indications to show that they had more points of analogy with Māhārāshtrī and Ardhamāgadhī than would appear at the first glance   I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhī is based on a dialect, or on dialects, which had an inflexional system characterized with the same rich variety of forms as in Māhārāshtrī and Ardhamāgadhī

Māgadhī has preserved traces of the old dative of *a*-themes, which has been throughout replaced by the genitive in Śaurasēnī   Thus, *vināśāa*, Sanskrit *vināśāya*, in order to destroy   Such forms are, however, perhaps only correct in verses   There are two forms of the genitive singular and three forms of the locative singular of *a*-bases, thus, *puttacca* and *puttāha*, Sanskrit *putrasya*, Śaurasēnī only *puttassa*, of the son, *muhē*, Sanskrit *mukhē*, in the mouth, *kūvammi*, Sanskrit *kūpē*, in the well, *kulāhim*, Sanskrit *kulē*, in the family   Śaurasēnī has only forms such as *kulē*

The Ātmanēpada form of verbs, which in Śaurasēnī is confined to the first person singular, is used more freely in Māgadhī, optatives such as *kaïeyyā*, I may do, occur in Māgadhī as well as the Śaurasēnī forms *kaïēam* or *karē*, imperatives such as *pivāhi*, drink, are used in addition to *piva*, Sanskrit *piba*, but not so in Śaurasēnī

A suffix corresponding to the *illa*, which plays a great rôle in Māhārāshtrī and Ardhamāgadhī, but not in Śaurasēnī, must have been common in Māgadhī, as the modern vernaculars clearly show   Compare also Māgadhī *gāmēlua*, Sanskrit *grāmya*, boorish

Such instances might be multiplied if we could draw the Māgadhī of the inscriptions and Pāli into the scope of our inquiry   The preceding indications are, however, sufficient to show that the general character of the Māgadhī dialects was more closely related to that of Māhārāshtrī and Ardhamāgadhī than that of Śaurasēnī. We seem therefore to be justified in dividing the Prākrits into one inner group, *viz*, Śaurasēnī, and one outer comprising Māhārāshtrī, Ardhamāgadhī, and Māgadhī   This latter group shows great variety in its dialects, but has throughout the same character of inflexional richness

There cannot, then, any more be any objection to the derivation of Māhārāshtrī and Mārāthī from the same base, and we must return to the Indian tradition and to the conclusion that Māhārāshtrī and Marāthī are based on the same form of speech just as the two names, Māhārāshtrī and Marāthī, are two different forms of one and the same word

It is now permissible to draw attention to several points in which Marāthī agrees with Māhārāshtrī   When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in accord with the remarks above   Even Western Hindī forms can often be adduced which agree with Marāthī and Māhārāshtrī as against Śaurasēnī   This is partly to be explained by assuming that Western Hindī is derived from various sources   Though it is, in its general character, a Śaurasēna dialect, it has also assimilated elements from other, say outer, forms of speech   Māhārāshtrī was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindī

Marāthī and Māhārāshtrī

Māhārāshtrī has been preserved in two slightly varying forms, the chief language of Prākrit literature, and the dialect of the non-canonical literature of the Śvētāmbara Jains   This latter form of the language is usually called Jaina Māhārāshtrī, and was perhaps based on the vernacular spoken in Surāshtra, the modern peninsula of Kathiawar, before the present settlers entered it   The difference between the two forms of Māhārāshtrī is, however, of comparatively small importance and need not trouble us in this connection

In comparing Marāthī with Māhārāshtrī, we cannot base our inquiry on the vocabulary   In the first place we know too little of Śaurasēnī and Māgadhī, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent   A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākrits   It will hence be necessary to base our conclusions on those facts in which the old Prākrits are known to differ from each other, and where the same difference can be traced down to modern times   We shall begin with some phonetical features

Long vowels are occasionally shortened in Māhārāshtrī. Thus, in the common word *kumarō*, Sanskrit and Śaurasēnī *kumārō*, a boy   Compare Marāthī *kumar*, which is not a poetical form   Other dialects have *kūwar* and *kūwār*

Vowels

Haridrā, turmeric, often becomes *haliddī* or *haladdī* in Māhārāshtrī. Compare Marāthī *haḷad*, dative *haḷ·di-lā*, rural Hindī *halad*, *haldī*, *hardī*

The Sanskrit vowel *ṛi* is sometimes differently treated in the old dialects   Thus, Sanskrit *kṛta*, Māhārāshtrī and Ardhamāgadhī *kaa* (compare Māgadhī, Ardhamāgadhī

kada), but Śaurasēnī usually kıda, done , Sanskrıt ghṛita, Māhārāshtrī and Ardhamāgadhī ghaa, but Śauraseṇī and Māgadhī ghıda, clarified butter Sımılarly we find Marāṭhī kēlē, ı e , kaya-ıllaaṁ, done, whıle ghı, clarıfied butter, according to Molesworth ıs scarcely used ın Marāthī and must be consıdered as a Hındī loan-word

Soft consonants are occasıonally hardened ın the Prākrıts Thus, Māhārashtrī machchaı and majjaı, Sanskrıt mādyatı, he grows mad ,

Consonants.   Māhārāshṭrī vachchaı for vajjaı, Sanskrıt vrajatı, he goes
Compare Marāthī matsᵃnē̃ (Hındī machᵃnā), to swell , Kōnkaṇī voṯsū̃, to go

The aspıration has been transferred ın the Māhārāshtrī and Ardhamāgadhī ghelttum, Sanskrıt grahītum, to take Śauraseṇī has genhıduṁ The base occurrıng ın the Māhārāshṭrī and Ardhamāgadhī forms has only survıved ın Marāthī Compare ghētᵃlē̃, taken.

Dental consonants are much more commonly cerebralısed ın Māhārāshtrī, Ardhamāgadhī, and also ın Māgadhī, than ın Śauraseṇī   Compare Māhārāshtrī and Ardhamāgadhī aasaı, Sanskrıt daśatı, he bıtes , dahaı, Sanskrıt dahatı, he burns , dōla, an eye (compare Sanskrıt dōla, oscıllatıng) , dollaı, Sanskrıt dōlāyatē, he swıngs , dōhalaa, Sanskrıt dōhalaka, the longıngs of a pregnant woman   Sımılarly we find Marāṭhī dasᵃnē̃, to bıte , dāhō (poetıcal), heat , dāḏznē̃, to be hot , dōlā, an eye , dōhᵃlā, longıngs of a pregnant woman, etc   Sımılar forms occur also ın other dialects

We may add stray forms such as Sanskrıt kshētra, Māhārāshtrī and Ardhamāgadhī chhetta, Marāthī śēt, but Śauraseṇī khetta, Hındī khēt, a field , Māhārāshtrī kıra, Marāthī kīr, but Śauraseṇī and Sanskrıt kıla, forsooth , Sanskrıt gardabha, Māhārāshtrī gaddaha, Marāthī gādhav, but Śauraseṇī gaddaha, Hındī gadhā, an ass , Sanskrıt pañchāśat, Māhārāshtrī pannāsam, Marāthī pannās, while other modern vernaculars have forms such as Western Hındī pachās

The termınatıon of the nomınatıve sıngular of masculıne a-bases was ō ın Māhārāshtrī

Nouns and Pronouns   and Śauraseṇī The same ıs the case ın old Marāthī, thus, rāvō, a kıng , nandanu, a son The final u ın the latter form ıs dırectly derıved from an older ō

The genıtıve of ı-bases, wıth which old ın-bases were confounded, ends ın ıssa and ınō ın Māhārāshtrī and Ardhamāgadhī, but only ın ınō ın Śauraseṇī , thus, aggıssa and aggınō, Sanskrıt agnēh, of the fire , hatthıssa and hatthınō, Sanskrıt hastınah, of an elephant The form hatthıssa dırectly corresponds to Marāthī hāthīs.

Wıth regard to pronouns we may note that the typıcal Māhārāshtrī forms majjha, my , tujjha, thy, have survıved ın Marāṭhī māḏzhā, my , tuḏzhā, thy

Verbs   The Marāthī verb shows somethıng of the same rıch varıety as the Māhārāshtrī one.

Thus we not only find the old present, future, and ımperatıve, but also some traces of the precatıve

Compare—

dēkhī̃	ındrıyã	ādhīna	hōıjē,	taı	sītōshṇā-tē̃
see	*of senses*	*dependent*	*he may-become,*	*then*	*cold-and-heat*
pāvıjē	ãnı	sukhaduhkhī̃		ākalıjē	āpaṇa-pẽ,
he-wıll-get	*and*	*wıth-pleasure-and-sorrow*		*he-wıll-bınd*	*hımself,*

' See, if a man ıs dependent on hıs senses, then he wıll feel cold and heat and become subject to the feelıng of pleasure and sorrow ' (*Dnyānēścarī*, iı, 119) Such forms have

usually been explained as passives, by assuming that the old passive can also be used as an active   The explanation given above seems, however, in some cases preferable

The old passive survives in forms such as *lābh°nē̃*, to be got, *dis°nē̃*, to appear, and so on   In old poetry, however, a passive formed with the characteristic *j* is in common use , thus, *vadhijati*, they are killed , *kijē*, it is done   Such forms have been confounded with the remains of the old precative, and both were probably felt to be identical   In modern Marāṭhī only the forms *mhan°jē*, it is said, namely , and *pāhijē*, it is wanted, have survived

It is of importance to note that such forms correspond to the Māhārāshṭrī passive ending in *ijjai*, while Saurasēnī has *iadi*

Marāṭhī infinitives such as *mārū̃*, to strike, are directly derived from Māhārāshṭrī forms such as *māriuṁ*, to strike   The participle of necessity, which ends in *avva* in Māhārāshṭrī, *tavya* in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhī   Marāṭhī, as well as Gujarātī, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive   Thus, Marāṭhī *myā karāvē̃*, Māhārāshṭrī *maē kariavvam*, it should be done by me, I should do

The Marāṭhī conjunctive participle in *ūn*, old Marāṭhī *ū̃* and *u-niā*, i e *ū̃ + niā*, is derived from the corresponding Māhārāshṭrī form ending in *ūna* and *uṁ*, and has nothing to do with the Saurasēnī form which adds *ia*   Thus, Sanskrit *kṛitvā*, Māhārāshṭrī *kariūna*, *kariuṁ*, Marāṭhī *karū̃*, *karuniā*, *karūn*, but Saurasēnī *karia* and *kadua*

We may add the frequency with which the suffix *illa* is used in Māhārāshṭrī and probably all eastern Prākrits, just as its modern representative *l* in Marāṭhī, and, lastly, the use of the emphatic particle Māhārāshṭrī and Ardhamāgadhī *chēa*, *chia*, *chcha*, Marāṭhī *chi*, *ts*, Chhattisgarhī *ēch*, but Saurasēnī *jēva*, Gujarātī and Rājasthānī *j*

Such points of agreement cannot fail to add strength to the conclusion that Māhārāshṭrī Prākrit was based on the vernacular of the Marāṭhā country, which is the direct source from which modern Marāṭhī is derived

Marāṭhī is the only modern vernacular which has been derived from the old Māhā-

Place of Marāṭhī in reference to other Indo Aryan vernaculars

rāshṭra Apabhraṁśa   That latter form of speech had a distinct character of its own   Though being of the same general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Saurasēnī, especially in the pronunciation of certain sounds   The modern representative of the old Māhārāshṭra Apabhraṁśa is Marāṭhī, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group   That is also the case   Moreover, the conservative character of Marāṭhī has tended to make this independence greater than it was, and at the present day Marāṭhī is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech   The border line between Marāṭhī on one side and Gujarātī, Rājasthānī and Western Hindī on the other, is very sharply marked.   In the west we see that Gujarātī Bhīlī and Khāndēsī gradually become more and more influenced by Marāṭhī.   But even when such dialects assume the linguistic form of Marāṭhī, as in the case of Vād°val, Vārlī, etc , they retain the character of mixed forms of speech and are no real connecting links   Similar is the state of affairs in the east   The Hal°bī dialect is not a connecting link between Marāṭhī, Chhattisgarhī and Orīyā, but a

mechanical mixture of all these three languages, spoken by a tribe whoso language did not originally belong to the Indo-Aryan Family

Relation of Marāṭhī to the Inner Group   It has already been stated that Marāṭhī in some points agrees with the languages of the inner group. The principal ones are as follows :—

The pronunciation generally. In Kōnkanī, however, we find somo features which agree with the state of affairs in the east. Thus Kōnkanī possesses the short e and o sounds and pronounces the short a like the o in 'hot.'

Marāṭhī has two s sounds, a dental s and a palatal $ś$. This latter sound is used before y and before t, i, and $\bar{e}$, which vowels are usually pronounced almost as yi, yi, $y\bar{e}$, respectively, a state of affairs which is not in accord with the principles prevailing in the east. The palatal pronunciation of s is, therefore, due to the combination of s and y, and quite different from the Bengali $ś$, which has another origin as the eastern Prākrits clearly show. Some Marāṭhī dialects only know the dental s.

The pronunciation of the palatals as ts, dz, respectively, also occurs in some eastern dialects, and in Kāśmīrī. A similar pronunciation is common in several dialects of Gujarātī and Rājasthānī. Exact parallels to the Marāṭhī pronunciation of s and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marāṭhī and of eastern vernaculars.

On the other hand, v and b are distinguished as in Gujarātī, Pañjābī, Sindhī, and, partly, in Rājasthānī. Marāṭhī has a cerebral l like Rājasthānī, Gujarātī, Pañjābī, and also Oṛiyā.

With regard to the inflexion of nouns and verbs, it should be noted that Marāṭhī has three genders like Gujarātī and some rural dialects of Western Hindī.

The nominative singular of strong masculine bases ends in $\bar{a}$ as in the east and in some dialects of Western Hindī, but in $\bar{o}$ in Kōnkanī. The nominative plural ends in $\bar{e}$ as in Western Hindī.

Marāṭhī possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarātī and Rājasthānī. Kōnkanī also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person; thus Kōnkanī $h\tilde{a}v$, Gujarātī $h\tilde{u}$, I.

The nominative singular masculine of demonstrative and relative pronouns ends in $\bar{o}$ as in Western Hindī, like the nominative of masculine a bases in Māhārāshṭrī.

Marāṭhī uses an n-suffix to form a verbal noun, as does also Western Hindī. The same suffix, however, also occurs in Eastern Hindī, and Marāṭhī has also a v infinitive like Gujarātī and eastern vernaculars.

None of these points are of sufficient importance to prove a closer connexion between Marāṭhī and the languages of the inner group. They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāshṭrī agreed with Śaurasēnī.

In other points Marāṭhī agrees with the languages of the outer circle. The points **Relation of Marāṭhī to the Outer Circle** of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance.

On the other hand, the preceding pages dealing with the relationship between Marāṭhī and Māhārāshtrī will have revealed many facts which show that the phonetical laws of Marāṭhī often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak a-bases in Marāṭhī have an oblique form ending in ā, thus, bāp, a father, dative bāpā-lā. The same form also occurs in the east. Thus, Bihārī pahar, a guard, oblique pah°rā. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be adduced in this place. Marāṭhī also shows the origin of this form. In addition to the oblique base ending in ā, it also, dialectically, uses a form ending in ās, thus, in the Konkan, bāpās na, by the father. Bāpās directly corresponds to the Māhārāshtrī form bappassa, of a father, and it is evident that bāpā has the same origin, the change of ss to h being already found in Māhārāshtrī.

The termination of the second person singular of verbal tenses ends in s as in Bengali, Bihārī, and Eastern Hindī. Kōṅkaṇī, however, uses y like Kāśmīrī, and in Berar and the Central Provinces the second person is usually formed like the third person without an s.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāṭhī possesses the so called pronominal suffixes which play so great a rôle in many outer languages. The s which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a t added to the second person plural, and an n to the third person singular. Compare forms such as karilēs, it was done (by thee), sāṅgit°lān (Konkan and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāṭhī is concerned.

The past tense is formed by adding an l-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarātī, it is true, forms a pluperfect participle by adding an l-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The l-suffix must be derived from the Prākrit suffix illa which played a great rôle in Māhārāshtrī, Ardhamāgadhī, and probably also in Māgadhī. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāṭhī dialects, thus, Chitpāvanī māy°rā and mārilā, it was struck. On the other hand, this suffix is used in a much wider way in Kōṅkaṇī. The oldest instance of its use in the modern way is the Ardhamāgadhī āṇilliya, brought.

The future is formed by adding an l- or n-suffix. This form has been compared with the l-present in Bihārī. An l-future also occurs in Rājasthānī and some northern dialects. The base of the Marāṭhī future is identical with the habitual past, the old present. Sometimes, however, the two differ, thus Nāgpurī nidzō, I used to sleep, but nidzal, I shall sleep; Karhādī mār°sī, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāṭhī future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāshtrī future forms such as karihisi, thou wilt do, karihii, he will do, would regularly become karīs and karī in Marāṭhī.

The most important points in which Marāṭhī agrees with eastern vernaculars are thus the oblique form of weak a-bases, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the l-suffix of the same form   These points are of sufficient importance to justify us in stating a closer relationship between Marāṭhī and the languages of the east   It should, however, be borne in mind that all these characteristics can be explained from the features of Māhārāshtrī Prākrit

In many points Marāṭhī differs from all other Indo-Aryan vernaculars   We may mention the almost universal use by nouns of a distinct oblique base , the dative in s , the genitive suffix *tsā* , the possessive pronouns *mādzhā*, my , *tudzhā*, thy , the numeral *pannās*, fifty , the conjunctive participle ending in *ūn* (compare, however, Oriyā), and so on

The position of Marāṭhī as compared with other Indo-Aryan vernaculars may, there-

General conclusion

fore, be defined as follows   In some points it has developed peculiar forms of its own , in others it agrees with the languages of the inner group, more especially, in pronunciation , and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle

In the Konkan there are important points of agreement with Gujarātī, a fact which may perhaps be accounted for by the supposition that the Marāṭhī-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujarātīs   The tradition according to which their original home was Trihōtra may be a faint recollection of such a migration

The Marāṭhā country has long been famous for its literature   The Vaidarbhī Rīti,

Marāṭhī Literature.

the literary style of the Berar school of Sanskrit writers, was highly praised by Daṇḍin, as far superior to the artificial style of the east, the Gauḍīyā Rīti   The old Māhārāshtrī lyrics fully justify this praise, and later poets such as Rājaśēkhara proudly mention Mahārāshtra as *Sarasvatī-janma-bhūh*, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, nectar of poetry is found   We cannot in this place give even a rapid survey of the Prākrit and Sanskrit literature connected with Mahārāshtra   We must be content to give a short account of the later literature in Marāṭhī

The revival of literature in the Marāṭhī country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Śankara down to the present day   The oldest Marāṭhī literature is, therefore, religious It is due to the wish to make the religious thoughts and ideas of the old Sanskrit literature accessible to those who were not masters of any language other than their own vernacular   Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marāṭhī literature is of this description, and like its prototype, it is written in verse   Prose compositions are later, and have not played the same rôle

For the history of Marāṭhī literature and the development of the Marāṭhī language it is of importance to note that almost all its poets have come from the Dekhan and the country round Paithan   The Konkan and Berar do not claim a single name of importance

The beginning of Marāṭhī literature seems to be connected with the Vishnuite reformation inaugurated by Rāmānuja (beginning of the twelfth century)   To him Vishnu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him '

The same religious devotion to Vishnu, or, as he calls him Vithôbâ, meets us in the *Abhangs* [1] of Nâmdêv, who is considered to be the first Marâthî poet. He was a tailor from Pandharpur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the *Âdigranth* of the Sikhs, and they can still impress us with his devotion to God for whom he longs 'as the Chakravâka longs for his mate or a child for its mother.'

A contemporary of Nâmdêv was Dnyânôbâ, or Dnyânêśvar who wrote a paraphrase of the *Bhagavadgîtâ* in the Ovî metre. He lived at Alandi, north of Poona, and his work, the *Dnyânêśvarî* or *Bhâvârthadîpikâ*, is dated Śaka 1212 = 1280 A.D. This work is very highly esteemed among the Marâthâs. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarâya probably belongs to the same age. His best known work is the *Vivêka Sindhu*, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Êkanâth, a Rigvêdin from Paithan, who died in 1609. His favourite metre was the *Ovî*, but he also wrote *Abhangs*. His principal works are based on Sanskrit originals and are devoted to the praise of Vishnu. His *Êkanâthî Bhâgavata* is based on the 11th *Skanda* of the *Bhâgavata-Purâna*, and has been printed in Bombay. He further wrote the *Bhâvârtha-Râmâyana*, the *Rukmini-Svayamvara*, the *Svâtmasukha*, etc., and also composed works in Hindôstânî. He was a contemporary of Shâhjî, the father of Śivajî, and is spoken of as an ardent student of the *Dnyânêśvarî*.

His daughter's son was Muktêśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the *Ovî* metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a *Mahâbhârata*, a *Bhâgavata*, a *Sata-mukha Râvanâkhyâna*, and, according to tradition, also a *Râmâyana*.

We have now come down to the time of Śivajî, the founder of the Marâthâ power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marâthî literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Râmdâs (1608-1681), the son of a Kulkarni in Jamb at the Godâvarî, who spent his life in devotion to Râma, and hence changed his name Nârâyan to Râmdâs. Śivajî is said at one time to have offered him his whole kingdom, but Râmdâs declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the *Dâsbôdh*, on religious duties, and he also wrote numerous *Abhangs* and *Ślôkas*.

Tukârâm (1608-1649) was born at Dehu, a small village to the north of Poona, and his father is said to have been a Śûdra. By profession he was a wandering reciter of *Kathâs* or religious stories and legends, and he is considered to have brought the *Abhang* to the highest perfection. His poetry is devoted to the praise of Vithôbâ. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahîpati.

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[1] '*Abhang*' is the name of a metre. The word means 'unbroken,' and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.

A contemporary of Tukārām was Vāman Paṇḍit (died 1673), a Rigvēdin from Satara, who studied in Benares, and also wrote in Sanskrit His style is heavy, and the predilection for *yamakas* and other artificial embellishments show the growing influence of the Sanskrit *Kāvya* He wrote a commentary on the *Bhagavadgītā* in the *Ōvī* metre, called the *Yathārthadīpikā*, and numerous works based on the *Mahābhārata*, the *Rāmāyaṇa*, the *Bhāgavata*, and so on

Śrīdhar (1678-1728), the most copious of all Marātha poets, was a Brāhmaṇ from the neighbourhood of Pandharpur His works were mostly based on the Sanskrit epics and on the Purānas, and are highly popular Some of the titles are *Rāmavijaya*, *Harivijaya*, *Pāndavapratāpa*, *Śivalīlāmṛta*, and so on

Amṛtarāya, who was a Dēśastha Brāhman, lived in Aurangabad about the middle of the eighteenth century He was renowned as a *śīghrakavi*,[1] and wrote also in Hindōstānī His works are partly based on the Purānas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukārām he used to perform recitations

A younger contemporary of Amṛtarāya was Mōrōpant or Mayūra Paṇḍit (1729-1794), a Karhādā Brāhman from Baramati in the Poona district As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems His Marāthī works are largely influenced by Sanskrit poetry He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marāthī His works, which include a *Bhārata*, a *Bhāgavata*, several *Rāmāyaṇas*, a *Mayūrakēkāvalī*, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste

Mahīpati (1715-1790), a Dēśastha Brāhman of the Rigvēdins from Tahrabad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form His various works, such as the *Bhaktavijaya*, the *Bhaktalīlāmṛta*, the *Santavijaya*, the *Santalīlāmṛta*, are usually described as the Acta Sanctorum of the Marāthās They are partly based on older works by Nābhājī and Udbhavachidgan, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānōbā and Tukārām

There are, besides, a great many minor poets, such as Chintāmani, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purānas, the Mahābhārata, and the Rāmāyana It is not, however, possible to enter into details

Almost all the Marāthī poetry mentioned on this and the preceding pages is religious Erotic lyrics have, however, also been highly appreciated by the Marāthās from the earliest times We possess a precious testimony to this leaning of the national mind in the famous *Sattasaī* of Hāla In modern Marāthī the erotic poetry is principally represented by the so-called *Lāvaṇīs*, small ballads usually put into the mouths of women, and often of a rather scandalous description Among the authors of Lāvaṇīs we may mention Anantaphandī (1744-1819), a Yajurvēdin from Ahmadnagar, who also mis-used his poetical genius in lavishing praise on Bājī Rāo, the last Peshwa, and Rāmjōśī (1762-1812), a Dēśastha Brāhman from Sholapur In this connection we may also mention the *Naukā Krīdan* of Viśvanāth, and the *Anangarang* of Kalyāna Mala

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[1] A *śīghrakavi* is a poet who is able to compose a poem on any topic without preparation or delay, an *improvisatore* or extemporising poet.

The feats of the national heroes from Śivajī and downwards, have furnished materials for numerous *Pāvāḍās*, or war-ballads, mostly by nameless poets, which are sung everywhere in the country Lastly, the numerous proverbs current among the Marāṭhās should be noticed A good selection has been published by Manwaring See Authorities below

The prose literature in Marāṭhī is of much smaller importance It embraces narratives of historical events, the so-called *Bakhars*, moral maxims such as the *Vidur Nīti;* folk tales, such as the *Vētāl Paṇṭsvīśī*, the *Simhāsan Battīśī*, the *Śuk Bāhattarī*, and so forth In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāṭhī are published, chiefly in Bombay and Poona

AUTHORITIES

A —Early references

Mahārāshṭra as the name of a country, does not seem to occur before the sixth century A D , when it is mentioned by Varāhamihira in his *Bṛihat-Samhitā*, v, 64 The reference to the language of Mahārāshtra as the base of the principal Prākṛit in Daṇḍin's *Kāvyādarśa*, 1, 35, belongs to about the same time

The name was also known to the Chinese pilgrim Hiuen Tsiang, to Albirūnī, and to Ziāu-'d-dīn Barni See the references in Yule's *Hobson-Jobson*, s v *Mahratta*

The first reference to Māhārāshtrī as the name of a language seems to be in Vararuchi's Prākṛit Grammar, the date of which cannot be ascertained. Other grammarians simply use *Prākritam*, i e , *the* Prākṛit language, instead

Later authors, such as Rāmatarkavāgīśa and Kramadīśvara, mention a dialect called Dākshinātyā as a form of Apabhramśa, i e , in this connection, as one of the vernaculars of India Dākshinātyā is, in the Sāhitya Darpana stated to be identical with Vaidarbhikā, the vernacular of Berar Dākshinātyā is usually mentioned together with Māgadhī and Ardhamāgadhī and Professor Lassen was therefore inclined to class it with those dialects We are not, however, told that Dākshināṭyā has any characteristics of its own On the contrai v, Mārkaṇḍēya expressly states that Dākshiṇātyā is not a separate dialect, *lakshanākaranāt*, because it has no characteristic marks of its own It is, therefore, impossible to base anything upon the names Dākshiṇātyā and Vaidarbhikā They may, or may not, correspond to the modern Dakhiṇī and Varhādī, the dialects of the Dekhan and Berar respectively Modern Marāṭhī is, at all events, so old that the mention of Dākshiṇāṭyā and Vaidarbhikā can refer to it The oldest Marāṭhī inscription of which anything is known, goes back to about A D 1115-8, and an inscription of some extent is dated A D 1207 Compare *Epigraphia Indica*, Vol 1, pp 343 and f , Vol vii, p 109 It should be mentioned that a reference to the dialect of the Dākshiṇātyās, or Southerners, occurs in the Mrichchhakaṭikā, where we are told that it was no distinct form of speech On account of their knowledge of various aboriginal languages the Dākshiṇātyās are said to speak as they thought proper The passages which might be expected to illustrate this dialect are, however, written in Śaurasēnī

The first mention of the Marāṭhā country in Europe seems to be found in Friar Jordanus' *Mirabilia Descripta* (c 1328) The passage containing the reference has been reprinted in Yule's *Hobson-Jobson*, 1 c , and is as follows —

'c 1328 " In this Greater India are twelve idolatrous Kings, and more . There is also the Kingdom of Maratha which is very great "—*Friar Jordanus, 41* '

The same authority also reproduces the earliest mention of the Marāṭhī language of which I am aware It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673 It is as follows —

' 1673 " They tell their tale in Moratty by Profession they are Gentues "—Fryer, 174 '

Other old references to the Marāṭhās and their country will be found in *Hobson-Jobson* They may here be left out of consideration, and we shall turn to early mentions of the language

The Konkan form of Marāṭhī was early dealt with by Portuguese missionaries, who called it the northern dialect of Kōṅkaṇī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Guimaraens, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century See the authorities quoted under Konkan Standard below, p 65

The Kōṅkaṇī dialect was described at a still earlier date The old references will be found among the authorities dealing with that form of speech See p 166

Marāṭhī itself began to occupy European scholars early in the eighteenth century It was considered to comprise two dialects, Balabande and Marāṭhī In reality, however, these are only the two common characters used in writing Marāṭhī, Balabande corresponding to the Bālbōdh and Marāṭhī to the Mōdī character

Marāṭhī does not seem to be represented in the translations of the Lord's Prayer published by Joh. Chamberlayne in 1715 La Croze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāṭhī as *Marathica lingua*, also called *Balabande* He rightly remarks that the written character is identical with Dēvanāgarī See *Thesaurus epistolicus Lacrozianus*, Vol iii, Lipsiae 1746, p 64, where a specimen of the written character is given La Croze derives the alphabet from Hebrew

In the same work, Vol i, Lipsiae 1742, p 338, is printed a letter from Benj Schultze, the well-known author of one of the first Hindōstānī grammars, who for some time lived as a missionary in Madras The letter is dated the 28th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Dēvanāgarī and Balabande languages to Europe We learn from other sources that he furnished translations of the Lord's Prayer into Marāṭhī His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalischer Sprachmeister* of Johann Friedrich Fritz This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Müller The *Sprachmeister* was, however, revised by the Danish Missionary Benj Schultze, just mentioned, who added 15 Indian specimens from his own collections It accordingly contains the Mōdī character on pp 94 and ff which is called *Marathicum Alphabetum* On pp 120 and ff some remarks on Hindōstānī, taken from Schultze's *Grammatica Hindostanica*, have been printed We are here told that the *Balabandish* and *Marathish* language is a daughter of the *Dewandgara* language, that is of Sanskrit P 124 gives the *Balabandu*, i e , the Bālbōdh character On p 206, we find the first ten numerals in Marāṭhī figures Between pp 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam* The fifth and sixth columns in this table contain some words in Marāṭhī, with the headings *Marathice* and *Balabandice*, respectively. The two columns are identical Column 9 contains the same words in Kōṅkaṇī, *Cuncanice* To the *Sprachmeister* is annexed a

collection of versions of the Lord's Prayer It includes the Lord's Prayer in Goanica, p 85 , Balabandeca, p 90 , and Marathica, p 93, all by Schultze The *Sprachmeister* furnishes the materials for the mention of the ' Marathica' and ' Balabandeoa' languages in the *Alphabetum Brammhanicum seo Indostanum universitatis Kast* Romæ, 1761, p ix This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the *Grammatica Marasta*, Rom , 1778, and a *Catechismo da Doutrina Cristam*, Rom , 1778, in Portuguese and Marāthī

From about the same time is Iwarus Abel's *Symphona symphona, sive undecim Linguarum orientalium Discors exhibita Concordia, Tamulicæ videlicet . . Marathicæ, Balabandicæ   Cuncanicæ*   Kopenhagen, 1782

Lorenzo Hervas y Panduro, a Spanish Jesuit from Galizia, also dealt with Marāthī in his huge cyclopedia *Idea del Universo*, Cesena, 1778-87 The twentieth volume has the title *Vocabulario poliglotto con Prolegomeni sopra più di cl Lingue*, Cesena, 1787, and contains a comparison of 63 words in 154 languages The Marāthī portion is printed on p 163 The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects The title of this part is *Saggio pratico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicali in più di trecento Lingue e Dialetti* It contains a Marāthī version on p 143, and a Goanese one on p 145, both after Benj Schultze, and also, on p 116, another Marāthī version, after the Catechism, mentioned above

Some Marāthī words are also given in the Russian publication *Glossarium comparativum Linguarum totius Orbis* St Petersburg, 1787 They were reprinted by Franz Carl Alter in his book *Ueber die Samskrdamische Sprache*, Vienna, 1794

A short review of the older works will be found in Adelung's *Mithridates* See below

The Scriptures were partly translated into Marāthī by the Serampore missionaries. The New Testament and the Pentateuch were published in 1807, the prophetic books in 1821 A Kōnkanī translation of the Bible appeared at Serampore in 1819

The list of authorities which follows does not include the works mentioned in the preceding pages It should be compared with the shorter lists printed below under Konkan Standard and Kōnkanī See pp 65 and 166

B —General

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BHAU DÁJI, DR ,—*Brief Notes on the Age and Authenticity of the Works of Āryabhaṭa, Varāhamihira, Brahmagupta, Bhaṭṭotpala, and Bhāskarāchārya.* Journal of the Royal Asiatic Society, New Series Vol i, 1865, pp 392 and ff Contains on p 416 a Marāthī inscription dated Śaka 1128

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CAMPBELL, SIR GEORGE,—*Specimens of Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier   Calcutta, 1874   Mahrattee on pp 3 and ff*

SINCLAIR, W F,—*On the Boundaries of the Marāṭhi Language   Indian Antiquary, Vol iii, 1874, p 250*

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D'PENHA, GEO FR.,—*Folllore in Salsette   Indian Antiquary   Vol xvi, 1887, pp 332 and ff, xvii, 1888, pp 13 and ff, and 100 and ff, xix, 1890, pp 314 and ff, xx, 1891, pp 29 and ff, xxi, 1892, pp 312 and ff*

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GRIERSON, GEORGE A.,—*On the Phonology of the Modern Indo-Aryan Vernaculars   Zeitschrift der Deutschen Morgenländischen Gesellschaft.   Vol xlix, 1895, pp 393 and ff, Vol l, 1896, pp 1 and ff*

„   „   —*On certain Suffixes in the Modern Indo-Aryan Vernaculars   Zeitschrift für vergleichende Sprachforschung, Vol. xxxviii (xviii), 1903, pp 473 and ff*

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KONOW, STEN,—*Note on the Past Tense in Marāṭhi   Journal of the Royal Asiatic Society, 1902 pp 417 and ff.*

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O —Grammars and Reading-books

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Principles of English Grammar, and Idiomatical Sentences in English and Marathi   Bombay, 1851.

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BURGESS, E.,—*Grammar of the Marathi Language   Bombay, 1854*

Marāthī is usually written in the so-called Bālbōdh or in the so-called Mōdī character [1]
Bālbōdh, *lit* 'teachable to children' is identical with Dēva-
nāgarī, and has been described in Vol v Part ii, pp. 7 and ff

Written character

It is used in almost all printed books, and also, to a great extent, in private transactions and
letters   The Mōdī character is almost totally confined to the latter kind of writing   An
example of its use will be found on pp 259 and ff   It consists of the following signs —

<div align="center">VOWELS</div>

a	*ā*	*i, ī,*	*u, ū,*

ē	*ai*	*ō*	*au*	*aṁ*	*: ah*

<div align="center">CONSONANTS.</div>

ka	*kha*	*ga*	*gha*	*ṅa*
cha	*chha*	*ja*	*jha*	*ña*
ṭa	*ṭha*	*ḍa*	*ḍha*	*ṇa*
ta	*tha*	*da*	*dha*	*na*
pa	*pha*	*ba*	*bha*	*ma*
ya	*ra*	*la*	*va*	
śa	*sha*	*sa*	*ha*	
ḷa	*ksha*	*dnya*		

The forms of the vowels given above are only used at the beginning of words or
syllables   When the vowels follow a consonant they are expressed by means of secondary
signs in the same way as in the Dēvanāgarī alphabet   For the sake of teaching these
signs the alphabet is disposed in *Bārākh⁰dīs,* or series of twelve letters, each containing a
consonant combined with all possible vocalic sounds   Such Bārākh⁰dīs are —

ka	*kā*	*ki*	*kī*	*ku*	*kū*	*kē*	*kai*	*kō*	*kau*	*kaṁ*	*kah*
ga	*gā*	*gi*	*gī*	*gu*	*gū*	*gē*	*gai*	*go*	*gau*	*gaṁ*	*gah*
ṭa	*ṭā*	*ṭi*	*ṭī*	*ṭu*	*ṭū*	*ṭē*	*ṭai*	*ṭō*	*ṭau*	*ṭaṁ*	*ṭah*

In Kōnkaṇi the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect   Compare below p 107   The Kanarese letters have been described in Volume IV under Kanarese

Grammar

Mr Beames has justly pointed out that Marāṭhī has 'a very decided individuality, a type quite its own, arising from its comparative isolation for so many centuries' The vocabulary chiefly consists of Tadbhavas of different age   The loans from Persian are comparatively unimportant   On the other hand, old Tadbhavas have, since the revival of Marāṭhī literature, to some extent been replaced by Sanskrit loan-words   Thus, we now find *prasād*, favour, instead of the *pasāy* of Dñānoba's poetry , *gambhīr*, deep, instead of his *qahiru* , *nāth*, a lord, instead of his *ṭīk*, and so on   The general character of Marāṭhī has been described by Mr Beames as follows —' Marāṭhī is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues '

Pronunciation.—The short *a* is pronounced like the *u* in English 'but'   In Kōnkaṇi, however, it assumes the open sound of *o* in 'hot,' as is also the case in Bengali   Thus *roṭ ī*, to go   A short *a* is inherent in every consonant which is not combined with any other vowel   In poetry this short *a* is always pronounced   Thus, *ghar*, a house, is pronounced *ghara*   Such a word is therefore, said to be dissyllabic   In the same way *ghara* to a house, is said to have three syllables, and so on   On the other hand, in everyday speech the final short *a* of a polysyllabic word is not pronounced   Thus, *ghar*, a house . *bahin*, a sister

In a word of three syllables, which ends in a vowel other than *a*, a short *a* in the penultimate is slurred , thus *ṭsāl'ṇī*, a sieve   In words of four syllables a short *a* in the ante-penultimate is silent , thus, *kar'vat*, a saw   In a word of five syllables a short *a* in the second syllable, and, if the word does not end in a silent *a*, in the penultimate is silent   Thus, *sār'khavat*, resemblance , *var'lav'la*, an extra payment   The short *a* in compound words is dropped in the same cases as in the uncompounded word   Thus, *vi-sar'la*, he forgot , *kal'kal'ṇī*, to be agitated

These rules are observed in the Konkan, in the northern part of the Dekhan, Berar, and the Central Provinces   In the Dekhan south of Poona every short *a* is fully sounded, though the educated classes try to conform their speech to the Poona standard , thus, *visarala*, he forgot   A final *a* is, however, in most cases silent   This tendency to pronounce the short *a* is probably due to the influence of the neighbouring Kanarese   It is most strongly developed in Kolhapur where even the short final *a* is often fully sounded , thus, *dōna*, two   Similar is the case in the dialect of the Saraswat Brahmans of Karwar   See below, pp 188 and ff

Short and long *a* are often interchangeable with *ē*, more especially in the termination *ī* of neuter bases, of the instrumental and of verbal forms, and in the termination *ēn* of the future. Thus, *gharẽ, gharā,* and *gharā̃*, houses , *bāpā-nẽ* and *bāpā-nā*, by the father , *sāngiṭ'lẽ* and *sāngiṭ'lā* or *sāngiṭ'lā̃*, it was said , *mhaṇīn, mhaṇā̃n,* or *mhaṇan,* I shall say   The *a* forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkan, Berar and the Central Provinces

Short *i* and *u* as final vowels only occur in loan-words such as *mati*, intelligence , *bhānu*, sun   In the dialect of the Saraswat Brahmans of Karwar, however, final *i* and *u* are quite common.

I and *u* are always long in the penultimate of words ending in a silent *a* , thus *mārīt*, striking , *lākūd*, wood , *ũs*, a sugarcane   They are short when they are followed by a full nasal sound , thus, *unt*, camel   These rules, however, only apply to the language of the educated classes

When a word is inflected or ends in a long vowel the long *ī* and *ū* of the penultimate are shortened or changed to *ᵃ*, thus, *mārīt*, striking, *mārītā̃* or *mārᵃlā̃*, while striking.

A long *ā* is apparently also shortened under the same conditions, though it is written as long, thus, *hatās*, written *hātās*, to the hand ; *kanās*, written *kānās*, to the ear   In such cases *a* has the sound of *a* in Italian *ballo*

E is commonly pronounced as *yē* , thus, *yēk* and *ēk*, one   This form is common everywhere with the exception of Poona and the neighbourhood   Literary forms such as *yēnẽ*, to come , *yēthẽ*, and *ēthẽ*, here, etc , show that the pronunciation of *ē* as *yē* has been common all over the Marāthī country   *E* is commonly interchangeable with *yā* , thus, *tē*, or *tyā*, *vēlēs*, at that time   Compare *śam-bhar*, for *śyam-bhar*, and *śēm-bhar*, hundred

The Anusvāra is commonly written before surd consonants in order to denote the nasal corresponding to the consonant   Thus, उंट *uṇṭ*, a camel, मांडी *māṇḍī*, a thigh. Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes   In other cases the Anusvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anunāsika   Thus, *ãt*, inside , *bhõvaĩ*, an eyebrow In Sanskrit words the Anunāsika before *r*, *ś*, *sh*, *s*, and *h* is pronounced as a nasal *õ*, and before *y*, *l*, and *v* as a nasal *ỹ*, *l̃*, *ṽ*, respectively   Thus, *savsār*, the world , *savhāᵢ*, destruction of the universe, *sayyōg*, junction.

The Anunāsika is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by *n*.   The latter pronunciation is especially used in honorific words such as *tyānlā*, to him (honorific plural)   Thus, *gharāt*, in the house, *tyā-nẽ*, by him.   In the Southern Konkan, however, the nasal pronunciation is very marked

The gutturals, dentals, and labials are pronounced as in Sanskrit

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindōstānī, and in Marāthī words before *i*, *ī*, *ē*, and *y* , thus, *chand*, fierce , *jamā*, collected , *chikhal*, mud , *bāpā-chẽ ghar*, the father's house , *mājhyā gharāt*, in my house   *Ch* is also pronounced in the same way in *chār*, four   This form is derived from Prākrit *chattāri* and *chaurō* probably through the steps *chaāri*, *chyār*, compare *ghōdyās* from *ghōdaassa*, *ghōdaās*, to a horse   The numeral 'forty' is usually pronounced *tsālīs* In other cases the palatals are pronounced as *ts*, *tsh*, *dz*, *dzh*, respectively   In the Konkan this pronunciation is also common before *ē*   Thus, *tsākar*, a servant , *dzānẽ*, to go , *dzẽ* (Konkan), which

Jñ is pronounced as *dny*, or, in the Konkan, as *gy* , thus, *dnyān* or *gyān*, knowledge The sound only occurs in borrowed words

The cerebrals are usually pronounced as in Sanskrit   The cerebral *d* after vowels is, however, pronounced as an *r* in the Central and Northern Konkan, and as an *ṛ* in some dialects in Berar and the Central Provinces, and probably also elsewhere   Thus, *ghōḍā*, *ghōrā* and *ghōṛā*, a horse   We may compare the change of *d* to *l* between vowels in Māhārāshtrī-Prākrit , thus, Sanskrit *taḍāga*, Māhārāshtrī *talāa*, Marāthī *talẽ*, a tank   In some rustic dialects in Berar *d* is, in a similar way, often confounded with *l* , thus, *ghōlā*, a horse , *dzavad*, near.   The cerebral *n* is often confounded with the dental *n*, though both

have a different origin, thus, *pānī* instead of *pāṇī*, water. It has often been stated that the cerebral *ṇ* is more common in the Konkan. This statement, however, only applies to the Kōṅkaṇī dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental *n* is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental *n* in all places

Marāṭhī possesses a cerebral (ळ) as well as a dental (ल) *l*-sound The former is derived from a single *l* between vowels in Prākrit, the latter from a double *ll*, thus, *kāl*, Māhā-rāshṭrī *kālō*, time, *phūl*, Māhārāshtrī *phullaṁ*, flower The cerebral *l* is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral *l* has become dental, and in Berar and the Central Provinces it is often pronounced as an *r* or as a *y* Thus, *māḷī*, *mālī*, *mārī*, and *māyī*, a gardener.

The consonant *v* has a sound between *v* and *w* It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a *w* Before *i, ī, ē, y*, and *h* it sounds almost like a *v*, while in other positions it approaches the sound of *w* A final *v* coalesces with a preceding vowel to a kind of diphthong, thus, *gāv*, a village, pronounced almost as *gāõ* or *gāū* Before *i, ī*, and *ē*, a *v* has a tendency to be dropped Thus, we find *istō* and *vistac*, fire, *īs* and *vīs*, twenty, *yēl* and *vēl*, time. Such forms occur all over the Marāṭhī country, especially in rustic dialects

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś* The latter is used before *i, ī*, and *ē*, and *y*, and in loan-words from Sanskrit and Persian Thus, *śimpī*, a caste name, *śil*, a stone, *śēt*, field, *śyām*, blue Similarly *śam-bhar*, instead of *śyam-bhar* or *śēm-bhar*, hundred Dialectically every *ś* is changed to *s* A cerebral *sh* only occurs in borrowed words such as *śēsh*, rest, *śōshⁿē̃*, to dry up It is pronounced as an *ś*

Aspirated letters have often lost their aspiration, thus, *hāt*, Prākrit *hattha*, hand, *māḏẕ*, Prākrit *majjha*, waist, *sāṅgⁿē̃*, Prākrit *saṁghaī*, to say. In the Southern Konkan and Dekhan, where Marāṭhī borders on Kanarese, disaspiration is almost the rule

Nouns.—Nouns may end in a short silent *a*, or in a long vowel, including *ē*, with or without nasalisation A few nouns end in *ai, ō*, and *au* Final *i* and *u* only occur in borrowed words such as *kavi*, a poet, *mati*, intelligence, *dhēnu*, a cow

The bases of nouns are weak, when they end in a short inherent *a*, or strong, when they end in a long vowel or a diphthong Thus, weak, *ghar*, house, *bhint*, wall strong, *ghōḍā*, horse, *mōtī*, pearl The long final of strong bases is derived from contraction Thus, *ghōḍā* goes back to a Prākrit *ghōḍaū*, *mōtī* to a Prākrit *mottiam*

Gender.—There are three genders, masculine, feminine, and neuter The neuter is used to denote inanimate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided, thus, *mānⁿsē̃*, people In the Konkan the neuter singular is commonly used to denote females before the age of puberty, thus, *chēḍū̃*, a girl In the plural the neuter is often used as a honorific feminine, thus, *bāi-sāhēb ālī̃*, the lady came

Strong bases ending in *ā* are, if they are not borrowed words, masculine The corresponding feminine and neuter terminations are *ī* and *ē̃*, respectively, thus, *mulⁿgā*, a boy, *mulⁿgī*, a girl, *mulⁿgē̃*, a child

Number.—There are two numbers, the singular and the plural. Of masculine nouns only those ending in *ā*, which take *ē* instead of *ā*, change for the plural. Thus, *bāp*, father, fathers, but *ghōḍā*, a horse, *ghōḍē*, horses

The past participle of transitive verbs is passive   Thus, while *vāchīt* means 'reading,' *vāchīlā* means 'having been read,' 'read'   'The boy reads a book' is *mul°gā pōthī vāchītō*, but 'the boy read a book' must be expressed 'a book was read by the boy,' *mul°gyā-nē̃ pōthī vāchīlī*   Here the verb agrees in number, person, and gender with the object   This construction is called the *karmanī prayōga*, or Passive construction and is used in all cases where the object is uninflected

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative   Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' *myā tvā-lā mārīlē̃*   This is called the *bhāvē prayōga*, or Impersonal construction   It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person   In the Konkan, however, the passive construction is often also used in such cases

The future participle passive or participle of necessity never has an active sense   Thus, *tsālāvē̃* means 'to be gone,' *eundum*, and *mārāvē̃*, which is to be killed, *interficiendum*   The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction ; thus, *myā uthāvē̃*, it is to be risen by me, I should rise   A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject   Thus, *tō uthāvā*, he may, or might, rise , *tī uthāvī*, she may rise, etc   In the case of transitive verbs either the passive or the impersonal construction is used   Thus, *ap°rādh na karāvā*, sin should not be committed , *myā vātsāvē̃*, I should read

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive   There are, however, some transitive verbs which take the active construction in their past tense   Such verbs are *tar°nē̃*, to pass over , *padh°nē̃*, to study , *pāv°nē̃*, to obtain , *pīṇē̃*, to drink , *bōl°nē̃*, to speak, *mhaṇ°ṇē̃*, to say , *lēṇē̃*, to put on , *visar°nē̃*, to forget , *śīk°ṇē̃*, to learn , *samadz°nē̃*, to understand , *har°nē̃*, to loose, etc   Thus, *tō bōl°lō*, he said , *tī dhadā śīk°lī*, she has learnt her lesson

The Marāthī verb is generally stated to have two conjugations   The first comprises intransitive verbs and such transitives as use the active construction, the second most transitives   Verbs ending in vowels and *h* form their present tense after the first conjugation   Verbs ending in *h* form their past tense after the second conjugation, while the past tense of vocalic roots is irregular

Both conjugations agree in the formation of most tenses   They differ in the following particulars   In the present and past participles and in tenses formed from them an *i* is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an *a*   Thus *mārīt*, striking , *uthat*, arising , *mārīlā*, struck , *uth°la*, arisen   Similarly the characteristic vowel of the habitual past and the future is *ī* in the second, and *ē*, or, dialectically, *ā*, in the first conjugation   Thus, *mī karīn*, I shall do , *mī uthēn*, or *uthān*, I shall arise

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces, and the Konkan

The terminations of the various persons will be found in the Skeleton Grammar on pp 3 and f   It should however, be noted that the difference between the second and third persons has a strong tendency to disappear   The details are as follows

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces   Thus, *tu ahē*, thou art , *tu gēlā*, thou wentest   In Kōnkanī the second person usually ends in *y*, thus, *tū āsāy*, thou art

In the plural the second person often has the same termination as the third in L khan and Kōnkanī, thus, *āhāt*, Kōnkanī *āsāt*, you are , in Sholapur even *āhŏt*, we are   Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōnkanī also the first person plural takes the same form   Thus, Berar *gilĭ*, you went, they went , Kōnkanī *gele*, we went, you went, they went

A dialectical termination of the second person plural is *v*, which is found in a few cases in the Konkan, thus, *hāv* and *hā*, you are , *mārˆšiv*, you shall strike

The third person singular often ends in *n* in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs   Thus, *tyā-na sāngitˆlān*, he said

The verb substantive has in the Konkan a form different from that used in other districts, *ā* being substituted for *ō*, thus, *mī hāy* instead of *mī hŏy*, I am

The present tense of finite verbs will be found in the Skeleton Grammar   Instead of the termination *ī* of the first person singular neuter, however, we commonly find *ō̃* in the Dekhan , thus, *mī karitō̃*, I (neuter subject) do   The termination *tē* used with a subject of the feminine gender is commonly replaced by *tī* in the Dekhan and *tyē* in the Konkan. Thus, *tĭ karitī*, or *tˆ arityē*, she does

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender   Thus, Konkan *mī sōditāy*, that is *sōdit-hāy*, I seek , Berar *tō, tĭ, yĕtĭ*, he, she, comes , Nagpur *tĭ dzātĭt*, they go

The past and future participles passive are commonly used as verbal nouns   The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense   A postposition is afterwards added, the participle being inflected like an ordinary noun   Thus, *tum-chī tsākˆˈī sōdilyā-var*, your service left-on, on having left your service , *tujhī āī vārˆlyā-pāsūn*, thy mother dead-from, since your mother's death

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive   Thus, *bāg pāhˆvyās tsālā*, go to see the garden , *vātsāvˆyā-chī pustak*, a book to read , *mī marāvˆyā-tsī nāhī̃*, I am not to die

The usual verbal nouns will be found in the Skeleton Grammar   Several other dialectical forms occur , thus, *tsārāvā-lā*, in order to tend (Konkan, Berar, Central Provinces), formed from a base *tsāˈāv* , *karā-lē*, in order to do , *tsārāy-lē*, in order to tend (same localities), form a verbal noun *tsār* , *tsārˆyā-lē*, in order to tend (Berar), from a verbal noun *tsārī̃*, and so on

The conjunctive participle usually ends in *ūn* , thus, *karūn*, having done   Besides this there is a form ending in *ōn*, corresponding to poetical forms ending in *ōn, ōni, ōniyā*   It is occasionally met with all over the Marāṭhī country , thus, *nighōn*, having gone out

Several forms of the transitive verb are, as has already been pointed out, in reality passive   There is, accordingly, no necessity for a separate passive voice   Marāṭhī has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb   Thus, *galˆnē̃*, to drop , *gālˆnē̃*, to strain   *tsarˆnē̃*, to graze , *tsārˆnē̃*, to cause to graze, to feed   *padˆnē̃*, to fall , *pāḍˆnē̃*, to fell   *tuṭˆnē̃*, to be-

broken, *tōdᵒnẽ*, to break, etc   In other cases the passive is expressed in a periphrastic way, thus, *tyā-tsā uddhār hōil*, he will be saved.   The Hindī passive, formed by adding the verb ' to go ' to the past participle passive, is used in business letters, and does not really belong to the language, thus, *mī mārilā dzāin*, I shall be struck

The potential verb is formed from the future participle passive and is always used in the passive or the impersonal construction   Thus, *ma-lā uthavᵒtẽ*, for-me arising can be-done, I can rise

Old passive forms are *pāhijē*, it is wanted, *mhanᵒjē*, namely, *lit.* it is said   Other old passives only occur in poetry

When the preceding remarks are borne in mind it is hoped that the principal features of the language will be easily understood from the short grammatical sketch which follows.

MARĀṬHĪ SKELETON GRAMMAR.

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I —NOUNS

	Masculine nouns			Feminine nouns			Neuter nouns		
Sing Nom	bāp, a father.	māli, a gardener	ghŏḍā, a horse	bhiṇt, a wall	māḷ, a garland	ghŏḍī, a mare	ghar, a house	mŏtī, a pearl	mul°gŏ̃, a child
Obl	bāpī	māḷyā	ghŏḍyā	bhiṇti	māḷē	ghŏḍī	gharā	mŏtyā	mul°gyā
Plur Nom	bāp	māli.	ghŏḍē	bhiṇti	māḷā	ghŏḍyā	gharē̃	mŏtyē̃	mul°gī
Obl	bāpā̃	māḷyā̃	ghŏḍyā̃	bhiṇtī̃	māḷā̃	ghŏḍyā̃	gharyā̃	mŏtyā̃	mul°gyā̃

The oblique base is used as a Vocative, thus, bāpā, O father   Other cases are formed by adding postpositions to the oblique form   Some of the are nē, plur nī (case of the agent), nē, plur nī and sī (Instrumental), s, lā, plur s, lā, nā (Dative), hūn, ūn (Ablative), tsā, f chī, n chē (Genitive)   The Accusative is usually the same as the Nominative   Thus bāp, a father, Instrumental bāpā-nē, plur bāpā-nī; Genitive bāpī tsā   The Dative termination s is no true postposition, thus, bāpās, to a father   Old Locatives are gharī, in the house, piyā̃ at the feet

II —PRONOUNS

	I	We	Thou	You	Self	Who?	What?	How many?
Nom	mi, mī	āmhi[1]	tū	tumhi[1]	āpaṇ[2]	kŏn	kāy	kitī
Instr	nī mvā	āmhī	tū tvā	tumhī	āpaṇ	kŏnī	kaśā-nē̃[6]	kitī-nī
Dat	ma lā, madz lā	āmhā lā	tu lā, tudz lā	tumhā-lā	āp°ṇā lā	kŏnā lā[4]	kaśā lā	kitī lā
Gen	mādzhā	ām tsā	tudzhā	tum tsā	āp°lā	kŏnā tsā	kaśā tsā	kitī tsā
Obl	madz	āmhā̃	tudz	tumhā̃	āp°nā[3]	kŏnā[5]	kaśā	kitī

([1]) Also used as an honorific singular   ([2]) Also used as an honorific pronoun, and to denote the plural of the first person including the person addressed   ([3]) Also āp°lā, plural āp°nā   ([4]) Plural kŏnā lā, etc   ([5]) Also kŏnyā, kŏnŏ   ([6]) Plural kaśā nī, etc

Indefinite Pronouns—Kŏn°ēk, kŏnī-ēk, obl -ēkā, some one, kŏn°sā, f -sī, n -sē, obl. -syā, some one, kŏnī, obl kŏnī, anyone, kāhī obl kāhī, something, some

Demonstratives and Relatives

	This				
	Masculine	Feminine	Neuter		
Nom	hā	hi	hē	Thus also tŏ, he, that, f tī, n tē ; dzŏ, who, which, f jī, n jē The oblique form is used before inflected nouns Thus, tyā gharāt, in that house The plural is regular, thus, hē, f hyā, n hī gen hyā̃ tsā, etc
Instr	hyī nē[1]	hi nē[1]	as masc	
Dat	hiā lā, hyīs, hyādz lā	hi lā, his, hidz lā	as masc	
Abl	hyā hūn, hyādz hūn	hi hūn	as masc	
Gen	hyī tsā	hi tsā	as masc	
Obl	hyā	hyā	hyā	

([1]) Iā is sometimes substituted for hyī, and s for hi, thus gen yā tsā, f i tsā

III —VERBS

A —Auxiliary Verbs and Verbs Substantive

		I am etc		I was, etc	I am not
Sing	1	ā'y or ē'y	āhē	hŏtŏ, f hŏtē̃ n hŏtē̃	navhē, or nāhī
	2	ās	āhīs	hŏtās, f hŏtis n hŏtēs	navhas, navhŏs, or nāhīs
	3	āy	āhē	hŏtā, f hŏtī, n hŏtē	navhē, or nāhī
Plur	1	āhŏ āŏ, or ā'ū	āhŏ	hŏtŏ	navhŏ, or nāhī
	2	āhī	āhā	hŏ'ā	navhā̃, or nāhī
	3	āt	āhāt	hŏ'ẽ, f hŏtyā n hŏtī	navhēt, navhat, or nāhīt

There is a Past or Past imperfect, I was etc, etc. The second form of the Present āhē etc., means 'to be,' 'to exist, while hŏy, etc., is the pure verb substantive   āhē to be is conjugated regularly   but the present as'tŏ, etc. is used as a Habitual Present, 'I usually am'; and the ... I should be,' etc.
... follows ... the past participle passive or the dative of the verbal noun; thus ma lā āilē pāhijē, I want, or must ... The corresponding negative is nalŏ; thus, tŏ lā yēṇyãs nakŏ he does not want to come   Nalŏ ...

B —Finite Verb

First Conjugation —*Uṭh'ṇē*, to rise

Infinitive *uṭhū*

Verbal Nouns —(1) *uṭh'ṇē*; (2) *uṭhāvīs, yā lā, yā-chē*; (3) *uṭhāvīs, yā lā, yā chē*; (4) *uṭh'lē*

Participle Pres., *uṭhit*, Past, *uṭh'lī uṭh'lēlā*, Future, *uṭh'ṇār*; Noun of Agency, *uṭh'ṇārā*

Conjunctive Participle *uṭhūn*, having risen.

Adverbial Participle *uṭh'tā, uṭh'tā nā*, while rising

		Present, I rise, etc	Past, I rose, etc	Past habitual, I used to rise, etc.	Future, I shall rise, etc.	Subjunctive, I may rise, etc		Imperative, rise, etc
						Active construction	Impersonal construction	
Sing	1	uṭh'tō f ~ē, n ~ē	uṭh'lō, f lē, n lē	uṭhē	uṭhēn	uṭhāvā, f vī, n vē	myā	
	2	uṭh'tō s f tēs n tēs	uṭh'lēs f lis, n lēs	uṭhēs	uṭh'sil	uṭhārās, f ris, n rēs	tvā	uṭh
	3	uṭh'tō, f tē, n tē	uṭh'lā, f lī, n lē	uṭhē	uṭhēl	uṭhāvā, f ri, n -vē	tyā nē	uṭhō
Plur	1	uṭh'tō	uṭh'lō	uṭhū	uṭhū	uṭhāvē, f ryā, n rī	āmhī	uṭhū
	2	uṭh'tā	uṭh'lā	uṭhā	uṭhāl	uṭhāvēt, f ryāt, n rīt	tumhī	uṭhā
	3	uṭh'tāt	uṭh'lē f lyā n lī	uṭhat	uṭh til	uṭhāvē, f ryā, n -rī	tyā nī	uṭhōt

(Imperative brace: *uṭhāvē*)

Present Definite, I am rising, etc., mī uṭhat āhē, etc.

Imperfect, I was rising etc., mī uṭhat h lō, f hōlē, n hōlē, etc.

Present habitual, I usually rise, etc., mī uṭhat astō, f -tē, n -tē

Perfect and Pluperfect, formed by adding, respectively, āhē and hōtō to the Past tense; thus, tū uṭh'lā āhēs, thou hast risen, etc

Past Conditional, had I risen etc., mī uṭh'tō, etc., inflected like the Past tense

Second Conjugation—*mār'ṇē*, to strike

Participles Present, *mārit*, Past *mār'lī*, Future, *mār'ṇār*

		Past, I struck, etc		Past habitual, I usually struck, etc	Future, I shall strike, etc	Subjunctive, I should strike, etc.		
		Passive construction	Impersonal construction			Passive construction	Impersonal construction	
Sing	1	myā	mrī	mārī	mārin	myā	myā	
	2	tvī	tvī	māris	mārsil	tvā	tvā	
	3	tyā nē, etc	mārilī f li, n lī, tvī nē, etc	mārī	māril	tya nē, etc	tyā-nē, etc	mārāvē
Plur	1	āmhī	plural -lī f lyā n lī, āmhī	mārū	mārū	āmhī	āmhī	
	2	tumhī	tumhī	mārā	mārāl	tumhī	tumhī	
	3	tyā nī	tyā nī	mārit	mārilil	tyā nī	tyā nī	

(braces: Impersonal *mārilē*; Passive *mārāvā; f vī, n vē Plural, vē; f ryā, n vī*)

S is often added in the second person singular of the Past tense; thus, *tvā jōv'ntoal kēlīs*, thou madest a feast

Other forms agree with the first Conjugation Thus, *mī mārilē*, etc., I strike; *mār*, strike

C —Irregular Verbs —Verbs ending in vowels and in *h* form their present after the first and their future and habitual past after the second conjugation Thus, *detō*, I give; *yēīn*, I shall come; *yēī*, he usually came Those ending in *h* form their past in *ilā*; thus, *rāhilā*, he remained In the verb *hōṇē*, to become, *hō* is changed to *vh* before *ā*; thus, *vhā*, become ye

Some verbs form their Past in *dlā*; thus, *nighālā*, he went out, *mhanālā*, he said *T* is inserted before *lā* in *ghēṇē*, to take, *ghāl'ṇē*, to put, *dhuṇē*, to wash, *bagh'ṇē*, to see, *māg'ṇē*, to ask; *sāṅg'ṇē*, to tell; thus, *ghēt'lē, ghāt'lē, dhut'lē, baghit'lē, māgit'lē, sāṅgit'lē T* is inserted in *khan'ṇē*, to dig, *mhan'ṇē*, to say, *hān'ṇē*, to slay, thus *khant'lē* and *khan'lē; mhat'lē* and *mhanālē, hāt'lē* Roots ending in *i* add *dlē*; thus, *pyālē*, drank (root pī) *bhyālē* feared (root bhī) So also *lēṇē*, to wear, Past *lyālē*. *Kar'ṇē*, to do, forms *kēlē*; *mar'ṇē*, to die, *mēlē, dēṇē*, to give, *dilē* Irregular are *hōṇē*, to become, Past, *dzhālā*, and *dzāh'lā; yēṇē*, to come, Past, *ālā*; *dzāṇē*, to go, Past *gēlā*

D —Causal Verbs —Causatives are formed by adding *av* *āv*, or, in roots ending in long vowels and *h*, *vav* and *avav* respectively Thus, *bas'viṇē*, to cause to sit; *dēv'viṇē*, to cause to give In the Dekhan *iv* is substituted for *av*, and this is now generally adopted in the Imperative; thus *kariv*, let him do Causatives follow the second conjugation

E —Potential Verbs —Formed as causal verbs, but follow the first conjugation They always use the passive or the impersonal construction, the subject being put in the Dative or in the Instrumental formed from the Genitive Thus, *Rāmā lā*, or *Rāmā chyā nē bhākar khāv'vatē*, Rāma can eat bread; *ma lā tsālav'lē*, I could go

MARĀTHĪ IN THE DEKHAN.

The form of Marāṭhī spoken in the Dekhan very closely agrees with the preceding grammatical sketch   It is usually called Dēśī, that is the language of the *Dēś*, the country *par excellence.*

The frontiers within which this form of Marāṭhī is spoken coincide with those given for the whole language towards the north   Towards the west

it gradually merges into the Konkan form of the language in the hilly country which separates the Konkan from the Dekhan   It will be shown below that this latter form is largely influenced by Dēśī along the whole frontier line   On the other hand, similar dialects are also spoken in the Dekhan, thus, for instance, by the Kun'bīs of Poona   These mixed forms of speech will be dealt with in connection with the Marāṭhī of the Konkan

Towards the east, Dēśī merges into Varhādī in Buldana, where it occupies the western part of the district   Farther to the south the frontier line coincides with that given above for Marāṭhī   It is not, however, possible to state how many speakers in Hyderabad should be assigned to Dēśī and how many to Varhādī

The Dekhan form of the language is also spoken in the towns of Bijapur, the chief language of which district is Kanarese, and, to some extent, in Dharwar   In Baroda it is the language of the court, and is spoken by the following numbers in the different districts —

Baroda	35,678
Navsari	10,674
Kadi	3,138
Amreli	2,338
TOTAL	51,828

The revised figures for the districts where it is spoken as a vernacular were reported

for this Survey as follows —

Bombay Town and Island	80,000
Thana	32,000
Nasik	520,000
Ahmadnagar	804,000
Poona	939,000
Bhor State	153,000
Sholapur	586,000
Akalkot State	26,000
Satara	1,159,500
Satara Agency (State Aundh)	55,000
„ „ (State Phaltan)	59,500
Belgaum	265,000
Jat State	43,000
Kolhapur State	710,000
Dharwar	44,000
Dharwar (Kulwādī)	3,000
Southern Marāṭhā Jaghirs	265,350
Bijapur	27,680
Baroda	51,828
Buldana	270,000
TOTAL	6,093,858

It is probable that much of this total in reality refers to a form of speech similar to that current in the Konkan We know this to be the case with the Kun*bis of Poona. The difference between the two dialects is not, however, so important that any serious disadvantage will arise from the whole total being put down as belonging to Dēśi

The Dēśi form of the language is also to some extent spoken by the educated classes all over the Marāthī territory, and by settlers from the Dekhan throughout India. In most cases no detailed figures are available, and the estimates forwarded from Janjira, Kolaba, and Ratnagiri have therefore been put down as belonging to the Konkan form of Marāthī, though many of the educated classes speak pure Dēśi

The speakers of Marāthī in those parts of India where it is not a vernacular have been returned as speaking Marāthī, without mention of sub-dialect The figures will be found in the general introduction to the group See above p 2

Standard Marāthī in the Dekhan form, has, however, been reported from several districts outside the territory where that dialect is spoken as a vernacular The details, so far as they could be ascertained, are as follows

In the Bombay Presidency Standard Marāthī has been returned from Kanara and Savanur The ensuing estimates of the number of speakers have been forwarded by the local authorities,—

Kanara	2,000
Savanur	800
TOTAL	2,800

In Berar, where a slightly different dialect is current in most districts, settlers from the Dekhan have brought the Standard form of the language with them. It has only been returned from Akola and Ellichpur, and the numbers of speakers have been estimated as follows —

Akola	5,000
Ellichpur	250
TOTAL	5,250

One thousand of the speakers in Akola and all in Ellichpur have been returned as speaking 'Dakhini Marāthī' They are stated to be immigrants from the south The western part of Buldana belongs linguistically to the Dekhan, and the speakers of Marāthī in that district have been included in the total given above on p. 32.

In Central India Marāthī, in the form which this language assumes in the Dekhan, is the court language in the Indore State, and it is also spoken by Dakhini Brāhmaṇs and Marāthās in the Sajapur district of Gwalior and in Bhopal The revised figures are as follows,—

Indore	77,000
Gwalior	1,000
Bhopal	3,300
TOTAL	81,300

In the Central Provinces the language of Poona and surrounding districts is sometimes called Punēkari. Almost all the speakers are found to the north of the Satpura plateau, in the Saugor and Narbada territories These districts once belonged to the Garha-Mandla dynasty of Gōnds, but were finally handed over to the Peshwa in 1781

F

and thence for some time formed part of the Marāṭhā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāṭhī of those districts is still the Dekhan form of the language The number of speakers has been returned for the use of this survey as follows —

Hoshangabad and Makrai	5,500
Narsinghpur	600
Jubbulpore	2,250
Damoh	1,500
Chanda	25
TOTAL	**9,875**

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāṭhī

A	Spoken as a vernacular		6,093,858
B	Spoken abroad—		
	Bombay Presidency	2,800	
	Berar	5,250	
	Central India	81,300	
	Central Provinces	9,875	
		99,225	99,225
	TOTAL		6,193,083

POONA

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31 Marāṭhī is spoken all over the district, without great dialectical differences, by the bulk of the population The two specimens which follow have very few peculiarities The form *mī* is used in addition to *myã* as the case of the agent of the personal pronoun of the first person, thus, *mī pāp kēlẽ āhē*, by-me sin done is Transitive verbs add *s* in the second person singular of the past tense, thus, *tvã*, or *tũ*, *kārᵃdũ hī dilē̃-nāhĩs*, by-thee a-kid even was-not-given-by-thee, *mōṭhī jēvᵃnāval kēlis*, a-great feast was-made-by-thee, thou gavest a great feast

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense These forms end in *tẽ*, *tē* respectively, in Standard Marāṭhī Thus, *yētẽ*, I (neuter) come, *yētē*, she comes The usual forms in the Dekhan are *yētõ*, I (neuter) come, *yētī*, she comes

In all other respects the specimens well represent the language of Marāṭhī literature. A list of Standard Words and Phrases will be found below on pp 395 and ff

[No 1]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHĪ

(DISTRICT POONA)

SPECIMEN 1

कोणे एका मनुष्यास दोन पुत्र होते । त्यांतील धाकटा बापाला म्हणाला, वावा, जो मालमत्तेचा वाँटा मला यावयाचा तो दे । मग त्यानें त्यांस संपत्ति वाँटून दिली । मग थोडक्या दिवसाँनीं धाकटा पुत्र सर्व जमा करून दूर देशाँत गेला । आणि तेथें उधळेपणानें वागून आपली संपत्ति उडविली । मग त्यानें सर्व खर्चिल्या-वर त्या देशाँत मोठा दुष्काळ पडला । त्या-मुळें त्याला अडचण पडूँ लाग-ली । तेव्हाँ तो त्या देशाँतील एका गृहस्था-जवळ जाऊन राहिला । त्यानें तर त्याला डुकरें चारावयास आपल्या शेताँत पाठविलें । तेव्हाँ डुकरें जीं टरफलें खात असत त्याँ-वर आपलें पोट भरावें असें त्याला वाटलें । आणि कोणी त्याला काँहीं दिलें नाहीं । नतर तो शुद्धी-वर येऊन म्हणाला, माझ्या वापाच्या किती चाकराँस भरपूर भाखर आहे । आणि मी भुकेनें मरतों । मी उठून आपल्या वापा-कडे जाईन व त्याला म्हणेन, वावा, मी आकाशाच्या-विरुद्ध व तुझ्या-समोर पाप केलें आहे आणि आताँ पुढें तुझा पुत्र म्हणावयास मी योग्य नाहीं । आपल्या एका चाकरा-प्रमाणें मला ठेव । नतर तो उठून आपल्या बापा-कडे गेला । तेव्हाँ तो दूर आहे इतक्याँत त्याचा वाप त्याला पाहून कळवळला, आणि त्यानें धाऊन त्याच्या गळ्यास मिठी मारली, व त्याचें चुंबन घेतलें । मग पुत्र त्याला म्हणाला, वावा आकाशाच्या-विरुद्ध व तुझ्या-समोर मी पाप केलें आहे । आणि आताँ पुढें तुझा पुत्र म्हणावयास मी योग्य नाहीं । परंतु वापानें आपल्या चाकराँस सागितलें, उत्तम झगा आणून त्याचे आंगा-वर घाला । आणि त्याच्या हाताँत अंगठी व पायाँत जोडा घाला । मग आपण खाऊँ आणि आनंद करूँ । काँ कीं हा माझा पुत्र मेला होता, तो फिरून जिवंत झाला, व हारवला होता, तो साँपडला आहे । तेव्हाँ ते आनंद करूँ लागले ॥

त्या-वेळेस त्याचा वडील पुत्र शेताँत होता । मग तो घरा-जवळ येऊन पोर्चोंचल्या-वर त्यानें वाद्य व नाच ऐकिलें । तेव्हाँ चाकराँतील एकास

वोलावून त्यानॅ विचारिलॅ, हॅ काय आहे। त्यानॅ त्याला सांगितलॅ कीं, तुझा भाऊ आला आहे, आणि तो तुझ्या वापाला सुखरूप मिळाला म्हणून त्यानॅ मोठी जेवणावळ केली आहे। तेव्हां तो रागावला आणि आंत जाई-ना। म्हणून त्याचा बाप बाहेर येऊन त्यास समझावूं लागला। परंतु त्यानॅ वापाला उत्तर दिलॅ कीं, पहा, मी इतकीं वर्षें तुझी चाकरी करतों आणि तुझी आज्ञा मी कधीं-ची मोडली नाहीं। तरी म्यां आपल्या मित्रा-वरोवर चैन करावी म्हणून त्वां मला कधीं करडूं चि दिलॅ नाहींस। आणि ज्यानॅ तुझी सपत्ती कजविणी-वरोवर उध्वस्थ केली तो तुझा पुन जेव्हां आला तेव्हां त्यासाठीं मोठी जेवपावळ केलीस। तेव्हां तो त्यास म्हणाला, मुला, तूं नेहमी माझ्या-वरोवर आहेस आणि माझी सर्व मालमत्ता तुझीच आहे। परंतु हर्ष व आनंद होणॅ योग्य आहे, कारण कीं तुझा भाऊ मेला होता तो फिरून जिवत झाला, व हरवला होता तो साँपडला ॥

[No. I.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ.

(DISTRICT POONA)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōṇi   ĕk̄ī   manushyas   dōn   putra   hōtĕ.   Tyā̃tīl   dhāk̆ṭā
Certain   one   to man   two   sons   were   *Them-in-from   the-younger*

bāp-lā   mhaṇālā,   ‘ bābā,   dzŏ   māl'mattĕ-tsā   rīṣā   ma-lā   yāvayā-tsā
the-father to said.   ‘father, what   the-property of   share   me-to   is-to-come

tŏ   dĕ.’   Māg   tyā-nĕ̄   tyā̃s   sampatti   vā̃ṭūn   dilī
that   give.’   Then   him by   to-them   wealth   having-divided   was-given.

Māg   thŏḍ'yā   div'sā-nī   dhāk̆ṭā   putra   sarv   dzamā   karūn
Then   a-few   days-after the-younger son   the-whole   together   having-made

dūr   dĕśī   gĕlā,   aṇi   tĕthĕ̄   udh'ḷĕ-paṇā-nĕ̄   vāgūn   āp'lī
far   to-country went,   and   there   spendthriftness-with   having-behaved   his-own

sampatti   uḍavili.   Māg   tyā-nĕ̄   sarv   kharchilyā-var   tyā
wealth   was squandered   Then   him-by   all   being-spent-after   that

dĕśī   mŏthī   dushk̆āḷ   paḍ'lā.   Tyā-muḷĕ̄   tyā-lā   ad'tsan
in-country great   famine   fell.   That-on-account-of   him-to   difficulty

paḍū   lāg'lā,   tĕvhā̃   tŏ   vŏ   dĕśātīl   ĕkā   grahasthā-dzaval
to-fall   began,   then   he   that   country-in-from   one   householder-near

dzāun   rāhilā.   Tyā-nĕ̄   tar   tyā-lā   duk'rĕ̄   tsārāvayās   āp'lyā   śĕtāt
having-gone lived.   Him-by   then   him   swine   to-feed   his-own   into-field

paṭhavilĕ̄   Tĕvhā̃   duk'rĕ   jĕ̄   tar'phalĕ̄   khāt-asat   tyā̃-var   āp'lĕ̄
it-was sent   Then   swine   which   husks   used-to-eat   that-upon   his-own

pŏṭ   bharāvĕ̄   asĕ̄   tyā-lā   vāṭ'lĕ̄,   āṇi   kōṇi   tyā-lā
belly   should-be-filled   so   him-to   it-appeared,   and   anyone-(by)   him-to

kāhī   dilĕ̄   nāhī.   Nantar   tŏ   śuddhī-var   yĕun   mhaṇālā,
anything   was-given   not   Then   he   senses-to   having-come   said,

‘ mājhyā   bāpā-chyā   kitī   tsāk'rās   bhar-pur   bhākar   āhĕ,   āṇi   mī
‘ my   father-of   how-many   to-servants   sufficient   bread   is,   and   I

bhukĕ̄-nĕ̄   mar'tŏ̃   Mī   uthūn   āp'lyā   bāpā-kaḍĕ̄   dzāīn   va
hunger-with   die   I   having-arisen   my-own   father-to   will-go   and

tyā-lā   mhaṇĕn,   “ bābā,   mī   ākāśā-chyā-viruddh   va   tujhyā-samŏr   pāp
him-to   will-say,   “ father,   me (by)   heaven-of-against   and   of-thee-before   sin

kēlē̃ āhē, āni ātā̃-pudhē̃ tudzhā putra mhanāv°yās
done   *is,*   *and*   *henceforth*   *thy*   *son*   *to-cause-(myself-)to-be-called*

mī yōgya nāhī̃ Āp°lyā ēkā tsāk°rā-pramānē̃ ma-lā thēv"'' Nantar
I   *fit*   *am-not*   *Thy-own*   *one*   *servant-like*   *me*   *keep."'*   *Then*

tō uthūn āp°lyā bāpā-kadē gēlā Tēvhā̃ tō dūr āhē it°kyā̃t
he   *having-arisen*   *his-own*   *father-to*   *went*   *Then*   *he*   *far*   *is*   *just-then*

tyā-tsā bāp tyā-lā pāhūn kal°val°lā, āni tyā-nē̃ dhāūn
his   *father*   *him*   *having-seen*   *pitied,*   *and*   *him-by*   *having-run*

tyā-chyā galyās mithī mār°lī, va tyā-chē̃ chumban ghēt°lē̃
his   *on-the-neck*   *embracing*   *was-struck, and*   *him-of*   *kiss*   *was-taken*

Mag putra tyā-lā mhanāla, 'bābā, ākāśā-chyā-viruddh va tujhyā-samōr
Then   *the-son*   *him-to*   *said,*   *'father,*   *heaven-of-against*   *and*   *of-thee-before*

mī pāp kēlē̃ āhē Ani ātā̃-pudhē̃ tudzhā putra mhanāv°yās
me-(by)   *sin*   *done*   *is*   *And*   *henceforth*   *thy*   *son*   *to-be-called*

mī yōgya nāhī̃' Parantu bāpā-nē̃ āp°lyā ' tsāk°rās sāngit°lē̃,
I   *fit*   *am-not'*   *But*   *the-father-by*   *his-own*   *to-servants*   *it-was-told,*

'uttam dzhagā ānūn tyā-chē āngā-var ghālā Āni tyā-chyā
'the-best   *robe*   *having-brought*   *his*   *the-body-on*   *put*   *And*   *his*

hātā̃t ang°thī va pāyā̃t dzōdā ghālā Mag āpan jeū̃
on-the-hand   *a-ring*   *and*   *on-the-foot*   *shoes*   *you-put*   *Then*   *we*   *shall-eat*

āni ānand karū̃, kā̃-kī, hā mādzhā putra mēlā hōtā, tō
and   *happiness*   *shall-make,*   *because,*   *this*   *my*   *son*   *dead*   *was,*   *he*

phirūn jivant dzhālā, va hārav°lā hōtā, tō sā̃pad°lā āhē' Tēvhā̃ tē
again   *alive*   *became,*   *and*   *lost*   *was,*   *he*   *found*   *is'*   *Then*   *they*

ānand karū̃ lāg°lē
joy   *to-make*   *began*

Tyā-vēḷēs tyā-tsā vadīl putra śētā̃t hōtā Mag tō gharā-dzaval
At-that-time   *his*   *elder*   *son*   *in-field*   *was*   *Then*   *he*   *house-near*

vēūn pōhōts°lyā-var tyā-nē̃ vādy va nāts aikilē̃ Tēvhā̃
having-come   *arriving-after*   *him-by*   *music*   *and*   *dancing*   *was-heard*   *Then*

tsāk°rātīl ēkās bōlāvūn tyā-nē̃ vichārilē̃, 'hē̃ kāy āhē?'
servants-in-from   *to-one*   *having-called*   *him-by*   *it-was-asked,*   *'this*   *what*   *is?'*

Tyā-nē̃ tyā-lā sāngit°lē̃ kī, 'tudzhā bhāū ālā āhē, āni tō
Him-by   *him-to*   *it-was-said*   *that,*   *'thy*   *brother*   *come*   *is,*   *and*   *he*

tujhyā bāpā-lā sukh°rūp miḷālā mhanūn tyā-nē̃ mōthī jēv°nāvaḷ kēlī
thy   *father-to*   *safe*   *was-got*   *therefore*   *him-by*   *great*   *feast*   *made*

āhē' Tēvhā̃ tō rāgāv°lā āni ā̃t dzāī-nā Mhanūn tyā-tsā
is'   *Then*   *he*   *got-angry*   *and*   *inside*   *would-not-go*   *Therefore*   *his*

bāp bāhēr yēūn tyās sam°dzhāvū̃ lāg°lā Parantu tyā-nē̃ bāpā-lā
father   *out*   *having-come*   *him*   *to-persuade*   *began*   *But*   *him-by*   *father-to*

uttar dilē̃ kī, 'pahā, mī it°kī varshē̃ tujhī tsāk°rī kar°tō̃,
reply   *was-given*   *that,*   *'see,*   *I*   *so-many*   *years*   *thy*   *service*   *am-doing,*

āṇi tujhī ādnyī mī kadhī-hi mōd'lī nāhī̃ Tari myā̃ āp'lyā
aṇḍ thy order (by)-me ever even was-broken not Yet by-me my-own

mitri-barōbar chaiṇ karāvī mhaṇūn tvā̃ ma-lā kadhī̃
friends-with merriment should-be-made saying by-thee me-to ever

arslū hī dilē̃ nāhī̃s Āṇi jyā-nē̃ tujhī sampattī
a-kid even given-was not-by-thee. And whom-by thy property

kadr'būnī-barōbar udhvasth kēlī tō tudzhā putra jōvhā̃ ālā
*harlots with squandered was-made * that thy son when came*

tēvhī̃ tvāsāṭhī̃ mōṭhī jēvʼnāvaḷ kēlis' Tēvhā̃ tō tyās
then his-sake-for great feast was made-by-thee' Then he to-him

mhaṇālā, 'muḷī, tū̃ nch'mī mājhvā-barōbar āhēs, āṇi mājhī sarv
said, 'son, thou always me-with art, and my all

māl'mattī tujhī-ts āhe Parantu harsh va ānand hōnē̃ jōgya āhe
property thine-alone is But delight and joy to-be proper is

Karan-kī, tudzhī bhāū mēla hōtī, tō phirūn jivant dzhālā, va
Because, thy brother dead was, he again alive became, and

harav'la hōtī, to sā̃pad'lā'
lost was, he was-found'

INDO-ARYAN FAMILY.　　　　SOUTHERN GROUP.

MARĀTHI.

(DISTRICT POONA)

SPECIMEN II.

नारायण-रावांनीं आपल्या-कडून पुष्कळ सागून पाहिलें। पण गोविंदाचें मन वळेना। त्याचें मनांत डाक्तरीचा धंदा शिकावा असेंच भरलें होतें। आणि डाक्तरीचा धंदा शिकण्याचें त्या दिवसांत तमें फारमें साधन नव्हतें। एकुलता एक मुलगा घोडिसें अधिक इंग्रजी शिकून तयार झाला म्हणजे कोठें-तरी चिकटून द्यावा। नौकऱ्या त्या दिवसांत सहज लागत आणि नौकरी लागली म्हणजे वढती ही लवकर होई। पण गोविंदाचा नाद एक, आतां अधिक इंग्रजी न शिकतां आपल्या शेजारींच असणाऱ्या डाक्तरा-जवळ राहून डाक्तरी धंदा शिकून लवकर डाक्तरी करूं लागावें। नारायण-रावांनीं तसें-ही सागितलें कीं, तू आणखी इंग्रजी शीक म्हणजे नवीन उघडलेल्या डाक्तरी-कालेजांत तुला घालतों। पण नाहीं। शेवटी मुलाचा नाद पुरवावा असें मनांत आणून त्यांनीं डाक्तर दामोदर-रावांस आपल्या मुलाचा हेतु कळवून त्यास जवळ करावा अशी विनंती केली। आणि त्यांनीं-ही, मी त्याला शिकवून तयार करतों, पण तयार झाल्या-नंतर त्यानें या गावांत डाक्तरी-धंदा करूं नये। अशा अटी-वर त्यास आपल्या हाता-खालीं विद्यार्थी म्हणून घेण्याचें कबूल केलें ॥

[No 2]

INDO-ARYAN FAMILY.　　Southern Group.

MARĀTHĪ

(District Poona.)

Specimen II

TRANSLITERATION AND TRANSLATION.

Nārāyan-rāvā-nī　　āp'lyā-kadūn　　pushkaḷ　　sāngūn　　pāhilẽ.　　Paṇ
Narayan-Rao by　　*himself-by*　　*much*　　*having-told*　　*it-was-seen*　　*But*

Gōvindā-chẽ　　man　　vaḷē-nā　　Tyā-chẽ　　manāt　　dākt'rī-tsā-dhandā
Govind-of　　*mind*　　*would-not-move*　　*His*　　*in-mind*　　*the-medical-profession*

śikāvā　　asẽ-ts　　bhar'lẽ　　hōtẽ　　Āni　　dākt'rī-tsā-dhandā
should-be-learnt　　*so-only*　　*entered*　　*was*　　*And*　　*the-medical-profession*

śik'nyā-chẽ　　tvā　　div'sāt　　tasẽ　　phār'sẽ　　sādhan　　navh'tẽ　　Ekul'tā　　ēk
learning-of　　*those*　　*in-days*　　*so*　　*considerable*　　*means*　　*was-not*　　*Single*　　*one*

mul'gā,　　thōdē-sẽ　　adhik　　ingrajī　　śikūn　　tayār　　dzhālā,　　mhan'jē
son,　　*a-little*　　*more*　　*English*　　*having-learnt*　　*educated*　　*(if-)became,*　　*then*

kōthẽ-tarī　　chik'ṭūn　　dyāvā　　Nauk'ryā　　tyā　　div'sāt
somewhere　　*having-employed*　　*should-be-given*　　*Employments*　　*those*　　*in-days*

sahadz　　lāgat,　　āni　　naukrī　　lāg'lī,　　mhan'jē　　badh'tī-hī
easily　　*used-to-be-got,*　　*and*　　*employment*　　*(when-)was-got,*　　*then*　　*promotion-also*

lav'kar　　hōi　　Paṇ　　Gōvindā-tsā　　nād　　ēk　　Ātā　　adhik　　ingrajī
rapid　　*used-to-be*　　*But*　　*Govind-of*　　*hobby*　　*(was-)one*　　*Now*　　*more*　　*English*

na　　śik'tā　　āp'lyā　　śēdzārī-ts　　as'nāryā　　dākt'rā-dzavaḷ
not　　*learning*　　*his-own*　　*in-the-neighbourhood-just*　　*being*　　*the-doctor-near*

rāhūn　　dākt'rī　　dhandā　　śikūn　　lav'kar　　dākt'rī
having-lived　　*the-medical*　　*profession*　　*having-learnt*　　*soon*　　*medical-practice*

karū　　lāgāvē　　Nārīyan-rāvā-nī　　tasẽ　　hī　　sāngit'lẽ　　kī,　　'tū
to-make　　*should-be-begun*　　*Narayan-Rao-by*　　*that*　　*also*　　*was-said*　　*that,*　　*'thou*

ān'khī　　ingrajī　　śik,　　mhan'jē　　navīn　　ughad'lēlyā　　dākt'rī　　kālējāt
still-more　　*English*　　*learn,*　　*then*　　*newly*　　*opened*　　*the-medical*　　*in-college*

tu-lā　　ghāl'tõ'　　Paṇ　　nāhī　　Śēv'ṭī,　　'mulā-tsā　　nād　　pur'vāvā,'
thee　　*I-will-put'*　　*But*　　*no*　　*At-last,*　　*'the-son-of*　　*hobby*　　*should-be-satisfied,'*

asẽ　　manāt　　ānūn　　tyā-nī　　dāktar　　Dāmōdar-rāvās　　āp'lyā
so　　*in-the-mind*　　*having-brought*　　*him-by*　　*doctor*　　*to-Damodar-Rao*　　*his-own*

mulā-tsā	hētu	kaḷ'vūn	tyās	dzaval	karāvā	asī
son-of	intention	having-informed	to-him	near	he should-be made	such

vinantī	kēlī,	āṇi	tyā-nī-hī,	'mī	tyā-lā	śikʻvun	tayār
request	was-made;	and	him-by-also,	'I	him	having-taught	prepared

kar'tō	Paṇ	tayār	dzhālyā-nantar	tyā-nē	yā	gāvāt	dakt'ri-
make	But	prepared	becoming-after	him-by	this	in-town	the medical-

dhandā	karū	nayē'	Asā	aṭī-var	tyās	āp'lyā	hātā-
profession	to-make	it-is-not-proper'	Such	condition on	him	his own	hand-

khālī	vidyārthī	mhaṇūn	ghēnvā-chā	kabul	kelē
under	an-apprentice	as	taking-of	promise	was made

FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy's object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

ELSEWHERE IN THE DEKHAN

To the north and west of Poona Marāthī is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambōlis in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

Bombay Town and Island is a meeting-place for all the different Marāthī sub-dialects. The real home language is the Marāthī dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marāthī which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marāthī is spoken by Brahmans and other high castes. The number of speakers has been estimated at 32,000.

The principal language of Nasik is Marāthī, shading off into Khāndēśī in the north This latter language is spoken in the north, on the Khandesh border, where we also find a Bhīl dialect It has hitherto been classed as a dialect of Marāthī The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarātī, and it will therefore be dealt with in connection with that language See Vol. ix, Part ii

No specimens have been received of the Marāthī dialect of Nasik It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar Specimens have been forwarded of two border dialects, spoken in the west of the district They are the so-called Kōnkanī, which is entirely different from Kōnkanī proper, in the north, and Thāk'rī in the south The former is a Bhīl dialect, and the latter will be dealt with in connection with the Marāthī spoken in the Central and Northern Konkan See below pp 109 and ff It is very probable that the current Marāthī of Nasik, especially in the west, has some of the same characteristics Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marāthī current in the Dekhan

To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marāthī. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

Marāthī is further spoken all over the Bhor State as the principal language It is the usual Dekhan form and need not be illustrated by means of a separate specimen We may only note that *t* is often added to the second person plural of the past tense of intransitive verbs Thus, *tumhī gēlãt*, you went

In Sholapur the same form of Marāthī is the principal language in the north and the west

Marāthī is also the principal language of the northern part of the Akalkot State and of Piho and Kurla of the same State The language of the rest of the State is Kanarese No specimens have been received, but there is no reason for assuming that the Marāthī of Akalkot differs in any important points from that spoken in Sholapur

The principal language of the Satara District, as also of the States Phaltan and Audh in the Satara Agency is Marāthī with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kuṇ'bīs. Their dialect does not, however, differ from that of the rest of the population

The principal language of Belgaum is Kanarese   In the west of the district the bulk of the population speak Standard Marāthī   The figures returned for the different Talukas are as follows —

Gokak	• •		•	4,000
Athni	•	•	• •	40,000
Chikodi	•	•	• •	85,000
Belgaum				82,582
Parasgad	•	⟂ • •		4,000
Khanapur				18,381
Sampgaon		•	•	500

TOTAL   ⟂ 264,463, or, in round
numbers, 265,000

The dialect of Belgaum closely agrees with that of Satara   The dental and lingual *n* are confounded   Thus, we find *tyā-nē̃* and *tyā-nē̃*, by him   The numeral 'one' is written *yēk*, a state of affairs which is common in many parts of the territory in which Marāthī is a vernacular.   The conjunctive participle is sometimes slightly irregular   Thus, *nighōn*, having gone out, *yēvun*, having come   The verb *hōnē̃*, to become, forms the past tense *dzāhᵉlā*, where Standard has *dzhālā*   Such discrepancies are, however, not sufficiently important to make it necessary to give any specimen of the dialect

In Jat and Daphlapur, Marāthī is spoken on the north-western border and in a small district half-way between Jat and Karajgi, about Asungi and Jilyal.   The dialect closely agrees with that of Satara

Marāthī is also the main language of Kolhapur   The dialect shows all the characteristics of the form of Marāthī spoken in Satara   The tendency to pronounce the short *a* fully seems here to have been carried to an extreme   In other respects the dialect does not differ from that current in neighbouring districts   The only peculiarity is that a *ta* is added in the second person plural of the past tense   Thus, *ma-lā kōhai ū suddhā dilē-nāhita*, to-me a-kid even has-not-been-given-by-you , *ēka mēdzavānī tumhi dēt āhāta*, you have given a feast

In the Southern Jaghir States Marāthī is spoken in the North and East   Specimens have been received from Miraj, Sangli, and Kurundwad   They all exhibit the same form of the language as that current in Satara and neighbouring districts   The second person singular of the past tense of transitive verbs only occasionally adds *s*   The only other peculiarity which needs be mentioned is the preference shown for the word *avaghā*, all.

Closely related is also the dialect exhibited in the specimens received from Ramdrug   As in the neighbouring Belgaum dialect the past tense of the verb *hōnē̃*, to become, is *dzāhᵉlā* and not *dzhālā*

As will have appeared from the preceding remarks Marāthī is remarkably uniform all over the Dekhan   In order to illustrate the widespread tendency to pronounce the short *a* fully it will be sufficient to give the first lines of a version of the Parable of the Prodigal Son which has been received from Kolhapur   The tendency has here been carried to the extreme

INDO-ARYAN FAMILY

SOUTHERN GROUP.

MARĀTHĪ

(STATE KOLHAPUR)

﹁ Kōnā ēkā manushyāsa dōna mulagē hōtō   Tyāntila dhākaṭā āpalyā bāpāsa mhanālā, ' bābā mālamattē-tsā dzō bhāga ma-lā yāvayā-tsā tō ma-lā dē '   Maga tyā-nē āpali jinagī tyā-nā vāṭūna dilī   Pudhē phār dirasa lōṭalē nāhīta tō-tsa dhākaṭyā-nē tī sarva dzamā-karūna ēkā dūra-chyā dēśā-chyā mārga dhārīlā, āni tēthē udhalēpanā-nē vāgūna āpalā aivadza gamāvīlā

___

Standard Marāthī, in the usual Dekhan form, is also spoken to a great extent in Janjira, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes all over the Konkan   No estimates are, however, available with regard to the proportion of the population in those districts which speak the Dekhan form of the language, and the reported figures have, therefore, been put down as all belonging to the slightly different form which Marāthī assumes in the Central Konkan

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Marāthī is also the principal language in the north-western portion of the Nizam's territory, which does not fall within the scope of the present Survey

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The Marāthī spoken in Berar and the Central Provinces differs in some respects from the form which the language has in the Dekhan, and it will, therefore, be separately dealt with below   The usual Dekhan form is, however, also spoken by a considerable portion of the population in Buldana

The District of Buldana is the meeting ground between the two forms of Marāthī current in the Dekhan and in Berar respectively   The west of the district belongs to the former, and the east to the latter

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard   We may only note the frequent use of va instead of āṇi, and. A list of Standard Words and Phrases which has not been reproduced gives the forms āmu chē̃, our, āmhī āhōnt, we are, tumhi āhãnt, you are   These do not occur in the specimen

[No 4]

INDO-ARYAN FAMILY

SOUTHERN GROUP.

MARĀTHI

(DISTRICT BULDANA)

कोणा एका माणमास दोन मुलगे होते । त्या-पैकीं धाकटा वापास म्हणाल्ला, वाचा माझ्या हिगाची जिनगी मला द्या । म्हणून वापानें आपली जिनगी दोघाँ-मध्यें वाँटून टिली । घोड्याच दिवसाँनीं धाकटा मुलगा आपली मर्व जिनगी घेऊन देगांतरास गेला, व तेथें त्यानें चैनवाजी-मध्यें आपली मर्व जिनगी उडविली । त्याचा सर्व पैसा ह्या रितीनें खर्च झाल्या-वर त्या देगांत एक मोठा दुष्काळ पडला । व त्या-मुळें त्यास फार दद्दात पडूँ लागली । नंतर तो एका गृहस्था-कडे जाऊन राह्निला । त्या गृहस्थानें ह्याला आपले शेतांत डुकरें रागण्यास ठेविलें ।

Konī	ĕkī	mān'sīs	dŏn	mul'gē	hōtĕ	tvī-paikī̃		dhāk'tī
Certain	a	to-man	two	sons	were	Them-from-among		the-younger
bapās	mhanĭla,	'bābā,	mīĵhvā	hĭśā-chī	jin'gī	ma-lī	dvā'	
to-the-father	said,	'father,	of-me	share-of	property	me-to	give'	
Mhanun	bāpī-nĕ	īp'lī	jin'gī	dŏghā̃-madhyĕ̃	rātun			
Therefore	the-father-by	his-own	property	both-among	having-divided			
dĭlī	Thŏdvī-ĭs	div'sĩ-nī	dhāk'tī	mul'gī	īp'lī	sarv		
gave-queen	A-few-only	days-after	the-younger	son	his-own	all		
jin'gī	ghĕun	dĕśī̃t'rīs	gĕlā,	va	tĕthĕ̃	tvā-nĕ̃		
property	having-taken	to-another-country	went,	and	there	him-by		
chain bājī madhvĕ̃	īp'h	sarv	jin'gī	udavlī	Tvā-tsā	sarv		
merry making into	his-own	all	property	was-squandered	Him-of	all		
pĕ	hyā	rīti-nĕ̃	kharĭs	dzhālvī-var	tyā	dĕśāt	ĕk	
that	This	manner-by	spent	having-become-after	that	into-country	one	
rĕ'h	dushkal	padʼlī,	va	tyā-mulĕ	tyas	phĭr	dădāt	padũ	lĭg'lī
great	famine	fell,	and	that-for	to-him	great	difficulty	to-fall	began
Nĕ tĕ tŏ	ĕkā	grīhsthā-kadĕ	dzaun	rāhlī	Tvā	grihasthā-nĕ̃	hyā-lī
Then	he	one to-a-holder-to	having-gone	lived	That	householder-by	him-to
īp'	′ śĕtĕ	dukʼrĕ̃	rākhĭn'yas	thĕvlĕ̃
his-own	into-field	swine	to-keep	it-was-kept′

The dialect of Basim was originally reported to be the Dekhan form of Marāṭhī An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marāṭhī spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāṭhī literature, as is the case in all Marāṭhī speaking districts

BROKEN DIALECTS OF THE DEKHAN.

Marāṭhī is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Kōnkanī in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marāṭhī current in the Dekhan and in the Northern and Central Konkan These will be dealt with below in connexion with the language of Thana and the Konkan

In the south and east Marāṭhī borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs

The number of Marāṭhī speakers in Bijapur has been estimated at 27,680 Most of these speak ordinary Marāṭhī. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen

This dialect mainly agrees with the Standard Marāṭhī of the Dekhan In some points, however, it has features similar to the Marāṭhī dialects of the Konkan

Thus we find *a* for Standard *ē*, *n* for *n*, dropping of aspirates, dropping of *v* before *i*, *ī*, and *ē*, insertion of *v* before other vowels, and so on Compare *tata* for *tēthē̃*, there, *kuni* for *kōnī*, some one, *nāī* for *nāhī̃*, not, *irudd* for *viruddh*, against, *yīs* for *vīs*, twenty, *yēl* for *vēl*, time Compare also forms such as *lyōkān*, by the son, *tyās-ni*, to him, *hai*, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished Thus, we find *samda* and *samdi jindagī*, all property, *tyā chyā mulās mī lai phaṭ*kē mār*lō āhē*, I have beaten his son with many stripes

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows

[No 5]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARÁTHÍ

BIJAPUR DIALECT   (DISTRICT BIJAPUR)

कुनि योक मानसाला दोन ल्योक होते। ल्यातला ल्हानगा बापास म्हंटला, बाबा, माजे वाटनीचा माल मला दे। मग ल्हेन वाटनी करून दिलि। मग थोडक्या द्विसानि दाक्टा ल्योक समदि माल गोळा करून गेवून-श्यानि टूर मुलकास गेला। तत उडक्ेपन करून समदि जिंदगी चाळ कीला। मग समदि जिंदगी चाळ केल्या-वर मोटा टुक्काळ पडला। व्या-मुळ ल्यासनि अडचन होवू लागली। तवा तकडच योक मानसा-जवळ चाकरी राहिला। ल्हेन ल्यासनि ड्ुकार राकायला आपले सेताला लावून दिला। तवा ड्ुकरानी खानेच पेंड खावून-श्यानि आपल पोट भराव म्हटला। तरी ल्याला कुनी काईच दिले नाँई। मग ल्यो सुद्धी-वर येवून-श्यानि म्हटला, माज बापाच क्िति चाकरासनि पोटभर खायाला है। आनि म्या भुकेन उपासि मरतो। मी उटून बापा-कड जाईन, आनि तेला म्हनू की, वावा रे, म्या आकासचा द्रुह्द आनि तुज्या म्होर पाप कीला है। अता-पासून म्या तुज ल्योक म्हनन्याला लायक न्हव। आपले चाकरीचे गड्या-वानि मला ठेव। मग ल्यो उटून आपल बापा-कडेस गेला। ल्यो अजूनि टूर हैस्तवर बाप ल्याला पाह्न कळ्कळून धावून-श्यानि ल्येचे गळ्यास मिटि घाटलि, आनि ल्येचा मुका घेटला। मग ल्योकान ल्यासनि म्हटल बाबा, परलोकाचे द्रुह्द आनि तुज्या म्होर म्या पाप कील्या। अता-पासून तुजा ल्योक म्हनन्यास म्या लायक नाँई। मग वापानी चाकरास सागिटला, चागल अगराका आनून ल्यासनि घाला। ल्येचे व्याता-मदि आंगटि आनीक ल्येचा पायात जोडा घाला। खावून-श्यानि आनन्द करू। का म्हटल तर, ल्यो ल्योक मेल्याला फिरून वाचला है। गमावून गेल्याला मिळाला है। तवा ते कुशाल जाले॥

तवा ल्येचा घोरला ल्योक सेतात होता। ल्यो घरा-पासी आल्या-वर ल्हेन गाना वजाना ऐकल। तवा गड्यातला योक गडीस वोलावून द्ुचारला, हे काय है। ल्येन ल्यासनि सांगिटले की, तुजा भाउ आला है। आनि ल्यो तुजा बापास कुशाल मिळाला म्हनून-साटि मोट जेवन कीला है। तवा ल्यो रागाला येवून आत जाईना। ल्येच्या-करता वाप भाह्र येजन-श्यानि ल्यासनि समजावू

लागला। मग ल्येन बापाला फिरून बोलला की, वग, इतक वरीस तुजी चाकरि करतो, तुजी गोष्ट म्या कवाच मोडली नाँई। तरी म्या माजे सोवती-बराबर चैन करन्यास तु मला कवाच शेळीचि पिल्लू वि दिला नाँई। आनि तुज जिन्दगि कसबिनीचे-बराबर समदि झाळ केल्याला हा तुजा ल्योक आला हैस, म्हनून ल्येच-साटि मीट जेवन केल हैस। तवा ल्येन ल्यास म्हंटला की, लेका, तु हमेषा माजे संगाट हैस। माज समद जिन्दगी तुजीच है। पन क्यालि कुशालि कराव ह्यो रास्त है। का म्हंटला तर ह्यो तुजा भाउ मेला होता त्यो फिरून जिवंत जाला हैस; आनि गमावला होता त्यो मिळाला है॥

[No. 5.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

BIJAPUR DIALECT   (DISTRICT BIJAPUR)

TRANSLITERATION AND TRANSLATION.

Kunı yŏk mān'sālā dŏn lyŏk hŏtē. Tyāt'lā lhān'gā
Certain one man-to tico sons were Them-in-from the-younger

bāpās mhant'lā, 'bābā, mādzē rāt'nī-tsā māl ma-lā dē' Mag
to-the-father said, 'father, of-me share-of property me-to give' Then

tyēn rāt'nī karūn dılı Mag thŏd'kvā dıv'sā-nı dāk'tā
him-by share having-made was-given Then a-few in-days the-younger

lyŏk sam'dı māl gŏlā karūn gēvūn-śyānı dūr mul'kās
son all property together having-made having-taken far to-a-country

gēlā. Tata ud'lēpan karūn sam'dı jınd'gī hāl kēlā Mag
went There spendthriftness having-made all property ruin made Then

sam'dı jınd'gī hāl kēlyā-var mŏtā dukūl pad'lā. Tyā-mul tyās-nı
all property ruin made-after great famine fell Therefore to-him

ad'chan hŏvū lāg'lī Tavā tak'da-ts yŏk mān'sā-dzaval tsāk'rī
difficulty to-become began Then there one man-near in-service

rāhılā Tyēn tyās-nı dukar rākāy'lā āp'lē sētā-lā lāvūn
lived Him-by to-him swine to-keep his-own to-the-field having-employed

dılā Tavā duk'rā-nī khānē-tsa pēnd khāvūn-śyānı āp'la pŏt
it-was-given Then the-swine-by eating-of husk having-eaten his-own belly

bharāva mhant'lā Tarī tvā-lā kunı kāī-ts dılē
should-be-filled he-thought Yet him-to by-anybody anything was-given

nāī Mag tyŏ suddī-var yēvūn-śyānı mhant'lā, 'mādza bāpā-tsa kıtı
not Then he senses-on having-come said, 'my father-of how-many

tsāk'rās-nı pŏt-bhar khāvālā haı. Ānı mvā bhukēn upāsı mar'tŏ
to-servants belly-full to-eat (there) is And I hunger-with fasting die

Mi utūn bāpā-kada dzāīn, ānı tē-lā mhanū kī, "bābā-rē,
I having-risen father-to will-go, and him-to will-say that, "father-O,

myā ākās-tsa-ırudd ānı tujyā mhŏr pāp kēlā haı Atā-pāsūn
by-me the-heaven-of-against and of-thee before sin done is Now-from

myā tudza lyŏk mhan'nyā-lā lāyak nhava Āp'lē tsāk'rī-tsē gadyā-vānı
I thy son to-be-called fit am-not Thy-own service-of servant-like

ma-lā thēv"' Mag tyŏ utūn āp'la bāpā-kadēs gēlā Tyŏ adzūni
me-to keep"' Then he having-risen his-own father-to went He yet

dŭr   haɪ-stavar   bāp   tyē-lā   pāhūn   kaḷ·kaḷūṅ
far   *ɪs-meanwhile*   *the-father*   *hɪm-to*   *havɪng-seen*   *havɪng-taken-pity*

dhāvūn-śyānɪ   tyō-tsē   galyās   mɪtɪ   ghāt·ɪ,   ānɪ   tyē-tsā   mūkā
havɪng-run   *hɪm-of*   *to-the-neck*   *embracɪng*   *was-put,*   *and*   *hɪm-of*   *a-kɪss*

ghēt·lā   Mag   lyōkān   tyās-nɪ   mhant·la,   ʻbābā,   par·lōkā-tsē-ɪrudd
was-taken   *Then*   *the-son-by*   *to-hɪm*   *was-saɪd,*   *ʻfather,*   *the-next-world-of-agaɪnst*

ānɪ   tujyā   mhōr   myā   pāp   kēlyā   Atā-pāsūn   tudzā   lyōk   mhan·nyās
and   *of-thee*   *before*   *by-me*   *sɪn*   *ɪs-done*   *Now-from*   *thy*   *son*   *to-be-called*

myā   lāyak   nāĩ ʼ   Mag   bāpā-nɪ   tsāk·rās   sāṅgɪṭ·lā,   ʻtsāṅg·la
I   *fit*   *am-not* ʼ   *Then*   *the-father-by*   *to-servants*   *ɪt-was-told,*   *ʻgood*

aṅg·rākā   ānūn   tyās-nɪ   ghālā   Tyē-tsē   hātā-mandɪ   āṅg·tɪ,   ānɪk
a-coat   *havɪng-brought*   *to-hɪm*   *put*   *Hɪs*   *hand-on*   *a-rɪng,*   *and*

tyē-chā   pāyāt   dzōdɪ̃   ghālā   Khāvūn-śyānɪ   ānand   karū   Kā
hɪs   *on-the-feet*   *a-shoe*   *put*   *Havɪng-eaten*   *joy*   *we-shall-make*   *Why*

mhant·la,   tar,   hyō   lyōk   mēlyālā,   phɪrūn   vāts·lā   haɪ,   gamāvūn
(ɪf-)ɪt-ɪs-saɪd,   *then,*   *thɪs*   *son had-been-dead,*   *agaɪn recovered*   *ɪs,*   *havɪng-lost*

gēlyālā,   mɪḷālā   haɪ.ʼ   Tavā   tō   kuśāl   dzālē
he-had-gone,   *got*   *he-ɪs* ʼ   *Then*   *they*   *joyous*   *became*

Tavā   tyē-tsā   thōr·lā   lyōk   sētāt   hōtā   Tyō   gharā-pāsī   ālyā-var
Then   *hɪs*   *eldest*   *son*   *ɪn-the-field*   *was*   *He*   *house-near*   *comɪng-on*

tyēn   gānā   badzānā   nɪk·la   Tavā   gadyāt·lā   yōk   gadɪs
hɪm-by   *sɪngɪng*   *musɪc*   *was-heard*   *Then*   *servants-ɪn-beɪng*   *one*   *to-servant*

bōlāvūn   ɪtsār·lā,   ʻhē   kāy   haɪ ?ʼ   Tyēn   tyās-nɪ   sāṅgɪṭ·lē   kī,
havɪng-called   *he-asked,*   *ʻthɪs*   *what*   *ɪs ?ʼ*   *Hɪm-by*   *to-hɪm*   *ɪt-was-told*   *that,*

ʻtudzā   bhāu   ālā   haɪ   Āɪ   tyō   tujā   bāpās   kuśāl   mɪḷālā
ʻ thy   *brother*   *come*   *ɪs*   *And*   *he*   *thy*   *to-father*   *safe*   *was-got*

mhanūn-sāṭɪ   mōṭ   jēvan   kēlā   haɪ ʼ   Tavā   tyō   rāgā-lā   yēvūn   āt
therefore   *great*   *a-feast*   *made*   *ɪs* ʼ   *Then*   *he*   *anger-to*   *havɪng-come*   *ɪn*

dzāɪ-nā   Yē-chyā-kar·tā   bāp   bhāɪr   yēūn-śyānɪ   tyās-nɪ   sam·dzāvū
would-not-go.   *Of-thɪs-for*   *the-father*   *out*   *havɪng-come*   *to-hɪm*   *to-persuade*

lāg·lā   Mag   tyēn   bāpā-lā   phɪrūn   bōl·lā   kī,   ʻbag,   ɪt·ka
began   *Then*   *hɪm-by*   *the-father-to*   *agaɪn*   *ɪt-was-saɪd*   *that,*   *ʻsee,*   *so-many*

varīs   tujī   tsāk·rɪ   kar·tō,   tujī   gōṭṭ   myā   kavā-ts   mōd·lī   nāĩ.   Tarī
years   *thy*   *servɪce*   *I-do,*   *thy*   *story*   *by-me*   *ever*   *was-broken*   *not*   *Stɪll*

myā   mādzē   sōb·tī-barābar   chaɪn   karanyās   tu   ma-lā   kavā·ts
I   *of-me*   *friends-wɪth*   *merrɪment*   *to-make*   *(by-)thee*   *me-to*   *ever*

śēḷɪ-chɪ   pɪllū-bɪ   dɪlā   nāĩ   Ānɪ   tudza   jɪnd·gī   kas·bɪnī-tsē-barābar
sheep-of   *young-one-even*   *was-gɪven*   *not*   *And*   *thy*   *property*   *of-harlots-wɪth*

sam·dɪ   hāḷ   kēlyālā,   hā   tudzā   lyōk   ālā   haɪ,   mhanūn   tyē-tsasātɪ
all   *waste*   *made,*   *thɪs*   *thy*   *son*   *come*   *ɪs,*   *therefore*   *hɪm-for*

mōta	jēvan	kēla	haıs'	Tavā	tyōn	tyās	mhant'lā	kĭ,	'lēkā,
great	a-feast	made	ıs-by-thee'	Then	hım-by	to-hım	ıt-was-saıd	that,	'son,

tu	hamēshā	mādzē-sangāt	haı	Mādza	sam'da	jınd'gī	tujī-ts	haı
thou	always	of-me-wıth	art.	My	all	property	thıne-alone	ıs

Pan	kyāh-kuśāh	karāva	hyō	rāst	haı	Kā	mhant'la,	tar,
But	joy-merrıment	should-be-made	thıs	rıght	ıs	Why	(ıf-)ıt-ıs-saıd,	then,

hyō	tudzā	bhāu	mēlā	hōtā,	tyō	phırūn	jıvant	dzālā	haı,	ānı
thıs	thy	brother	dead	was,	he	agaın	alıve	become	ıs,	and

gamāv'lā	hōtā,	tyō	mılālā	haı'
lost	was,	he	got	ıs'

The current language of Dharwar ıs Kanarese According to ınformation collected for the Lınguıstıc Survey there are, however, about 44,000 people ın that dıstrıct who talk Marāthī. The educated class, especıally those who have been traıned ın schools and colleges, use the Standard form of that language, while the other classes speak a dıalect which shows some traces of Kanarese ınfluence

The Marāthī Kun'bıs ın the Dharwar and Kalghatgı Talukas ın the west of the dıstrıct borderıng on Kanara are saıd to speak a dıalect called Kul'vādī The number of speakers has been estımated at 3,000

A lıst of Standard Words and Phrases ın Kul'vādī has been receıved from the Commıssıoner. It shows that the dıalect ın some poınts agrees wıth the form of Marāthī current ın the Konkan Thus, we fınd the present tense of the verb substantıve formed as follows —

Sıngular	1	hãvu	Plural	1	hāy
	2	hās		2	hāy
	3	hāy		3	hāt

Sımılarly we also fınd forms such as *tu mār'tēs*, thou strıkest, *tō mār'tāy*, he strıkes, *tumī mār'tyāsī*, you strıke, *tyānī mār'tyāt*, they strıke In the past tense we fınd forms such as *tyān mār'lyān*, he struck, *tyānī mār'lyānī*, they struck, etc

In the future we may note forms such as *tumī mār'śālī*, you wıll strıke, *tyānī mār'tyālī*, they wıll strıke

In other respects Kul'vādī does not seem to dıffer from the usual form of Marāthī spoken ın the Dekhan

The Marāthī dıalect of Dharwar ıs, ın some places, ınfluenced by the neıghbourıng Kanarese The pronuncıatıon ıs saıd to be broad and rough as ın that language The varıous genders and the dıfferent verbal constructıons are sometımes confounded, thus, *āp'lā* (for *āp'lī*) *sarv jınd'gī*, all hıs property, *grıhasthā-chī* (ınstead of -*chyā*) *gharī*, ın a cıtızen's house, *tu mēj'vānī dılē*, thou gavest a feast, *mı pāp kēlō*, I dıd sın, and so on

The two specımens which follow ıllustrate thıs mıxed form of Marāthī It wıll be seen that the dıscrepancıes are not very ımportant

{No 6]

INDO-ARYAN FAMILY   SOUTHERN GROUP

MARĀTHĪ.

DHARWAR DIALECT   (DISTRICT DHARWAR)

SPECIMEN I

एक मनुष्याला दोन मुले होते । आणि त्या-पैकी धाकटा मुलगा त्याच्या वापाला म्हणाला की, वावा जिन्दगी-पैकी माझे हिशाला येणार भाग मला दे । तेवा त्याचा वाप आपला जिन्दगी विभाग करून दिला । काहि दिवसा-नन्तर लहान मुलगा आपला सर्व जिन्दगी घेवून दूर देशाला गेला । तेथे तो आपला सर्व जिन्दगी लफगिरीने नाश केला । तो आपला सर्व जिन्दगी खर्च केल्या-नन्तर त्या देशात मोठा दुष्काळ पडला । तेवा तो आपला पोटाला काहि नाही असे पाहून त्या गावा-पैकी एका गृहस्थाची घरी जावून राहिला । तो गृहस्थ त्याला डुकर सरचण करायाला आपला शेताला पाठविला । तेथे तो डुकर खाण्याची पेंडीने आपला पोट भरायाला इच्छा केला, तरी ते सुधा त्याला कोणी-ही दिले नाही । तेवा तो शुद्धि-वर येवून असे म्हणाला की, माझ्या वापा जवळ पुष्कळ नवकराला पोटभर अन्न मिळते । असे असून मी उपवास मरतो । मी आता इयून माझ्या वापा-कडे जावून म्हणतो की, वावा मी तुझ्या-पुढे व परलोका विरुद्ध पाप केले । आता तुमचा मुलगा म्हणून घ्यायाला मी योग्य नाही । मला तुमच्या नवकरा-पैकी एक करून घ्या । असे बोलून तो आपला वावा-कडे गेला । तो अजून दूर होता तेव्हाच त्याचा वाप त्याला पाहून मोठ्या अन्तःकरणाने त्याच्या-कडे पळत जावून त्याच्या गळ्याला मिटि घालून चुंविला । तेवा तो मुलगा म्हणाला की, वावा, परलोका-विरुद्ध व तुमच्या समचम याप मी केला । आता तुमचा मुलगा म्हणून घ्यायाला योग्य नाही । हे ऐकून वाप आपला नवकर लोकाला असे सांगितला की, उत्तम प्रकारचे आंगरखा आणून त्याला घाला, त्याचा वोटात आंगठी घाला, आणखी पायात जोडे घाला । अम्ही जेवण करून आनंदाने राहू । कारण हा माझा मुलगा मेल्या-सारखा झाला होता

आता तो जीवंत आहे, गेला होता तो आता मिळाला । सर्वांना हे ऐकून आनन्द झाला ॥

त्याचा थोरला मुलगा शेता-मधे होता । शेताहून परत येताना घरा-जवळ नृत्य आणि गायन ऐकून, आज काय आहे, म्हणून आपला नवकरा-पैकी एकाला बोलावून विचारला । तुझा सहोदर आला आहे म्हणून तो नवकर सांगितला, आणखी तो पुनः सुरचित येवून भेटला-मुळे तुझा बाप मेजवानी वगैरे आनंदाचा कृत्य केला आहे । हे ऐकून तो रागावून घरा बाहेर उभा राहिला । तेव्हा त्याचा बाप बाहर येऊन त्याला विनन्ती करू लागला । त्याला मुलगा बोलला की, पन्हा, मी इतके दिवस तुमचे सेवा करीत आहे । तुमचा अज्ञा मी कधी-ही मोडलो नाही । असे असून माझ्या स्नेही बरोवर चैनि करायाला मला कधी-ही सवड दिले नाही । परन्तु तुझा सर्व संपत रांडवाजींने हरलेला तुझा मुलगा आल्या बरोवर तू त्याच्या करिता मेजवानी दिले । त्याला बाप सांगितले की, तू नेहमी माझ्या-जवळ असतोस, माझा सर्व जिन्दगी तुझाच आहे ! आता तू आनन्दी व संतोषी व्हावा असावा होतास । कारण हा तुझा बधु मेलेला जीवत आहे आणि गेलेला साँपडला आहे ॥

[No. 6.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

DHARWAR DIALECT   (DISTRICT DHARWAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Ēk	manushyā-lā	dōn	mulē	hōtē	Āṇi	tyā-paikī
A-certain	*man-to*	*two*	*sons*	*were*	*And*	*them-from-among*

dhāk‘tā	‘mul‘gā	tyā-chyā	bāpā-lā	mhaṇālā	kī,	‘ bābā,
the-younger	*son*	*his*	*father-to*	*said*	*that,*	*‘father,*

jind‘gī-paikī	mājhē	hisā-lā	yēnār	bhāg	ma-lā	dē ’	Tēvā
the-property-from-among	*my*	*share-to*	*to-come*	*portion*	*me-to*	*give ’*	*Then*

tyā-tsā	bāp	āp‘lā	jind‘gī	vibhāg-karūn	dilā	Kāhi	div‘sā-nantar
his	*father*	*his-own*	*property*	*having-divided*	*gave*	*Some*	*days-after*

labān	mul‘gā	āp‘lā	sarv	jind‘gī	ghēvūn	dūr	dēśā-lā
the-younger	*son*	*his-own*	*all*	*property*	*having-taken*	*a-far*	*country-to*

gēlā	Tēthē	tō	āp‘lā	sarv	jind‘gī	laphaṅgirī-nē	nāś-kēlā	Tō
went	*There*	*he*	*his-own*	*all*	*property*	*riotous-living-by*	*squandered*	*He*

āp‘lā	sarv	jind‘gī	kharts-kēlyā-nantar	tyā	dēśāt	mōṭhā	dushkāḷ
his-own	*all*	*property*	*had-expended-after*	*that*	*in-country*	*a-great*	*famine*

pad‘lā	Tēvā	tō	āp‘lā	pōṭā-lā	kāhi	nāhī	asē	pāhūn	tyā
fell	*Then*	*he*	*his-own*	*belly-to*	*anything*	*is-not*	*so*	*seeing*	*that*

gāvā-paikī	ĕkā	grihasthā-chī	gharī	dzāvūn	rāhilā	Tō
village-from-among	*one*	*householder-of*	*to-house*	*having-gone*	*remained*	*That*

grihasth	tyā-lā	duk‘ra	samrakshaṇ	karāyā-lā	āp‘lā	śētā-lā	pāṭhavilā.
householder	*him-to*	*swine*	*protection*	*to-make*	*his-own*	*field-to*	*sent.*

Tēthē	tō	duk‘ra	khānyā-chī	pēndī-nē	āp‘lā	pōṭ	bharāyā-lā	ichchhā
There	*he*	*swine*	*eating-of*	*husks-with*	*his-own*	*belly*	*to-fill*	*wish*

kēlā,	tarī	tē	sudhā	tyā-lā	kōṇī-hī	dilē	nāhī	Tēvā	tō
made,	*yet*	*that*	*even*	*him-to*	*by-anybody-even*	*was-given*	*not*	*Then*	*he*

śuddhi-var	yēvūn	asē	mhaṇālā	kī,	‘mājhyā	bāpā-dzaval	pushkaḷ
senses-on	*having-come*	*so*	*said*	*that,*	*‘ my*	*father-near*	*many*

nav‘k‘rā-lā	pōṭ-bhai	ann	mil‘tē,	asē	asūn	mī	up‘vāsa	mar‘tō
servants-to	*belly-full*	*food*	*is-got,*	*so*	*having-been*	*I*	*starvation-by*	*am-dying*

Mī	ūṭā	ithūn	mājhyā	bāpā-kadē ·	dzāvūn	mhan‘tō	kī,	“ bābā,
I					*say*		*that,*	*“ father,*

mī tujhā puṭhī va par-lōkā-viruddh pāp kēlō, ātā tum-tsā mul'gā
I of-thee before and next-world-against sin did, now your son

mhaṇūn ghrivī-lī mī yōgy nāhī, ma-lā tum-chyā nar'k'rā-paikī
being said to-tale I worthy am-not; me-to your servants-from-among

ū karūn ghyā"' Asē bōlūn tō āp'lā bābā-kadē gēlā Tō
one loving-made tale"' So having-said he his-own father-to went He

adzun dūr hōtī tirhā-ts tyā-tsā bāp tvā-lā pāhūn mōthvā
yet for was just-then his father him having-seen great

antahkaruṇā-nī tyā chyā-kadē palat dzāvūn tyā-chyā galyā-lā miti
compassion-with him-of-towards running having-gone his neck-to embracing

ghālūn chumbilā Tēvā tō mul'gā mhaṇālā kī, 'bābā, par-lōkā-
having-put kissed Then the son said that, 'father, next-world-

viruddh va tum-chyā samaksham pāp mī kēlā Ātā tum-tsā
against' and your in-presence sin I did Now your

mul'gā mhaṇūn ghyāyī-lā yōgy nāhī.' Hē aikūn bāp
son having-said to take worthy am-not' This having-heard the-father

āp'lā nar'k'r lōkā-lā asē sāṅgit'lā kī, 'uttam prakār-chē āngar'khā
his own servant people-to so told that, 'the-best sort-of a-coat

ānūn tvā-lā ghālā, tyā-chyā bōtāt āṅg'thī ghālā, ān'khī
having-brought him-to put; his on-finger a-ring put, and

pāyīt dzōdē ghālā, ambī jēvan karūn ānandā-nē rāhū,
on-feet shoes put, we feeding having-done gladness-with will-live;

kārṇ hā mādzhā mul'gā mēlyā-sār'khā dzhālā hōtā, ātā tō jīvant
because this my son dead-like become was, now he alive

āhē, gēlī hōtā, tō ātā miḷālā' Sarvā-nā hē aikūn ānand
is, gone was, he now is-obtained' All-to this having-heard joy

dzhālā
became

Tyā-tsī thōr'lā mul'gā ṣētā-madhē hōtā Śētā-hūn parat yētā-nā
His elder son field-in was Field-from back while-coming

gharā-javal nrity ani gāyan aikūn, 'ādz kāy āhē?'
house-near dancing and singing having-heard, 'to-day what there-is?'

mhaṇūn āp'lā nar'k'rī-paikī ēkā-lā bōlāvūn vichār'lā 'Tudzā
being said his own servants-from-among one-to having-called he-asked 'Thy

ēkhād ... ēlī āhē,' mhaṇūn tō nar'kar sāṅgit'lī, 'ān'khī tō punah
... mhaṇūn that servant told, 'and he again

sukhkhūt yeūn bhēt'lā-muḷē tudzhā bāp mēj'vānī, vagairī,
... having come met-because thy father feast, etc,

... kētī kēlā āhē.' Hē aikūn tō rāgāvūn
... done is' This having-heard he being-angry

gharā-bāhēr ubhā rāhılā Tēvhā tyā-tsā bāp bāhēr yēun
house-outside-of standing remained Then his father out having-come

tyā-lā vınantī karū lāg˚lā Tyā-lā mulʼgā bōlʼlā ki, ‘pahā, mī ıtʼkē
him-to entreaty to-do began Him-to the-son said that, ‘ see, I so-many

dıvas tum-chē sēvā karīt āhē, tum-tsā adnyā mī kadhī-hī mōdʼlō-
days your service doing am, your order I ever-even broke

nāhī, asē asūn mājhyā snēhī-barōbar chaını karāyā-lā ma-lā kadhī-hī
not, so having-been my friends-with merriment to-make me-to ever-even

savad dılē nāhī. Parantu tudzhā sarv sampat rānd-bājī-nē harʼlēlā
liberty given not But thy all wealth harlotry-by who-has-wasted

tudzhā mulʼgā ālyā-barōbar tū tyā-chyā karıtā mējʼvānī dılē ’
thy son came-as-soon-as thou of-him for a-feast gavest ’

Tyā-lā bāp sāngıtʼlē ki, ‘tū nēh˚mī mājhyā-dzavaļ asʼtōs, mādzhā
Him-to the-father said that, ‘ thou always of-me-near art, my

sarv jındʼgī tudzhā-ts āhē Ātā tū ānandī va santōshī vhāvā-
all property thine-alone is Now thou happy and contented shouldst-

asāvā-hōtās, kāran hā tudzhā bandhu mēlēlā, jīvant āhē, āṇı gēlēlā,
have-been, because this thy brother dead, alive is, and gone,

sā̃padʼlā āhē.’
found is ’

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

DHARWAR DIALECT

(DISTRICT DHARWAR)

SPECIMEN II.

A FOLK-TALE

येक कोला व कोली होती । ते येक दिवस फिरण्यास गेले । जाताना वाटे-मधे येक वाघाचा घर होता, ते पाहून कोली, मी इथेच प्रसूत होतो, म्हणू लागली । हे ऐकून कोला म्हणाला की, अग रांडे, वाघ सायंकाळी येवून तुला खाऊन टाकील । खाल्या-वर तुझा जन्म नाहिसा होतो । हे न ऐकता कोली वाघाच्या घरात गेली । सायकाळी वाघ आपल्या घराला आला । हे पाहून कोला कीलीस, मूल कशासाठी रडतात, म्हणून विचारला । त्याला ती, वाघाचा मास दे म्हणतात, म्हणून सांगितली । त्याला कोला, आणून दिली आहे की, म्हणून उत्तर दिला । हे ऐकून कोली, ते सगळे संपले म्हणून सांगितली । तेवडे वाघ ऐकून, मला मारतात, म्हणून पळून गेला । इतक्यात मूल थोर झाली आणि आई व मूल मिळून आपल्या घराला जाउन प्रपंच करू लागले । वाघ ते गीलेले पाहून आपल्या घराला आला ॥

[No. 7]

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARĀṬHĪ

DHARWAR DIALECT. (DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE

TRANSLITERATION AND TRANSLATION

Yĕk	kŏlā	va	kŏli	hŏtī	Tĭ	yĕk	divas	phirⁿnyās	gĕlē
A	*fox*	*and*	*a-vixen*	*there-were*	*They*	*one*	*day*	*to-walk*	*went*

D͟zātā-nā	vātē-madhŏ	ṛĭk	rāghā-t͟sā	ghar	hŏtā,	tĕ	pāhūn
While-going	*the-way on*	*one*	*tiger -of*	*house*	*was,*	*that*	*having-seen*

kŏli,	'mĭ	ithĕ-t͟s	prɪsūt-hŏtŏ,'	mhanū	lāgᵃlī	Hĕ	aɪkūn
the-vixen,	*'I*	*here-only*	*deliver,'*	*to-say*	*began*	*This*	*having-heard*

kŏla	mhanālā	kɪ,	'aga	rāndĕ,	vāgh	sāvankāḷi	yĕvūn
the-fox	*said*	*that,*	*'oh-you*	*hussy,*	*the-tiger*	*in-the-evening*	*having-come*

tu-lā	khāūn	tākil,	khālyā-var	tud͟zhā	janm	nāhɪ-sā
thee-to	*having-eaten*	*will-throw,*	*having-eaten-after*	*thy*	*life*	*nothing-like*

hŏtŏ'	Hĕ	na	aɪkᵃtā	kŏli	vāghā-chyā	gharāt	gĕli
will-be'	*This*	*not*	*hearing*	*the-vixen*	*the-tiger-of*	*in-the-house*	*went*

Sāyankāḷɪ	vāgh	āpᵃlyɪ̄	gharī-lā	ālā	Hĕ	pāhūn	kŏlā
In-the-evening	*the-tiger*	*his-own*	*house-to*	*came*	*This*	*having-seen*	*the-fox*

kŏlīs,	'mūl	kaśāsāṭhī	rad᷄ᵃtāt ?'	mhanūn	vɪchārᵃlā	Tyā-lā
to-the-vixen,	*'children*	*what-for*	*are-crying ?'*	*so*	*asked*	*That-to*

tī,	'"rāghā-t͟sā	mās	dĕ,"	mhan⁴tāt,'	mhanūn	sāngɪtᵃli	Tyā-lā	kŏlā,
she,	*'"tiger-of*	*flesh*	*give,"*	*(they)-say,'*	*so*	*told*	*That-to*	*the-fox,*

'ānūn	dɪlŏ-ihŏ	kɪ,'	mhanūn	uttar	dɪlā	Hĕ
'having-brought	*I-have-given*	*don't-you-see,'*	*so*	*reply*	*gave*	*This*

aɪkūn	kŏli,	'tĭ	sagᵃlĕ	sampᵃlĕ,'	mhanūn	sāngɪtᵃlī
having-heard	*the-vixen,*	*'that*	*all*	*was-finished,'*	*so*	*she-told*

Tĕvᵃdĕ	vāgh	aɪkūn,	'ma-lā	mārᵃtāt,'	mhanūn	paḷūn
That-much	*the-tiger*	*having-heard,*	*'me*	*(they)-kill,'*	*saying*	*having-run*

gĕlā	Itᵃkyāt	mūl	thŏr	d͟zhālī	ānɪ	āī
went	*In-the-meantime*	*the-children*	*grown-up*	*became*	*and*	*the-mother*

va	mūl	mɪḷūn	āpᵃlyā	gharā-lā	d͟zūn	prapañch
and	*the-children*	*together*	*their-own*	*house-to*	*having-gone*	*worldly-living*

karū	lāgᵃlĕ	Vāgh	tŏ	gĕlĕlĕ	pāhūn	āpᵃlyā	gharā-lā	ālā
to-do	*began*	*The-tiger*	*they*	*gone*	*having-seen*	*his-own*	*house-to*	*came.*

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, 'O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening, and the fox, when he had seen this, said to the vixen, 'why are the children crying?' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, 'have I not already given you some?' When the vixen heard this she said, 'that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.

KONKAN STANDARD

Marāthī is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marāthī and Gujarātī, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarātī. This element is not, however, strong.

In the south Marāthī gradually develops into Kōnkanī, the connecting links being Sangameśvarī and Bānkōtī on one side, and Kudāḷī on the other.

The Marāthī spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marāthī of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kun'bīs of Poona and the Thākurs of Nasik mainly agree with the Marāthī of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marāthī of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Sangameśvarī, one of the dialects of the Konkan, have proved to be in the usual language of Marāthī literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect **Name of the dialect.** as spoken in Salsette, call it the northern dialect of Kōnkanī. It is not, however, a dialect of Kōnkanī, but a form of speech intermediary between that dialect and the Standard form of Marāthī current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marāthī. This name cannot lead to confusion. It has long been customary to state that Marāthī has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Kōnkanī, the language of the Southern Konkan.

The Konkan Standard has been returned under a bewildering mass of different **Sub-dialects** names, partly denoting locality and partly caste or occupation. To the former class belong Bānkōtī, Damanī, Ghāṭī, Māoḷī, and Sangameśvarī; to the latter Āg'rī, Bhandārī, Dhan'garī, Karhāḍī, Kiristāv, Kōḷī, Kun'bī, Par'bhī, and Thāk'rī. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba, **Area in which spoken** Janjira, and the northern part of Ratnagiri. It is spoken by about 2¼ million people.

Proceeding from the north the details are as follows

A dialect called Par⁰bhī has been returned as spoken by nearly the whole Marāthī
speaking population of Bombay and Thana as far north as
Daman   Par⁰bhī literally means the language of the Prabhus

Par⁰bhī

The Prabhus, who are identical with the Kāyasths of Gujarat and Upper India, were
professional writers in the seventeenth and eighteenth centuries, under both the Muha-
madan and the Marāthā governments   Marāthī language and literature are largely
indebted to their efforts in recording in prose for the first time the historical events of
their period

The Prabhus are said to have come from Gujarat and Upper India   Their language
is everywhere that of their neighbours   Par⁰bhī has been returned as a separate dialect
from Bombay and Thana   It is also called Kāyasthī, and in Bombay the Bombay dialect,
while it is known as Damanī in the north round Daman

The number of speakers has been estimated as follows for the use of this survey —

Thana		15,000
Jawhar State	.	51,000
Bombay Town and Island	.	94,000
	TOTAL	160,000

The 51,000 speakers in the Jawhar State have been returned as speaking Marāthī.
No specimens have been forwarded, and the classification is not, therefore, quite certain

Kōlis are found in almost every village in Gujarat, the Konkan, and the Dekhan
They are considered to be one of the early tribes, and they
usually live by agriculture or fishing   They have often been
connected with the Mundā tribes, who are commonly denoted as Kols   The Kōḷis of
Thana include many small tribes, and may broadly be sub-divided into three classes   the
hill Kōḷis, the Son Kōḷis of the coast, and certain low-castes who are not recognised by
the rest.   They everywhere speak the dialect of their neighbours

Kōḷi

Kōḷi has been returned as a separate dialect from Bombay, Thana, Kolaba and
Janjira   The local estimates of the numbers of speakers are as follows —

Bombay Town and Island	⁻.	10,000
Thana		163,000
Kolaba		10,186
Janjira		6,000
	TOTAL	. 189,186

The native Roman Catholic Christians of Thana are usually called Kiristãv by their
Hindu and Musalman neighbours   Among Europeans they
are known as Portuguese or Salsette Christians   They have
been reported as speaking a separate dialect, called Kiristãv, and their number has
been estimated for the purposes of this survey at 25,500

Kiristãv

The Kun⁰bīs or Kulambīs are husbandmen   They are usually divided into three
groups, the Talheri or Konkan Kun⁰bīs, the Marāthā or
Dekhan Kun⁰bīs, and the Pāchkaḷśīs   They everywhere
speak the local language of their district   Thus the Kun⁰bīs of Khandesh speak a form of
Khāndēśī.   See Vol ix, Part ii

Kun⁰bī

Kun'bī has been returned from the sea-coast of Thana and Janjira, and specimens have also been received from Poona. Estimates of the number of speakers are only available from Thana and Janjira. The revised figures for those districts are—

Thana	350,000
Janjira	18,000
TOTAL	368,000

The Āg'ris are a class of husbandmen, usually considered to be Kōḷīs. Most of them are salt makers and tillers of salt rice land. They are reported as speaking a separate dialect in Kolaba, where they are chiefly found in the villages on both sides of the Amba River in the Pen and Alibak Talukas, in villages situated on the creeks of the Panwel Taluka, and in all the villages of the Uran Peta. Their number has been estimated at 22,826

Āg'rī

The Dhan'gars or shepherds have often been reported to speak a dialect of their own. The so-called Dhan'garī of Chhindwara will be dealt with in connection with the other dialects of that district. It is quite different from the dialect of the shepherds in the Bombay presidency, where Dhan'garī has been returned from Thana, the Jawhar State, Janjira, and Belgaum. The following are the local estimates of the number of speakers :—

Dhan'garī

Thana	1,160
Jawhar	20
Janjira	70
Belgaum	500
TOTAL	1,750

Bhāndārī is the dialect spoken by the Bhāndāris, or palm-juice drawers. It has been reported as a distinct form of speech from Kolaba and Janjira, and the number of speakers has been estimated as follows :—

Bhāndārī

Kolaba	3,813
Janjira	4,850
TOTAL	8,663

The Thākurs are one of the early tribes, and they are found all over Gujarat, the Dekhan, and the Konkan. They are considered to be the descendants of Rājputs and Kōḷīs. Thāk'rī has been returned as a separate language from Kolaba and Nasik, and the number of speakers has been estimated as follows :—

Thākarī

Kolaba	10,405
Nasik	15,000
TOTAL	25,405

Karhādī is the dialect spoken by the Karhādā Brāhmaṇs in Sawantwadi, Ratnagiri, and Bombay Town and Island. They are supposed to take their name from Karhad in Satara. Estimates of their number are only available from Bombay Town and Island, where they are said to number about 2,000.

Karhādī

To this total must be added the speakers of a few broken dialects, *viz*, Kātkarī or Kāthōdī, Vārlī, Vād'val, Phud'gi and Sāmvēdī They will be dealt with below We thus arrive at the following grand total —

Speakers of broken dialects

Konkan Standard									2,174,917
Kātkarī									76,700
Vārlī									92,000
Vād'val									3,500
Phud'gi									1,000
Sāmvēdī									2,700
							Total		2,350,817

Konkan Standard of Thana

The most typical form of the Konkan Standard is spoken in the southern part of Thana, and will be dealt with first A grammar of this form of speech was written in the seventeenth century by a Portuguese missionary, and the missionary Francisco Vas de Guimaraens wrote an abridged version of the gospels in it An analysis of this latter work has been printed in the Journal of the Bombay Branch of the Royal Asiatic Society, and a short specimen, taken from that source, has been reproduced below It is usually known as a ‘Purān’ and is highly popular with the Catholic Christians of Thana,

AUTHORITIES—

GUIMARAENS, FRANCISCO VAS DE,—*De larac͂ao noramente feita da muita Dolorosa Morte e Paixāo do Nosso Senhor Jesus Christ Conforme a 2 i reverāo os quatro evangelistas* Lisbon 1659 Reimprimido Bombaim 1847

MURRAY, REV J MURRAY—*Marāthī Works composed by the Portuguese.* Journal of the Bombay Branch of the Royal Asiatic Society Vol iii Part 1, 1849, pp 132 and ff

Grammatica da lingua Concani no dialeto do Norte composta no seculo xvii por hum missionario Portuguez, e agora pela primeira vez dada a estampa (por Joachim Heliodoro da Cunha Rivara) Nova-Goa Na imprensa nacional 1858

Gazetteer of the Bombay Presidency Vol xiii, Part i Bombay 1852 Note on the language on pp 67 and ff

Pronunciation —There is considerable uncertainty in the marking of long vowels Thus we find *nāv* and *nav*, not , *ufhūn* and *ufhun*, having risen , *tũ* and *tũ*, thou , *hutũ* and *hotũ*, I was The final *ā* of neuter bases is usually marked as short , thus, *sag'lā*, all , *dul'rā*, swine The long forms *sag'lā*, *dul'rā*, etc , are, however, also common and seem to be more correct *L* is usually pronounced as *yĕ*, *yā*, or *yō* , thus, *yĕL*, *yōL*, one , *lyeL*, *lyal*, and *lyōl*, son Before *vĕ* a guttural is occasionally changed to the corresponding palatal Thus, *gĕlā*, *gyĕlā*, and *jĕlā*, he went , *ghĕūn* and *jhĕūn*, having taken , *kĕlā* and *chĕlā*, done Similarly we often find *vō* and *vā* instead of *ō* , thus, *pōt* and *prōt*, belly , *sōnā* and *srānā*, gold

An *a* is pronounced in many cases where the language of the Dekhan uses *ē* Thus especially in the neuter singular of strong bases, the neuter plural of weak bases, and the future of the first conjugation Thus, *sōnā*, gold , *duk'rā*, swine , *bōlan*, I shall say *A* also corresponds to *ĕ* of the Dekhan in several pronominal adverbs, and, occasionally, also elsewhere , thus, *tacã*, there , *bhuka-na*, by hunger , *hōta*, they were

The Anunāsika is very commonly dropped Thus, *karũ* and *karu*, to do ; *rānāt*, in the forest It is often, however, replaced by an *n*, and an *n*-sound is often inserted between a vowel and a following consonant. Thus, *tānllā*, from among them , *mīn*, by me, *māndzã* and *mādzã*, my , *kanthā* and *kathā*, story, etc

K

Aspirated and unaspirated letters do not seem to differ much in pronunciation, and they are often interchanged Thus, *jīb*, tongue , *āmī*, we , *hānūn* and *ānūn*, having brought , *lābhᵒtē* and *lābᵒtē*, is found, etc

The palatals are pronounced as *ts*, *dz*, etc , not only in the same cases as in the Dekhan, but also before *ē* , thus, *dzē*, who (plural) , *tyā-tsē sōkᵒrē*, his sons

Cerebral *d* and *dh* after vowels become *r* , thus, *ghōrā*, a horse , *parᵒlă*, he fell , *avᵒrā̃*, so great *D* is, however, preserved in the extreme north and in Ratnagiri, and also in the east where the influence of the Dekhan standard is stronger

Cerebral *n* becomes *n* , thus, *kōn*, who ? *pan*, but *N* is often written where the influence of the literary language is strong, and it is probably also often pronounced by the educated. Thus, the Karhādā Brāhmans of Bombay use the cerebral *n* In the verb *mhanᵒnē̃*, to say, *n* sometimes becomes *ng* , thus, *mhangun*, therefore

Cerebral *l* becomes *l* , thus, *sagᵒlā̃*, all , *dōlā*, an eye *L* is, however, often used exactly as is the case with *n*

V is very faintly sounded before *ɩ*, *ī* and *ē* , thus we find *ɩstu* and *vɩstu*, fire , *īs* and *vīs*, twenty , *yēl* and *vēl*, time

In other respects the pronunciation is mainly the same as in the Dekhan

Nouns—The oblique base is, in most cases, formed as in the Dekhan *Bāpus*, a father, however, has the oblique form *bāpās* , thus, *bāpās-tsā̃*, of a father In the same way we often find *āɩs*, a mother, unchanged before case suffixes and forming its plural *āyās*, oblique *āyā̃s* The regular forms are, however, also often used Thus, we find in Sangamēśvarī forms such as *bāpās*, to a father , *bāpᵒsā-kadē*, towards (his) father On the other hand, the oblique form sometimes ends in *s*, also in other nouns , thus, *sōkrīs-lā*, to a daughter , *mānᵒsās-lā*, to a man

Bases ending in *ū* often change *ū* to *vā* in the oblique form, thus, *lē̃kᵒrū̃*, a child, obl. *lēkᵒrvā* The common form is, however, *lē̃kᵒrā* as in the Dekhan

The case suffixes are, on the whole, the same as in the Dekhan, but the case of the agent usually ends in *n*, *na*, or *nī* , thus, *sōkᵒryān*, by the son , *bābā-na* and *bāpās-nī*, by the father The last form is originally a plural An ablative is often formed by adding *dzūn*, and this form is very often used as the case of the agent , thus, *bāpās-dzūn tsākᵒrā̃-lā sāngɩtᵒlā̃*, the father said to the servants. The suffix *śī* or *śi* is also very commonly used to form an ablative or instrumental , thus, *tsākᵒrān-śi ēk*, one from the servants. The locative is often formed by adding *ān* or *āt* , thus, *gharān* and *gharāt*, in the house

We may finally note that the neuter gender is commonly used as in Kōnkanī to denote young female beings , thus, *tsēdū̃*, a girl (Sangamēśvarī) Compare Telugu.

Pronouns.—The personal pronouns are the same as in the Dekhan, subject to the changes mentioned under the head of Pronunciation Thus, *mī*, I , *āmī*, we , *tū̃*, thou , *tumī*, you The agent case often takes the suffix *nī* , thus, *mī* and *mɩ-nī*, by me 'To me' is *ma-nā* and *ma-lā* , 'my' is *mādzā*, *māndzā*, and also sometimes *māhā* The first person plural, when the person addressed is included, is *āpun*

Other pronouns are in the main regular The usual form for 'this' is *hō* or *ō*, but also *hā* and *ā* In Sangamēśvarī we find *hā*, this, *tā*, that, and *dzā*, which.

Verbs.—The verb substantive is formed from the bases *as* and *hō* as in the Dekhan. The base *as* forms its present tense regularly *āsē̃*, I am , *āsēs*, thou art, etc. The present

tense of the base *hō* is formed irregularly, the vowel *ō* being changed to *ā*, thus, singular, 1, *hãy*, 2, *hãy°s* and *hās*, 3, *hãy*; plural, 1, *hãv*, 2, *hā* and *hāv*, 3, *hāt* and *hān*, occasionally also *hātin*

The past tense only differs from the usual Dekhan form in the first person singular feminine, which is *hōtĩ*, or *hōtyẽ*, and not *hōtẽ*. The second person plural has sometimes different forms for the three genders, thus, m. *hōtēs*, fem. *hōtyās*, n. *hōtĩs*. These forms are, however, probably only used as an honorific singular

The future is *āsan* and *hōin*, I shall be

The present tense of finite verbs has only one form for all genders. Thus, *mī sōditãy*, I seek, 2, *sōditēs*, 3, *sōditē*, plural, 1, *sōditãv*, 2, *sōditā*, 3, *sōditāt* and *sōditān*

In the imperative we may note forms such as *dēs*, give, *ghēs*, take

The past tense of intransitive verbs is formed as in the Dekhan, with the same exceptions as in the case of the verb substantive. Thus, *mī gēlō*, f. *gēlĩ*, n. *gēlã*, I went

The past tense of transitive verbs differs from the Marāṭhī of the Dekhan in often agreeing with an inflected object, as is also the case in Kōnkanī and Gujarātī. Thus, *tyā-nā tyā-lā pathāv°lā*, he sent him, where *pathāv°lā* has the form of the nominative masculine. In the third person singular an *n* is often added, and the form ending in *ān* is often used both with a masculine and feminine object. Thus, *tyā-na miti mār°lān*, or *mār°lin*, by him embracing was struck, he embraced

The perfect and pluperfect are formed as in the Dekhan. Thus, *tō gēlāy* (*i e*, *gēlā-hāy*), he has gone, *tō mēlatā* (*i e*, *mēlā hōtā*), he had died. The uncontracted forms never occur in the specimens

The future of the first conjugation ends in *an*, thus, *mī bōlan*, I shall say. The second person singular often ends in *śi*, thus, *mār°śi*, thou wilt strike (Karhādī, Bombay, and Kuṇ°bī, Thana), *mār°śiv*, thou wilt strike (Dhan°garī and Kōḷī from Janjira)

In the conjunctive participle *śi* and *śēni* or *śani* are often added, thus, *uṭhun-śi*, having arisen, *dzāun śēni*, having gone

Other forms are the same as in the Dekhan, and Dekhan forms are very commonly used in addition to the special Konkan forms. More especially, the present tense is formed as in the Dekhan in all dialects of the interior, on the border towards Dekhan

The vocabulary is to some extent peculiar to the Konkan, and sometimes agrees with Gujarātī as against Standard Marāṭhī. Thus we find in the first specimen *sōk°rā*, a son, *dzak°lã*, all, *bidzā*, other, *mērē*, near, *dzāp°nã*, to speak (Sanskrit *jalp*), *mānd°nã*, to begin, and so on. Other peculiar words have been collected in the District Gazetteer. See Authorities

There will, however, be no difficulty on this account in understanding the specimens which follow. The first is a version of the Parable of the Prodigal Son. It has been received from Bombay Town and professes to illustrate the language of the Kōḷīs in Thana and Kolaba. The second specimen is a folktale from the Janjira State, also professing to be written in Kōḷī. The third is taken from the old Purān by Vas de Guimaraens. The transliteration has been altered in accordance with the system used for this survey

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

KŌLĪ DIALECT

(BOMBAY TOWN AND ISLAND)

SPECIMEN I

एका मानसाला दोन सोकरे होते। त्यामनचा धाकला सोकरा बापासला जापला। बापुस माजा धनाचा वाँटा माना देस। तदँ बापास-जून धन वाँटिलँ। तदँ थोड्या दिसाँशी धाकल्या सोकऱ्यान त्याच्या वाँव्याला जवरँ आलतँ तवरँ जकलँ कवलिलँ ध्यान टूर बिजा गाँवा जीला आन तटे रेला न त्याचे मेरे जवरँ होतँ नोतँ तवरँ जकलँ उडविलँ। याचे मेरे अर्दी पुन नोती नी त्या गाँवाँत मोटा दुकाल आयला नी तदँ त्यातो खावाचे द्याल होवँ लागले। मगर्शी तो तनचेच एका सावकाराचे घरा जीला न त्याचे जवल झाला। तदँ त्या सावकारान त्याला धारलन शीता-वर डुकरँ चारावाला। डुकराँला जी भुश्री लाभे त्यामनची त्यान खुशीर्शी खावन पोट भरलँ असतँ। पुन त्याला कोन देवाला नाय। तदँ त्याचे डोळे उघरले तदँ तो जापिते। साझे बापासचे घरा कवरे चाकराँला पोटभर रोटी लाभते न मी अटे दून रोटी मरताँय। आताँ मी अटेर्शी उटताँय न बापासचे घरा जाताँय न त्याला निमगिताँय, रोय बापुस मीन परमेसराचँ तुज देकात पाप केलँय। तवाँ आजर्शी माना तुजा सोकरा नय बोलवये। पन माना तूँ आजर्शी चाकर लेख। अवरँ जापुनश्री तो त्याचे बापासचे घरा जेला। जदँ त्याचे बापास-जून लाबँर्शी वगिलँ माझा सोकरा येते तदँ तो धाँवत जीला न सोकऱ्याला आँटी मारली। तदँ सोकरा बोलते रोय बापुस मीन तुजे देखत परमेसराचँ पाप केलँ न आजर्शी माना तुजा सोकरा नय बोलवये। त्याचे बापास-जून चाकराँला सांगितलँ, याला आंगान घालावा एक आंगरखा द्याना नी द्यास। याचे द्यातान आंगुतली न पायान जोरे घालावास द्यास। मगर्शी आपुन जेवाचँ माँडु नी मजा करूँ। माजा सोकरा मेलता तो बिजुन जिता झायला न तो नाय झालता माना लाबला। तदँ ते जकले नाचावा लागले॥

ते वकताला त्याचा मोटा सोकरा श्रिता-वर जेलता। तो घरा आयला। तो घरा मेरे पोंचला तद्दँ त्यानँ बगिलँ लोक नाचतान वाजवितान कनाला। त्यानँ एक चाकराला मेरे वारतलँ न निमगिलँ वला येँ का। तद्दँ तो चाकर जापिला तुजा भाव 'आयलाय नी तुजे बापासला तो बिजुन लाबलाय तद्दँ लोकाँला जीवन मांडलाय। अवरँ ऐकिलँ न त्याला राग आयला न तो घराँत जायना। त्यातो त्याचा बापुस बैना आयला न त्याची समजी करावा लागला। तद्दँ तो बापासला बोलते। बगुँ गा बापुस मिन अवरीं वरसँ चाकरी कीली। तुजा सबद् कदुन नय मोरला। तरी पन तूँ माना कदुन तरी भाग्याँ संग बैसुन खुशिर्शीं बोकर खावाला नय दिलास। न ज्या तुझ्या सोकऱ्यान तुजँ धन नाशिलँ तो घरा आयला त्यातो तूँ अवरँ मीटँ जीवन करतेस। तद्दँ बापुस जापला रोय अटे वग तूँ जकला टेप माजे मेरे असतेस तद्दँ माझ्या मेरे छाय तेँ तुजँच। पन तुजा भाउस मेलता तो बिजुन जिता भायला न भासलाता तो लाबला। त्यातो आज छौस न मौज करावाची॥

[No 8]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

Kōḷī Dialect   (Bombay Town and Island)

Specimen I.

TRANSLITERATION AND TRANSLATION.

Ēkā mānˢā-lā dōn sōkʰrē hōtē · Tyā-man-tsā dhākʰlā sōkʰrā bāpās-lā
One   man-to   two sons were   Them-in-of younger   son   father-to

dzāpʰlā, 'bāpus, mādzā dhanā-tsī ŕātā mā-nā dēs̃' Tadā bāpās-dzūn
said, 'father, my   wealth-of share me-to give'   Then the-father-by

dhan ŕātlā Tadā thōṛyā disã̄-sī dhākʰlyā sōkʰrān tyā-chyā
the-wealth was-divided Then a-few   days-by the-younger son-by him-of

ŕātvā-lā dzarʰrā ālatā tarʰrā dzakʰlā karʰlā, ān dūr
share-to what-much had-come that-much all was-collected, and far

bijā gā̃vā jēlā Ān tatē rēlā, na tyā-tsē-mērē dzarʰrā
another to-village he-went And there lived, and him-of-near whatever

hōtā-nōtā tarʰrā dzakʰlā udʰlilā Yā-tsē-mērē ardī pun
was-and-was-not that-much all was-squandered This-of-near a-pie even

nōtī. Nī tyā gā̃vāt mōtā dukāl āʰlā, nī tadā tvā-tō
was-not And that into-village great famine came, and then to-him

khāvā-tsē hāl hōvā lāgʰlē. Mag-sī tō tantsē-ts ēkā
eating-of distress to-be began Afterwards he that-very-place-of one

sāvʰkārā-tsē gharā jēlā, na tyā-tsē-dzaval rhālā Tadā tyā sāvʰkārān
rich-man-of to-house went, and him-of-near lived Then that rich-man-by

tyā-lā dhārʰlan sētā-var dukʰrā tsārāvā-lā. Dukʰrā-lā jī bhusī
him-to it-was-sent a-field-in swine to-graze The-swine-to which husk

lābhē tyā-man-chī tyān khusī-sī khārʰn pōt bharʰlā astā
was-got that-in-from him-by gladly having-eaten belly filled would-have-been

Pan tvā-lā kōn dēvā-lā nāy Tadā tyā-tsē dōlē ugharʰlē Tadā
But him-to anyone give-to was-not Then his eyes opened Then

tō dzāpitē, 'mādzhē bāpās-tsē gharā kavʰrē tsākʰrā-lā pōt-bhar rōṭī
he says, 'my father-of at-house how-many servants-to belly-full bread

lābhʰtē, na mī atē in-rōṭī martā̃r Ātā mī atē-sī utʰtā̃y
is-got and I here without-bread die. Now I from-here rise

na   bāpās-tsē   gharā   dzātãy   na   tyā-lā   n̄im*gitãy,   "rōy   bāpus,   mīn
and   *father-of*   *to-house*   *go*   *and*   *him-to*   *I-say,*   *" O   father,   by-me*

Par*mēs*rā-tsã   tudz   dēkat   pāp   kēlãy   Tavã   ādz-s̄ī   mā-nā
God-of   *thy*   *in-sight*   *sin*   *is-made*   *Therefore*   *to-day-from*   *me-to*

tudzā   sōk*rā   nay   bōlava-yē   Pan   mā-nā   tũ   ādz-s̄ī   tsākar
thy   *son*   *not*   *to-call-is-proper*   *But*   *me-to*   *thou*   *to-day-from*   *a-servant*

lēkh ''   Av*rã   dzāpun-s̄ī   tō   tyā-tsē   bāpās-tsē   gharā   jēlā   Dzadã
consider '''   *Thus*   *having-said*   *he*   *his*   *father-of*   *to-house*   *went*   *When*

tyā-tsē   bāpās-dzūn   lāmb-s̄ī   bagilā,   'madzhā   sōk*rā   yētē,'   tadã   tō
his   *father-by*   *from-distance*   *it-was-seen,*   *'my*   *son*   *comes,'*   *then*   *he*

dhã̄rat   jēlā   na   sōk*ryā-lā   ã̄ṭi   mār*lī   Tadã   sōk*rā   bōl*tē,
running   *went*   *and*   *son-to*   *embracing*   *was-struck*   *Then*   *the-son*   *speaks,*

'rōy   bāpus,   mīn   tudzē   dēkhat   Par*mēs*rā-tsã   pāp   kēlā,   na   ādz-s̄ī
'O   father,   me-by   *thy*   *in-sight*   *God-of*   *sin*   *made-is,*   *and   to-day-from*

mā-nā   tudzā   sōk*rā   nay   bōlava-yē'   Tyā-tsē   bāpās-dzūn   tsāk*rã̄-la
me-to   *thy*   *son*   *not*   *to-call   is-proper'*   *His*   *father-by*   *servants-to*

sāngit*lā,   'yā-lā   āngān   ghālāvā   ēk   āngar*khā   hānā   nī   dyās,   tyā-tsē
it-was-told,   *'this-to*   *on-body*   *to-put-on*   *one*   *coat*   *bring*   *and*   *give,*   *his*

hātān   āngut*lī   na   pāyān   dzōrē   ghālāvās   dyās   Mag   s̄ī   āpun   jēvā-tsã
on-hand   *a-ring*   *and*   *on-feet*   *shoes*   *to-put*   *give*   *Then*   *we*   *dining-of*

māndu,   nī   madzā   karũ   Mādzā   sōk*rā   mēlatā,   tō   bidzun
shall-begin,   *and*   *merry*   *shall-make*   *My*   *son*   *was-dead,*   *he*   *again*

jitā   dzhāy*lā,   na   tō   nāy-dzhālatā,   mā-nā   lāb*lā'   Tadã   tē
alive   has-become,   *and*   *he*   *was-lost,*   *me-to*   *was-obtained'*   *Then*   *they*

dzak*lē   nāchāvā   lāg*lē
all   *to-dance*   *began*

Tē   vak*tā-lā   tyā-tsā   mōtā   sōk*rā   s̄ētā-var   jēlatā,   tō   gharā
That   *time-at*   *his*   *elder*   *son*   *the-field-in*   *had-gone;*   *he*   *to-house*

āy*lā   Tō   gharā-mērē   pōṭs*lā   tadã   tyā-nã   bagilā,   'lōk   nāch*tān
came   *He*   *house-near*   *reached*   *then*   *him-by*   *it-was-seen,*   *'people*   *dance*

vādzavitān   kanā-lā l'   Tyā-nã   ēk   tsāk*rā-lā   mērē   vārat*lā   na
play   *why l'*   *Him-by*   *one*   *servant-to*   *near*   *it-was-called*   *and*

n̄im*gilã,   'balā,   yẽ   kā ?'   Tadã   tō   tsākar   dzāpilā,   'tudzā   bhāv
asked,   *'O,*   *this*   *what ?'*   *Then*   *that*   *servant*   *said,*   *'thy*   *brother*

āy*lāy,   nī   tudzē   bāpās-lā   tō   bidzun   lāb*lāy   tadã   lōkã̄-lā
has-come,   *and*   *thy*   *father-to*   *he*   *again*   *is-obtained*   *therefore*   *people-to*

jēvan   mānd*lāy'   Av*rã   aikilā   na   tyā-lā   rāg   āy*lā,   na   tō
a-feast   *is-spread'*   *This-much*   *was-heard*   *and*   *him-to*   *anger*   *came,*   *and*   *he*

gharã̄t   dzāy-nā   Tyā-tō   tyā-tsã   bāpus   bēnā   āy*lā,   na   tyā-chī
into-house   *did-not-go*   *Therefore*   *his*   *father*   *out*   *came,*   *and*   *his*

sam·jī   karāvā   lāg·lā   Tadã̄   tō   bāpās-lā   bōl·tē,   'bagũ,   gā   bāpus,
entreaty   to-make   began   Then   he   father-to   says,   'see,   O   father,

mi-na   av·rĩ   var·sã̄   <u>ts</u>āk·rī   kēlī,   tu<u>dz</u>ī   sabad   kadun   nay   mōr·lā,
me-by   so-many   years   service   was-done,   thy   word   ever   not   was-broken,

tarī-pan   tũ   mā-nā   kadun-tarī   bhāgyā̃-sɩnga   baɩsun   khuśɩ-śĩ
still   (by-)thee   me-to   ever-even   friends-with   having-sat   pleasure-with

bōkar   khāvā-lā   nay   dɩlās,   na   jvā   tujvā   sōk·ryān   tu<u>dz</u>ā̃   dhan
a-goat   to-eat   not   was-given,   and   which   thy   son-by   thy   wealth

nāśɩlā   tō   gharā   āy·lā   tvā-tō   tũ   av·rā   mōtā̃   jēvan   kar·tēs'
was-wasted   he   to-house   came   therefore   thou   so   great   a-feast   makest'

Tadã̄   bāpus   <u>dz</u>āp·lā,   'rōy,   atē   bag,   tũ   <u>dz</u>ɩk·lā   tēp   mā<u>dz</u>ē-mērē
Then   the-father   said,   'O,   here   look,   thou   all   time   of-me-with

as·tēs,   tadā   mājhyā-mērē   hāy   tẽ   tu<u>dz</u>ā̃-<u>ts</u>   Pan   tu<u>dz</u>ī   bhāus
art,   then   of-me-with   is   that   thine-alone   But   thy   brother

mēlatā,   tō   bɩd<u>z</u>un   jɩtā   <u>dz</u>hāy·lā,   na   bhās·lātā,   tō   lāb·lī
was-dead,   he   again   alive   became,   and   was-lost,   he   was-obtained

Tyā-tō   ā<u>dz</u>   haus   na   mau<u>dz</u>   karāvā-chī'
Therefore   to-day   gaiety   and   merriment   is-to-be-made.'

[No 9]

INDO-ARYAN FAMILY   SOUTHERN GROUP.

MARÃTHỊ

KONKAN STANDARD

KōLī DIALECT   (STATE JANJIRA)

SPECIMEN II

एक कुलबी आपल्या मरनाचे येली आपल्या समद्या सोकऱ्यास जवळ वाऱून त्यास बोलली, बालानो, मांजे जवळ तुमाला देयाला मांग्या सीता-सिवाय विसरे काय नाय। आनी त्या सीताचे मिनी तुमाना सगल्याना सारकी वारस केले घातीन। माजे जवली जी काय संपाती घाय ती सगली मिनी त्या सीतात पुरलेली घाय। ती खनली ते तुमाला गवेळ। असा बोलली आनी त्यानी आपला परान सोरला। मग ते सोकरे पावडी कुद्ली घेऊन त्या सीतातला धावत जीले, आन दरवे करता सेत खनायला लागले। त्यानसी ते सगला सेत खनला। त्यातला त्याला दरबे कयाँच गवला नाय। तवा त्याना वाईंट वाटला आन ते घरा जीले। मंग त्यानी त्या सीतातला भात पेरला। तवाँ ती जमीन चकोट खनल्या-सुले त्या वरसी त्या सीतातला वरसा पची भात मोप ऐला। तवाँ ते सोकरे वीलले, आपल्या वाबानी सीतातला दरबे पुरुन ठेवला घाय ते आपून त्याची चकोट मेनत करावी म्हनून घानी सांगला आसवा, व त्या परमान आपल्यास त्याच फळ गावला॥

[No 9]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

KŌLĪ DIALECT   (STATE JANJIRA)

SPECIMEN II

TRANSLITERATION AND TRANSLATION

Ēk	kulbī	apʻlvā	marʻnā-tsē	yēlī	āpʻlyā	samʻdyā	sōkʻryās
One	*husbandman*	*his own*	*death of*	*at-time*	*his-own*	*all*	*sons*

dzaval	vārūn	tyās	bōlʻlō,	'bālānō,	māndzē-dzaval	tumā-lā	dēvā-lā
near	*having-called*	*to-them*	*said,*	*'O-sons,*	*me-of-near*	*you-to*	*give-to*

mañjvā	sētā-sivāy	bisʻrē	kǎy	nāy	Āni	tyā	sētā-tsē	mi-nī
my	*farm-except*	*another*	*anything*	*is-not*	*And*	*that*	*farm of*	*me-by*

tumī-nī	sagʻlyā-nā	sārʻkē	vāras	kēlē-hātīn	Māndzē-dzavʻli	jī	kǎy
you to	*all-to*	*equal*	*heirs*	*made-are*	*Of-me-near*	*which*	*any*

sampāti	hāv	tī	sagʻlī	mi-nī	tyā	sētāt	purʻlēli-hāy	'Tī
wealth	*is*	*that*	*all*	*me by*	*that*	*in-farm*	*buried is*	*That (wealth)*

khanʻlī,	tē	tumā-lā	gavēl'	Asā	bōlʻlō,	āni	tyā-nī	āpʻlā
if dug,	*then*	*you-to*	*will-be-found'*	*So*	*he-spoke,*	*and*	*him-by*	*his own*

parīn	sōrʻlā	Mang	tē	sōkʻrē	pāvʻdī	ʻkudʻli	jhēūn	tyā
life	*was-left*	*Then*	*those*	*sons*	*spades*	*pickaxes*	*having-taken*	*that*

sǐtāt-lā	dhāvat	jēlē,	ān	darʻbē-karʻtā	sēt	khanāy-lā	lāgʻlē
farm-to	*running*	*went,*	*and*	*wealth-for*	*the-farm*	*dig-to*	*they-began*

Tvān-sī	tē	sagʻlā	sēt	khanʻlā	Tyāt-lā	tyā-lā	darʻbē	kayā̃-ts
Them-by	*that*	*whole*	*farm*	*was-dug*	*In-that*	*them-to*	*wealth*	*anywhere*

garʻlā	nīv	Tavā	tyā-nā	vūit	vātʻlā	ān	tē	gharā
was-found	*not*	*Then*	*them-to*	*dejection*	*occurred*	*and*	*they*	*to-home*

jʻk	Mang	tyā-nī	tyā	sētāt-lā	bhāt	pērʻla	Tavā̃	tī
went	*Then*	*them-by*	*that*	*in-the-farm*	*rice*	*was-sown*	*Then*	*that*

dzʻnīn	tsʻkōt	khanʻlyā-mulē	tyā	vaiʻsī	tyā	sētāt-lā	varsā
land	*well*	*by-being dug*	*that*	*in-year*	*that*	*in-the-farm*	*(preceding) years*

pʻkshī	bhāt	mōp	ailā	Tavā̃	tē	sōkʻrē	bōlʻlē,	'āpʻlyā
than	*rice-crop*	*much*	*came*	*Then*	*those*	*sons*	*said,*	*'our-own*

bʻbī-nī	sǐt ɪt-lā	darʻbu	puruɪɪ	thēvʻlā-hāy	tē	āpūn
father-by	*in-the-farm*	*wealth*	*having-buried*	*kept-is*	*that*	*by-us*

tyā-chī	tsakōṭ	mēnat	karāvī	mhanūn-śānī	sāng°lā-ās°vā,	va
that-of	*good*	*labour*	*should-be made*	*therefore*	*told-might-have-been,*	*and*

tvā-par°mān	- āp°lyās	tyā-tsa	phal	gāv°lā '
accordingly	*to-us*	*that-of*	*fruit*	*is-got* '

FREE TRANSLATION OF THE FOREGOING

A certain husbandman at the time of his death called all his sons to his death-bed and thus addressed them —' Dear sons, I have nothing to give you except my farm, of which I have made you all joint heirs Whatever money I had I have buried in the farm, and if you will dig for it you will have it ' With this he breathed his last Afterwards his sons went to the farm in the hope of getting the buried treasure They in this way dug up the whole farm, but did not discover the treasure anywhere Afterwards they sowed corn in the farm, and as the earth was well turned up, the crops that year were very prosperous and far surpassed those of the preceding years The sons then said among themselves, ' Our father must have told us that his treasure was buried in the field simply in order that we should labour hard in it, and accordingly we have reaped the fruit '

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD

SPECIMEN III.

From Francisco Vas de Guimaraens' Purān

Aıkılī	vārtā	missā-chī
(If-)was-heard	*word*	*mass-of*

Kã	barā	kar*tē	āmān-tsē	gardzē ?
What	*good*	*does*	*our*	*to-need ?*

Tyā-tō	Par*mēśor	sarau	dētē
That-for	*God*	*all*	*gives*

Tumī	missa	aıkā,	Par*mēśor	pāv*til
You	*mass*	*hear,*	*God*	*will-be-found*

Ēkē	nag*rā-na	hōtē	dōn	dōsata ;
One	*town-in*	*were*	*two*	*friends,*

Ēka	missa	aıkē	sadã,
One	*mass*	*heard*	*always,*

Bıdzā	naıśē	karıta	missā-chī	paruā
The-other	*not-was*	*doing*	*mass-of*	*care*

Bagā	tyā-lā	kā	vıtsalã(ʼ)
See	*him-to*	*what*	*happened*

Dōganay	sadã	dzāta	hāsata	pār*dē
Both	*always*	*going*	*were*	*to-hunting*

Ēkē	dısā	gēlē	ranāna
One	*day*	*they-went*	*to-the-wood*

Taĩ	bagā	kā	vıtsalã	tyā-nã.
Then	*see*	*what*	*happened*	*them-to*

Aıkūn		hōāl	haırān.
Having-heard	*you-will-become*		*amazed*

Ranān	pāun	dzaılyā	hōtvā	nau	garyā
In-the-wood	*having-arrived*	*become*	*had*	*nine*	*ghadıs*

Thēpa	gımā-tsã	hōtã
Season	*summer-of*	*was*

Dzaulã	dhāũ	lāgalĩ	tadānā,
Clouds	*to-fly*	*began*	*then,*

Vindza	vārā	gurgurātha	ānĩ	mētha	par*lā
Lightning	*wind*	*thunder*	*and*	*darkness*	*fell*

Ékā êkā   vindza   dzalkalī   dzōrā-śĩ,
One by one   lightning   flashed   force-with,

Gurgurātha   mōtha   dzailā,
Thundering   big   became,

Ābā-var-śĩ   aisā   bōl   aikilā,
Sky in-from   such   word   was-heard,

Mār,   mār   turuta   dzō   missa   aikē   nāy
Kill,   kill   quickly   who   mass   heard   not

Tyā   garē   vindza   par'lī   jyā-var
That   moment   lightning   fell   whom-on

Missa   naśē   aikata,   tyā-chī   kēlī   rākarī
Mass   not-was   hearing,   him-of   were-made   ashes

Magatūn   vindza   dzalkalī,   tarī
Again   lightning   flashed,   but

Bōlī   bijī   aikilī   barī
Word   other   was-heard   mighty

Mārũ   nokō   dzō   missa   aikatē,
To-kill   not-proper   who   mass   hears,

Bachāsa   tyā-lā   Kā?   Kuśī   kar'tē
Spare   him.   Why?   Will   does

Par'mēśorā-chī   ānĩ   mānitē
God-of   and   obeys

Sudētsaiā-śĩ(?)
Properly

FREE TRANSLATION OF THE FOREGOING

What good will it do us in our want to hear the mass? On that account God will give us all Therefore, hear the mass and you will find God

In one town there lived two friends One of them always heard the mass, but the other did not care for it See what happened to him

Both were wont to go out to hunt One day they had gone to the wood See what befell them When you hear it you will be amazed

Nine *ghadis* had elapsed since they came to the forest It was the season of summer Clouds then began to fly, lightning, wind, thunder and darkness came on

Flash after flash blazed with force, and the thunder became mighty Then a voice was heard from the sky saying, ' Kill, kill quickly him who does not hear the mass '

That instant the lightning struck him who was not wont to hear the mass Again there was a flash of lightning, but another mighty voice was heard —

' Do not kill him who hears the mass Spare him, because he performs the will of God and obeys it properly '

The specimens printed above illustrate the chief peculiarities of the Konkan Standard of Marāthī   It has already been stated that the language of all the coast districts from Daman to Rajapur is essentially the same, the Western Ghats separating this form of speech from the Marāthī of the Dekhan   It will now be necessary to examine all the so-called dialects of the coast districts, in order to show that they are in reality only local forms of the Konkan Standard

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KŌLĪ

Two specimens of the so-called Kōļi dialect have been printed above   The first is a specimen of the dialect as spoken on the coast of Thana and in Kolaba , the second has been received from Janjira

Two other specimens representing the dialect of various classes of Kōļis, have been received from Thana   The first has been taken down among the so-called Machhimārī, i e , fisher, Kōļis on the coast   The second is in the dialect of the so-called Mahādēv Kōlis, a sub-division of the hill Kōļis

The dialect of the Machhimārī Kōlis is, in all essential points, identical with that illustrated in the preceding pages

There is a very strong tendency towards a nasal pronunciation of vowels, just as is the case in Kōnkanī   Thus we find *tõ* and *tō*, he , *tẽ* and *tē*, they , *hũtā*, he was

U and *ũ* are often substituted for *ō* and *õ* , thus, *hũtũ*, I was

L and *n* are interchangeable   Thus, *nāmb*, far , *nāg'lā*, he began

N is substituted for *r* in *nōṭī*, bread , *nāg*, anger

There is only one *s*-sound, the dental *s* being used instead of the palatal and cerebral ones   Thus, *dēs*, country , *dzãv-si*, having gone   The latter form corresponds to Standard *dzāūn-si*   Compare also *dzãn* instead of *dzāīn*, I shall go

Note finally forms such as *mī*, *mē*, and *mẽ*, I, by me , *tũ*, thou, by thee   *hãtā*, they are, etc

For further details the specimen which follows should be consulted

[No II]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ

KOṄKAṆ STANDARD

Māhuldharī Kōḷī Dialect   (DISTRICT THANA)

Kōṇē-ćkē	minśi-la	dōn	sōk'rē	hūtē	Tvān-tsā	dhāk'la	sōk'rā
Some-one	*man-to*	*two*	*sons*	*were*	*Them-of*	*the-younger*	*son*

bāpīs-li	bōlū	nāg'la,	'bāpā,	dzo	mal'mattē-tsī	vāṭā	ma-nā dēvā-
the-father-to	*to-say*	*began,*	*'father,*	*which*	*property-of*	*share*	*me-to giving-*

tsā	tō	dē'	Mang	tva-nī	ap'h	sampatti	vāṭūn dilli Mang
of	*that*	*aire'*	*Then*	*him-by*	*his*	*property*	*having-divided was-given Then*

thōrvā	disā-ni	dhīk'lā	sōk'rā	sag'li	jam'vūn	dus'ē	dēsā-lā
few	*days-in*	*the-younger*	*son*	*all*	*having-gathered*	*another*	*country-to*

gēlā	Ani	tāthē	ud'lav	karun	ap'li	dav'lat	udaïli
went	*And*	*there*	*riotousness*	*having-made*	*his*	*property*	*was-squandered*

Mang	tvɛ-nī	tāthē	sag'lā	kharchilvā-vɪr	tāthē	mhotā	dukāl par'lā Tāva
Then	*him-by*	*there*	*all*	*squandered-on*	*there*	*big*	*famine arose Then*

tvā-lā	ɔr tsɑu	parū	nāg'li	Tāva	tō	tvā	dēsān-tsē ćhā mān'sā-tsē
him-to	*difficulty*	*to-fall*	*began*	*Then*	*he*	*that*	*country-of one man-of*

mɪrē	dzīv-si	hūtī	Tvā-nā	tva-la	duk'rā	tsar'vāvā ap'lō sētān '
near	*having-gone*	*stayed*	*Him-by*	*him-to*	*swine*	*to-feed*	*his in-field*

pāṭvīlī	Tīva	duk'rā	jī	ṭar'phal	khāt	hūtī,	tyā-vaɪ ap'la pōṭ
it-was-sent	*Then*	*swine*	*which*	*husks*	*eating*	*were,*	*that-on his belly*

bharīvā	asā	tvā-lɑ	vāṭ'lā	Ani	tvā-lā	kōnī	kāy
should-be-filled	*so*	*him-to*	*it-appeared*	*And*	*him-to*	*by-anybody*	*anything*

dillā	nāv	Mang	to	sudi-var	ay'la,	ani	bōlū nāg'lā, 'mādzhē bāpā-
was-given	*not*	*Then*	*he*	*sense-on*	*came,*	*and*	*to-say began, 'my father-*

tsē	kav'rē	tsāk'ra-nā	khub	nōṭī	hāv,	ani	mē bhukō-nē mar'tāy
of	*how-many*	*servants-to*	*much*	*bread*	*is,*	*and*	*I hunger-with am-dying*

Mē	utūn	māndzɛ	bāpā-tsē	avɪ	dzāin	ani	tya-lā bōlen, "yē
I	*having-arisen*	*my*	*father-of*	*near*	*will-go*	*and*	*him-to will-say, "O*

bāpā,	mī	dɛvā-tsē	virūdā	ani	tudzhō	purā	pāp
father,	*by-me*	*God-of*	*against*	*and*	*thy*	*before*	*sin*

kēlā	hāv	Atā	pāsūn	tudzhā	poɪ	mhanāyās	mē yōgē nāy Ap'lō ēkō
done	*is*	*Now*	*from*	*thy*	*child*	*to-say*	*I worthy not Your one*

mōlākaryā-sār'khā	ma-nā	thēv"'	Mang	tō	uṭhūn	ap'lō bāpā-tsē
servant-like	*me*	*keep"'*	*Then*	*he*	*having-arisen*	*his father-of*

āyē gēlā Tāra tō dūr hāy, avaryā-nā tyā-tsā bāpūs tyā-lā baghūn
near went Then he far is, that-much-in his father him-to having-seen

kaḷ·vallā, anī tyā-nā dhāūn tyā-tse galyān mithī ghāt·lī anī
was-moved, and him-by having-run his neck-on embracing was-put and

tyā-tsa chumban ghēt·lā Mag-sī pōrā-nā tyā-lā bōl·lā, 'bāpā,
his kiss was-taken Afterwards the-son-by him-to it-was-said, 'father,

Dēvā-chyā virūdā anī tudzē purā mī pāp kēlā hāy Anī atā
God-of against and thy before by-me sin done is And now

pāsūn tudzā sōk·rā mhanāyās mī yōgē nāy' Pan bāpā-nā tsāk·rās
from thy child to-say I fit not' But the-father-by to-servants

sāngīt·lā, 'phakkar dzhagā ānūn yā-lā ghāl, anī tyā-tse
it-was-said, 'good cloth having-brought this-to put, and his

hātāt āng·tī anī pāvāt dzōrē ghāl Mag-sī apū khāūn hars
hand-on ring and foot-on shoes put Afterwards we having-eaten joy

karū Kāran hā mādzhā sōk·rā mēlā hūtā, tō phīrūn jīvant
let-make Reason this my son dead was, he again alive

dzhay·lā; anī gamār·lā hūtā, tō millā hāy' Tāra tē hars karū
became, and lost was, he found is' Then they joy to-make

lāg·lē
began

Tāra trā-tsā mōthā sōk·rā sētān hūtā Tō yēūn gharā-tse
Then his big son in-field was He having-come house-of

mērē pōtsalvā-var tyā-nā vādē va nāts aikilā Tāra tsāk·rātīl
near coming-on him-by music and dancing was-heard Then servants-in-from

ēk·lyā-lā vhārūn nīm·gīlā, 'yē hāy?' Tyā-nā tyā-lā sāngīt·lā
one-to having-called it-was-asked, 'this what?' Him-by him-to it-was-said

kī, 'tudzhā bhāus ay·lā hāy Anī tō tudzhē bāpās-lā millā, mangūn
that, 'thy brother come is And he thy father-to was-met, therefore

tyā-nā mōthā jēvan kēlāy' Tāra tyā-lā nāg yēūn āt
him-by big feast is-made' Then him-to anger having-come inside

dzāy-nā Mangūn tvā-tsa bāpūs bhār yēūn tyās sam·dzāvū
would-not-go Therefore his father outside having-come him to-entreat

nīg·lā Pan tyā-nā bāpās-lā uttar dillā kī, 'bagay, ar·rī
began But him-by the-father-to answer was-given that, 'lo, so-many

varsā tujī tsāk·rī kar·tāy, anī tujī adnyā mē kāvā-hī mōr·lī
years thy service I-am-doing, and thy order by-me ever-even was-broken

nāy Tari mē āp·lē mītrā-barōbar khusālī karāvī mangūn
not Still by-me my friends-with merriment should-be-made therefore

tū ma-nā kāvā-hī kar·dū dillās nāy Anī jyā-nā tujī
by-thee me-to ever-even a-kid was-given-by-thee not And whom-by thy

sampatti kas·bīnī barōbar khāv-sī tāk·lī, tō tudzā sōk·rā ay·lā,
property harlots with having-eaten was-thrown, he thy son came,

tāra | tū | tvā-tsē | kar'tā | mōṭhā | jēvan | kēlās | hās' | Tāva
then | *by-thee* | *his* | *sake-for* | *big* | *feast* | *made-by-thee* | *is-by-thee'* | *Then*

tvā-nī | tyā-lī | ṣiṅgīt'lā, | 'pōrā, | tū | jyārī | māndzō | mērō | hās, | anī | mājī
him-by | *him-to* | *it-was-said,* | *'son,* | *thou* | *always* | *my* | *near* | *art,* | *and* | *my*

sag'lī | mil'mattī | tujī-ts | hāy | Pan | hars | anī | ānand | karāvā, | hē
all | *property* | *thine-only* | *is* | *But* | *joy* | *and* | *happiness* | *should-be-made,* | *this*

rōgē | hūtā | Kāran | kī | hā | tudzā | bhāūs | mōlā | hūtā, | tō | phīrūn | jīvant
proper | *was* | *Reason* | *that* | *this* | *thy* | *brother* | *dead* | *was,* | *he* | *again* | *alive*

dzhar'lī | hāy, | anī | gamāv'lā | hūtā, | tō | millā | hāy'
become | *is,* | *and* | *lost* | *was,* | *he* | *found* | *is'*

The dialect of the Mahādēv Kōḷis is, like other dialects spoken in the eastern part of Thana, more closely related to the Marāthī of the Dekhan than is the case on the coast   Thus the cerebral *d* and the cerebral *l* are used as in the Dekhan   Compare *paḍ'lā,* fell , *dukāl,* famine   The present tense is also formed as in the Dekhan , thus, *mī mar'tō,* I die   Characteristic forms are *māhā,* my , *tuhā,* thy , *tyāsā,* obhque *tyāsā,* his   The form *dōghā-lī,* to both, contains a dative suffix *lī* which corresponds to *lē* in Khāndē-i   The usual suffix is, however, *lā* , thus, *manukshā-lā,* to a man   In most particulars this dialect is the same as that illustrated in the preceding pages, as will be seen from the short specimen which follows

[No 12]

INDO-ARYAN FAMILY.   SOUTHERN GROUP

MARĀTHĪ

KONKAN STANDARD

MAHĀDEV KŌḶĪ DIALECT   (DISTRICT THANA)

Kōnā | yōkā | manukshā-lā | dōn | lyok | vhata | Tyāt'lā | dhāk'ṭā | lyōk
Some | *one* | *man-to* | *two* | *sons* | *were* | *Them-among* | *the-younger* | *son*

mhangālā, | 'bā, | dzō | ishtaki-tsā | hisā | mā-lā | yāy-tsā | tō | māhā
said, | *'father,* | *which* | *property-of* | *share* | *me-to* | *is-to-come* | *that* | *mine*

mā-lā | dē ' | Mang | tyāsā | bā-nā | tyēn-lā | dōghā-lī | sam'da | dīrīb
me-to | *give'* | *Then* | *his* | *father-by* | *them-to* | *both-to* | *all* | *wealth*

vātūn | dila | Mang | thōdyā-ts | disāt | dhāk'lā | putur | sam'da
having-divided | *was-given* | *Then* | *few* | *in-days* | *the-younger* | *son* | *all*

gōlā | karūn | lāmb | mul'kāt | gyēlā, | ān | titha | udhalyāpanān
together | *having-made* | *far* | *to-country* | *went,* | *and* | *there* | *riotousness-with*

vāgūn | āp'lī | sam'dī | daulat | gamāv'lī | Mang | tyā-nā | av'gha
having-behaved | *his* | *all* | *property* | *was-spent* | *Then* | *him-by* | *all*

M

kharas'lyā-rar tyā mul'kāt mōthā dukāḷ pad'lā Tyā-muḷa tyā-lā
being-spent-after that in-country great famine fell Therefore him-to

laī ād'tsan padū lāg'lī Tarā tō tyā mul'kāt yōhā girastā-dzaraḷ
great distress to-fall began Then he that in-country one householder-near

dzāūn rāy'lā Tyā-nā tyā-lā śēr'da tsārāy-lā rānāt lāv'la
having-gone stayed Him-by him goats to-tend in-wood it-was-applied

Tarā śēr'da dzhād-pālā khāt tō-ts khāūṅ āpun dis
Then goats husks used-to-eat that-even having-eaten himself-by days

kādhāra, asa tyā-lā rāt'la
should-be-passed, so him-to it-appeared

DIALECT OF THE KŌNKANĪ MUSALMĀNS OF THANA

Kōnkanī Musalmāns are residents of the larger villages of all talukas in Thana, but chiefly of Salsette, Kalyan, and Bhiwndi. No estimates are available regarding their number

Their dialect contains a considerable amount of Hindōstānī words Thus, *āsmān*, heaven, *baiṭh*, sit, *bachyā*, a child, *mil'kat*, property, etc The masculine and neuter genders are often confounded, compare *sag°lā*, all. In all essentials, however, it closely agrees with the current language of the district, as will be seen from the beginning of the Parable of the Prodigal Son which follows

[No. 13.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

KŌNKAṆĪ MUHAMMADAN DIALECT   (DISTRICT THANA.)

Kan'ohyā ēkā mān'sā-lā dōn sōk'rō hōtē   Tyān-śi   dhāk'lā
Some   one   man-to   two   sons   were   Them-from   the-younger

bāpās-lā bōl'lā, 'bābā, dẕō mul'kati-tsā vāṇṭā ma-nā yēvū-tsā tō
the-father-to said, 'father, what property-of share me-to to-come that

dē' Mang tyā-nī tyā-lā mul'kat vāṇṭūn dillī
give' Then him-by him-to the-property having-divided was-given

Mang thōryā dısā-śi dhāk'lā sōk'rā sag'lā jamā karūn
Then a-few days-after the-younger son all together having-made

lāmb'chyā mul'khā-lā gēlā, āni tavār udh'ḷēpanā-śi tsālūn āp'li
distant country-to went, and there riotousness-with having-lived his-own

mul'kat urav'li Mang tyā-nīn sag'lā karatṣ'lē-var tyā
property was-squandered Then him-by all spent-was-after that

mul'khāt mōthā dukāl pad'lā Tyā-sabab tyā-la ar'tsan parā-li
in-country great famine fell That-reason him-to difficulty to-fall

lāg'li Tavān tō tvā mul'khān ēkā mān'sā-chyā najik dẕāūn
began Then he that in-country one man-of near having-gone

rhēlā Tyā-nī tavā tyā-lā duk'rān tsārā-lā āp'lyā mul'khā-lā dhār'lā
lived Him-by then him swine to-feed his-own country-to was-sent

Tāvān duk'rān jī ṭar'phalā khāt asat, tyā-var tyān-nīn āp'lā
Then swine what husks eating are, that-on him-by his-own

pōt bharāvī, aısā tyā-chyā dilān aılā Āni konī
belly should-be-filled, thus his in-mind came And by-anybody

tyā-lā kai dillā nāy
him-to anything was-given not

KIRISTĀV.

The dialect of the native Catholic Christians of Thana is usually called Kiristāv by the Hindūs and Musalmāns It has adopted some Portuguese words, such as *pāy*, father, *māy*, mother, *mıs*, mass, *īgār*, vicar, *padrōn*, god-father, *madrōn*, god-mother Note also the use of the English word *ıstēṭ*, estate The cerebral *n* is often written as in the Dekhan, thus, *mān'sā-tsē*, of a man, but also *mānus*, a man. Note also forms such as *bōt'lā*, he said, *aıkat'lā*, it was heard, which are not, however, unknown in the other dialects of the district

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that Kiristāv is nothing else than the usual Marāthī of the district   It has not been thought necessary to add an interlinear translation

[No. 14]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ   .

KONKAN STANDARD

KIRISTĀV DIALECT   (DISTRICT THANA)

Ekē mān·sā-tsē dōn sōkrē hōtē   Tyā-man-tsā dhāk·lā āp·lē bāpīs-lā bōt·lā, 'pīy, is·tētīn-tsā dzō hīsā māndzhē vāntvā-lā yēl, tō mā-lā dyā '   Mangā tyādzūn āp·lē sag·lē is·tēti-tsā va daulati-tsā vānṭā karūn dilā   Mangā thōrē disā-sī dhāk·lā sōkrā sag·lā dzamā karūn lāmb bēn-tsē gāvān gēlā

KUN^BĪ.

It has already been stated that the Kun·bīs everywhere speak the language of their neighbours   Specimens have been received from Bombay, Thana, Janjira, and Poona The specimens received from Bombay and Janjira do not call for any remark   They closely agree with the current language of the district   The same is the case with the Thana specimen.   The present tense is here, however, formed as in the Dekhan   Thus, *mī mār·tō*, I strike   The verb substantive is written *hāyē*, he is, and so on   This is probably only another way of spelling the common form *hāv*

The Poona specimen also represents the same form of speech.   There are, however, some traces of the influence of the current Marāthī of Poona   Thus, *d* is preserved after vowels, and the cerebral *l* is of frequent occurrence   Compare *ghōdā*, a horse , *dvālā*, an eye   The present tense is formed as in the Dekhan   thus, *mī dzātō*, I go   *tū dzātōs*, thou goest, and so on   The base of the dialect is, however, clearly of the same kind as the Marāthī of the Konkan

The specimens which follow will be sufficient to show that Kun·bī is not a separate dialect, but merely the usual Konkan Standard, with local variations

[No 15]

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARÂTHÎ

KONKAN STANDARD

KUNBI DIALECT (BOMBAY)

SPECIMEN I.

येकि मानसाला दोन पूत ह्वोते। त्यानचा धाकला पूत आपले पायसला
व्होतला, पाय मजा धनाचा वाँटा माना ह्यास। तवाँ त्याच्या पायसनून धन
वाँटिलँ। तवाँ थोड्या टेंपार्गी धाकल्या पुतान त्याचे वाऱ्याला जवरँ आलँ-तँ
तवरँ जकलँ येंगालिलँ न गाँवाच्या गेला न तयॅ रेला, न त्याचे मेरे जवरँ ह्वोतँ
नोतँ तवरँ जकलँ भासविलँ। थोड्या टेंपार्गी त्या गाँवास मोटा दुकाल परला।
त्याचे मेरे अर्दी पुन नोती, नी त्या तो खावाचे ह्याल ह्वोंव लागले। मगशी
तो तनचेच येकि सावकाराचे घरा गेला त्याजून त्याचे पाय घेले। तवाँ त्या
सावकारान ह्याला शेतान डुकराँ चारावा धारलँ। डुकराँना जी भुशी खावाला
मिले त्यामनची त्यानं मोठ्या खुशीग्गी खालली असती पुन त्याला कोन काय
देयना। तवाँ त्याला सुद आयली॥

[No 15]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ

KONKAN STANDARD

KUN·BĪ DIALECT (BOMBAY)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yĕkē mān·sā-lā dōn pūt hōtē Tyān-tsī dhāk·lā pūt āp·lī
A-certain man-to two sons were Them-of the-younger son his-own

pāyas-lā bōt·lā, 'pāy, mādzā dhanā-tsā vāṭī mā-nā dyās' Tavā̃ tyā-chyā
father-to spoke, 'father, my wealth-of share me-to give' Then his

pāyas-dzūn dhan vāṭılā Tavā̃ thōryā tĕmpā-sī dhāk·lyā
father-by the-wealth was-divided Then a-little time-after the-younger

putān, tyā-tsē vāṭyā-lā dzav·rā ālā-tā̃, tar·rā dzak·lā yēngāhlā
son-by, his share to whatever had-come, that all was-collected-together

na gã̄vātryā gēlā na tavā̃ rēlā, na tyā-tsō mĕrē
and to another-village went and there remained, and him-of near

dzav·rā hōtā-nōtā tar·rā dzak·lā bhās·vılā Thōryā tĕmpā-sī
whatever was-and-was-not that all was-squandered A-little time-after

tvā gã̄vas mōtā dukāl par·lā Tyā-tsē mĕrē ardi-pun nōtī, ni
that to village a-great famine fell Him-of with a-pie-even was-not, and

tyā-tō khāvā-tsē hāl hōva lāg·lē Mang-śī tō tan-tsē-ts
therefore (his)-eating-of trouble to-be began Then he of-the-same-place

ĕkē sāv·kārā-tsē gharā gēlā, tyā-dzūn tyā-tsē pāy dhēlē Tavā̃ tyā
one rich-man-of to-the-house went, him-by his feet were-held Then that

sāv·kārān hyā-lā śētān duk·rā tsārāvā dhār·lā Duk·rā-nā
rich-man-by this-to in-the-field swine to-graze it-was-sent. The-swine-to

jī bhuśī khāvā-lā mılē tyā-man-chī tyā-nā mōṭyā khuśī-sī khāl·lī
which husk to-eat was-got that in-of him-by great delight-with eaten

as·tī, pun tyā-lā kōn kāy dēy-nā Tavā̃ tvā-lā
would-have-been, but him to anybody anything would-not-give Then him-to

sud āy·lī
sense came

INDO-ARYAN FAMILY.　SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

KUNᴬBĪ DIALECT　(DISTRICT THANA)

SPECIMEN II.

कोनी येका गिरस्ताला दोन सोकरे होते । त्यामनचा धाकला बापसाला
बोतला, बा, जो काय इष्टकिचा वाटा मला दियाचा तो दे । मंग त्या
गिरस्तानीं आपली इष्टक वाटून दिली । मोर थोरक्या दिसांनीं धाकल्या
पोरांनीं जकलॅ जमवून मोप टूरच्या देशाला जैला, आन तिकरँ उधलपना
करून आपली जकली इष्टक खपवली । पर त्यानँ समद खरचल्या-वर त्या
मुलखाला मोटा दुकोल परला । तवा त्याला भारी फिकीर परली । तवा तो
त्या मुलखाच्या येका गिरस्ता-करँ जाऊन रैला । त्यांनीं तर त्याला डुकरँ
चरायला भेऊन आपल्या सेता-वर धारलँ ॥

TRANSLITERATION AND TRANSLATION

Kŏnī	yĕkā	gırastā-lā	dŏn	sŏk'rē	hōtē	Tyā-man-tsā	dhāk'lā
Certain	*one*	*householder-to*	*two*	*sons*	*were*	*Them-from-of*	*the-younger*

bāp'sā-lā	bŏt'lā,	'bā,	dzō-kăy	ıshtakı-tsā	vātā	ma-lā	dıyātsā
the-fathe₁-to	*said,*	*'fathe₁,*	*whatever*	*the-estate-of*	*share*	*me-to*	*to-be-gıven*

tō	dĕ'	Mang	tyā	gırastā-nī	āp'lī	ıshtak	vātūn	dılī.
that	*give'*	*Then*	*that*	*householde₁-by*	*his-own*	*estate*	*having-dıvıded*	*was-gıven*

Mŏra	thŏr'kyā-dısā̃-nī̃	dhāk'lyā	pŏrā̃-nī	dzak'lā	dzam'vūn	mŏp
Then	*after-a-few-days*	*the younger*	*son-by*	*all*	*having-gathered*	*very*

dūr'chyā	dĕśā-lā	jĕlā,	ān	tık'rā̃	udhalpanā-karūn	āp'lī
dıstant	*country-to*	*went, and*	*there*	*spendthrıftness-through*		*his own*

dzak'lī	ıshtak	khapav'lī	Par	tyā-nã̃	sam'da	kharats'lyā-var	tyā
all	*estate*	*was-squande₁ed*	*Then*	*hım-by*	*all*	*being spent-after*	*that*

mul'khā-lā	mōtā	dukŏl	par'lā.	Tavā	tyā-lā	bhārī	phıkīr	par'lī	Tavā	tō
country-to	*great*	*famıne*	*fell*	*Then*	*hım-to*	*great*	*anxıety*	*fell*	*Then*	*he*

tyā	mul'khā-chyā	yĕkā	gırastā-karã̃	dzāun	rĕlā	Tyā-nī̃	tar
that	*country of*	*one*	*householder-to*	*having-gone*	*stayed*	*Hım-by*	*then*

tyā-lā	duk'rā̃	tsarāy-lā	dzhĕun	āp'lyā	sĕtā-var	dhār'lã̃.
hım-to	*swine*	*to-graze*	*having-taken*	*his-own*	*field-to*	*(on) ıt-was-sent*

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

KUN'BĪ DIALECT   (JANJIRA STATE)

SPECIMEN III

A FOLK-TALE

एक रांड-मुडचा पोर होता, त्याला एक वय होती। ती राज्या-कर दला कांडा कराया जात आस। ततना ती कोंडा-मुडा घेऊन ये। तवाँ त्या रांड मुंडच्या पोराच्या दोन गाया होल्या। तवाँ एक तला होता। व्या तल्या-वर तो गाया चरवीत आस। तवाँ त्याची वय त्या तल्या-वर भाकर तुकडा व्या पोरा-साठना घेऊन ये। तवाँ त्या पोराच्या राखनात राजान आपली गाय देली। तवाँ तो पोर तल्याच्या पारी-वर आपली भाकरी वसून खाताय तवाँ एक नांगीन आनि एक आरद्ल्या या दोगाचा मेळ लागला। तवाँ व्या पोरान त्या आरद्ल्या-वर काठी टाकलान। तवाँ काठी टाकल्या-वरोवर नागीन पातालांत गेली। ती पातालांत गेल्या-वरोवर तिचा वाप पातालांत व्हता। तवाँ ती त्यास आसी सागताय, राड-मुडच्या पोरान मांभे-वर काठी टाकलान। तवाँ नाग दुसऱ्या सापास म्हंत, तुमी रांड-मुडच्या पोरास वसायला जा। तवाँ थीतना च्यार साप निंगाळ आनि जित पोर व्हता तिथ आळ, आनि त्याच्या वाटळ भाळ। तवाँ त्या पोरान च्यार पानाच च्यार दुरून लावळान आन एक गाय च्यार दुरना-मंदी पाजळान। आन ते च्यार दुरून च्यार सापाच्या तोंडांत वतळान। तवाँ साप त्याला सागतात, तुला नांगानी बीलवना केलाय। तू गेल्या-वरोवर नाग तुला च्याटकील की, नागनीनी कसी-काय येवस्ता केली, ताँ साग। तो तुला धन दौलत देळ। तवाँ तू म्हन, मना तुमची धन दौलत नको। तुमच्या छाती आगठी घ्याय ती मना द्या। मंग व्या नागान त्या लेकीचा सात पाट काडून सुद्धा गाडवा-वर वसवळान, आनि तिची धींड गावातना काडलान आनि तिला हाकलून लावळान ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD

KUN'BĪ DIALECT   (JANJIRA STATE)

SPECIMEN III

A FOLK-TALE

TRANSLITERATION AND TRANSLATION

Ēk rānda-munda-tsī pōr hōtī, tvā-lī ĕk baṿ hōtī Tī rājyā-kara
One poor-widow-of son was, him-to one mother was She a-king-to

dalā kāndī karīvā dzāt āsa. Tat-nī tī kōndā-mundā
grinding husking to-make going was From-there she husk-etc,

ghūn vī Tavā tyā rānda-munda chvā pōrā-chyā dōn
having-taken used-to-come Then that poor-widow-of the-boy-of two

gāvī hōtvī. Tavā ĕk talā hōtī Tyā talvā-vai tō gāvā tsar'vīt
cows were Then one tank there-was That tank-on he cows grazing

āsa Tavī tvā-chī baṿ tyā talvā-var bhīkar-tuk'dā tvā pōrā-sāt'nā
was Then his mother that tank-on bread-(of-)piece that boy-for

ghūn yī Tavā trī pōrī-chyā rākh'nāt rājān āp'li
having-taken used-to-come Then that boy-of in-keeping the-king-by his-own

gāṿ delī Tavā tō pōṿ talyī-chvā pārī-vai āp'li bhāk'rī
cow was-given Then that boy the-tank-of the-bank-on his-own bread

basūn khātīy tavā ĕk nāngīn āni ĕk ār'dalyā, yā dōgā-tsā
sitting is-eating then one she-cobra and one ardala, these both-of

mēl lāg'lā Tavī tyā pōrīn tyā ār'dalyī-var kāthī tāk'lān
union began Then that boy-by that ardala-on stick was-thrown

Tavā kāthī tāk'lyā barōbar nāngīn pātālāt gēlī
Then stick being-thrown-immediately-after the-she-cobra the-nether-region-in went

Tī pātālāt gēlyā-barōbai ti-tsā bāp pātālāt
She the-nether-region-in went-immediately-after her father the-nether-region-in

vhatī Tavā tī tyīs āsī sāng'tāv, 'rānda-munda-chvā pōrā-na māndzhē-var
was Then she to-him so tells, 'the-poor-widow-of boy-by me-on

kāthī tāk'lān Tavā nāng dus'ryā sāpās mhanta, 'tumi
a-stick was-thrown Then the-cobra other to-serpents says, 'you

rānda-munda-chyā pōrās dasăy-lā dzā' Tavā thīt-nā chyār sāp
the-poor-widow-of to-the-son bite-to go' Then there-from four serpents

N

nîngāla   āni   jita   pōr   vhatī   titha   āla,   āni   tvā-chvā   vātala
set-out   *and*   *where*   *the-boy*   *was*   *there*   *came,*   *and*   *him-of*   *around*

dzhāla   Tavā   tvā   pōrān   chyār   pānā-tsa   chyār   durūn   lāv'lān   ân
became   *Then*   *that*   *boy-by*   *four*   *leaves-of*   *four*   *cups*   *were-made*   *and*

êk   gāy   chyār   dur'nā-mandī   pīdz'lān   in   tê   chyār   durūn   chyār
one   *cow*   *four*   *cups-in*   *was-milked*   *and*   *those*   *four*   *cups*   *four*

sāpā-chyā   tōndāt   vat'lān   Tavā   sāp   tyā-lā   sāng'tāt,
serpents-of   *in-the-mouths*   *were-poured*   *Then*   *the-serpents*   *him-to*   *tell,*

'tu-lā   nāngā-nī   bōlav'nā   kêlāv   Tū   gêlvā-barōbar   nāng
'*thee-to*   *the-cobra-by*   *invitation*   *is-made*   *Thou*   *going-immediately-after*   *the-cobra*

tu-lā   hāt'kîl   kî,   "nāng'ni-nī   kasī-kāy   vêvastā   kêlī?"
thee-to   *will-ask*   *that,*   "*the-she-cobra-by*   *how-what*   *arrangement*   *was-made?*"

tā   sāng   Tō   tu-lā   dhan-daulat   dêl   Tavā   tū   mhan,   "ma-nā
that   *tell*   *He*   *thee-to*   *wealth-riches*   *will-give*   *Then*   *thou*   *say,*   "*to-me*

tum-chî   dhan-daulat   na-kō   Tum-chvā   hātī   îng'thî   hîy
your   *wealth-riches*   *are-not-wanted*   *Your*   *on-the-hand*   *a-ring*   *is*

tî   ma-nā   dyā."'   Mang   tvā   nāng'in   tvā   lêkî-tsî   sāt   pāt
that   *me-to*   *give*"'   *Then*   *that*   *by-the-cobra*   *that*   *daughter-of*   *seven*   *lines*

kādūn   bhundvā   gād'vā-var   basav'lān,   āni   ti-chî   dhind
having-drawn   *shorn (of-its-ears)*   *an-ass-on*   *was-seated,*   *and*   *her*   *procession*

gāvāt-nā   kād'lān,   āni   ti-lā   hāk'lūn   lāv'lān
through-the-village   *was-drawn,*   *and*   *her-to*   *having-driven*   *it-was-sent*

FREE TRANSLATION OF THE FOREGOING.

A poor widow had a son. She used to go to the king for husking and grinding corn, and thence she used to bring home husks and such other things. Her son had two cows. There was a tank, and by its bank he used to graze his cows, and his mother used to bring him a loaf of bread to the tank. And the king had put his cow in his charge. Once when the boy was sitting on the bank of the tank eating his bread, he happened to see the union of a she-cobra and an ardala (a kind of serpent). The boy struck the ardala with his stick and in a moment the cobra went down to the nether world. There she approached her father and complained to him that the widow's son had used his stick against her. Then her father ordered other serpents to go and bite the widow's son. Then four of them went where the boy was and encircled him. Then the boy prepared four leaf-cups and milking a cow, took the milk in four cups and emptied them in the jaws of the four serpents. At that time the serpents said to him, 'the serpent king has called you, when you go there the serpent king will ask what his daughter was about. Tell him so, and he will give you much wealth. Then you should say, "I do not want your wealth, but give me your finger ring."' Thereupon the serpent king disfigured the head of his daughter by shaving it in seven places. Then he put her upon an ass shorn of its ears, and taking her all over the town at last sent her into exile.

[No 18]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

KUNBĪ DIALECT (DISTRICT POONA)

SPECIMEN IV

कोना एका मनुक्षाला टोन मुलग व्हत । त्यातला धाकला वापासनी म्हंगाला, वावा, जो जिनगानीचा वाटा माला यायचा त्यो दे । मग त्यानी त्याला जिनगानी वाटुन-ग्यानी दिली । मग घोड्या दिसानी धाकला मुलगा सर्वे जमा करून ग्यानी टूर देशा-संद्री गैला, आन तिथ उधळपनानी राहून आपली जिनगानी उडवली । मंग त्यानी समट खरचल्या-वर त्या देशा-संद्री मोठा काळ पडला । त्या-मुळ त्याला आडचन पडू लागली । तव्हा त्यो त्या देशा-मंद्रील एका गिरस्ता-प जाउन-ग्यानी राह्यला । त्यानी तर त्याला डुकर चाराया आपल्या घ्रेता-मंद्री पाठवल । तव्हा डुकर जी टरफल खात त्या-वर त्यानी आपल पोट भराव आस त्याला वाटल, आन कुनी त्याला काहैं वी दिल नाव्हीं ॥

N 2

[No 18]

INDO-ARYAN FAMILY

SOUTHERN GROUP

MARĀTHĪ

KONKAN STANDARD

KUN'BĪ DIALECT

(DISTRICT POONA)

SPECIMEN IV.

TRANSLITERATION AND TRANSLATION

Kōnā-ēkǎ	manukśā-lā	dōn	mul'ga	ɩhata	Tɩāt'lā	dhǎk'lā
Certain-a	*man to*	*two*	*sons*	*were*	*Them-in-from*	*the-younger*

bāpās-nī	mhangālā,	'bǎbā,	dzö	ɩɩn'gānī-tsā	ɩātī	mī-lā	ɩāɩ-tsā	trö
to-the-father	*said,*	*'father,*	*what*	*property-of*	*share*	*me-to*	*to-come*	*that*

dē'	Mang	tɩā-nī	tyā-lā	ɩɩn'gānī	ɩātun-śānī	dɩlī	Mang
you-give'	*Then*	*him-by*	*him-to*	*the-property*	*having-divided*	*was-given*	*Then*

thōdyā	dɩsā-nī	dhāk'lā	mul'gā	sarɩĭ	dzamā	karun-śānī	dūr
a-few	*days-after*	*the-younger*	*son*	*the-whole*	*together*	*having-made*	*far*

dēśā-mandī	gēlā,	ān	tɩtha	udhaḷ'panā-nī	rāhūn	āp'lī	ɩɩn'gānī
country-into	*went,*	*and*	*there*	*riotousness-with*	*having-lived*	*his own*	*property*

udav'lī	Mang	tyā-nī	sam'da	kharats'lyā-var	ɩyā	dēśā-mandī	mōthǎ
was-squandered	*Then*	*him-by*	*all*	*was-spent-after*	*that*	*country-in*	*great*

kāḷ	pad'lā	Tyā-muḷa	tyā-lā	ɩd'tsan	padū	lāg'lī,	tavhǎ	työ
famine	*fell*	*On-that-account*	*him-to*	*difficulty*	*to-fall*	*began,*	*then*	*he*

tyā	dēśā-mandīl	ēkā	gnastā-pa	dzāun-śānī	ɩāhr°lā	Tyī-nī	tar	tyā-lā
that	*country-in-of*	*one*	*householder-to*	*having-gone*	*lived*	*Him-by*	*then*	*him-to*

duk'ra	tsārāyā	āp'lyā	śētā-mandī	pāthav'lā	Tavhǎ	duk'ra	jī	tar'phala
swine	*to-feed*	*his-own*	*field-in*	*it-was-sent*	*Then*	*the-swine*	*which*	*husks*

khāt	tyā-var	tyā-nī	āp'la	pōt	bharāva	āsa	tyā-lā
used-to-eat	*upon-that*	*him-by*	*his-own*	*belly*	*should-be-filled*	*so*	*him-to*

ɩāt'la,	ān	kunī	tyā-lā	kāī-bī	dɩla	nāhī
thought,	*and*	*anyone(-by)*	*him-to*	*anything*	*was-given*	*not*

PAR'BHĪ

The dialect of the Prabhus has been returned under different names, such as Par'bhī, Kāyasthī, Damanī, and the Bombay Dialect   The beginning of the Parable of the Prodigal Son, which will be found below, has come from Daman and illustrates the common dialect of that district

It will be seen that *n*, *l*, and *d* are used as in the Dekhan   Thus, *thōḍē̃ disān*, in a few days, *phāi dukāl paḍ'lā*, a great hunger arose   The present tense is formed as in the Dekhan , thus, *mi māi'tō* or *mār'tāv*, I strike   The same is the case with the future in the first conjugation   Thus, *mi sāṅgēn*, I shall say

In most particulars, however, the dialect of Daman agrees with that spoken in the south of Thana

The dialect is said to use a great proportion of Gujarātī words, especially in the orth   The specimen is, however, relatively free from such admixture   Note the form *dilhī*, was given   Compare Gujarātī *dih'li* and old Marāthī *didh'li*

INDO-ARYAN FAMILY   SOUTHERN GROUP.

MARĀTHĪ

KOŊKAŊ STANDARD

PAI'BHĪ DIALECT   (DAMAŊ, DISTRICT THAŊA)

कोणी एक माणसाला दोन पोर छोती । त्यानचा लाना बापाला बोलला । बावा, जो दौलतीचा भाग माला येयाचा तो दे । मग त्याजून त्याला दौलत वाटून दिल्ही । मग थोडें दिसान धाकटा पोर अक्ष गोळा करून टूर देसाला गेला, न तिकडे उधळूपट्टी-करून अक्षी दौलत घालवली । मग त्याजून अक्ष खरचल्या-वर ते देसान फार टुकाळ पडला । त्यासाठी त्याला अडचण पडव्या लागली । तव तो ते देसानचे एके माणसा-जवळ जावून रायला । त्याजून ते त्याला डुकर चारव्याला त्याचे शेतान धाडला । तव डुकर जी टरफल खात-असत त्याचे-वर त्याजून आपल पोट भरवें अस त्याला वाटलें, न कोणी त्याला काय दिछ नय ॥

TRANSLITERATION AND TRANSLATION

Kōnī-ēk	mān's-lā	dōn	pŏi	hōtī	Tyân-tsā	lānā	bāpā-lā
Some-one	*man-to*	*two*	*children*	*were*	*Them-of*	*the younger*	*father-to*

bōl'lā,	'bābā,	dzō	daulati-tsā	bhāg	mā-lā	yēyā-tsā,	tō	dē'	Mag
said,	*'father',*	*which*	*property-of*	*part*	*me-to*	*coming-of,*	*that*	*give'*	*Then*

tyā-dzūn　tvā-lā　daulat　vāṭūn　dilhī　Mag　thōḍẽ　disūn
him-by　him-to　property　having-divided　was-given　Then　few　in-days

dhāk·tā　pōi　aska　gōḷā　karūn　dūr　dēsā-lī　gēlā,　na
the-younger　son　all　together　having-made　far　country-to　went,　and

tik·dē　udhaḷ·pattī　karūn　askī　daulat　ghālav·lī　Mag　tvā-dzūn
there　spendthriftness　having-done　all　property　was-squandered　Then　him-by

aska　kharats·lyā-var　tō　dēsān　phār　dukāḷ　pad·lā　Tyāsāṭhī　tyā-lā
all　spent-after　that　in-country　great　famine　fell　Therefore　him-to

ad·tsan　pad·vyā　lāg·lī　Tava　tō　tō　dēsān-tsō　ēkō　mān·sā-dzaval
difficulty　to-fall　began　Then　he　that　in-country-of　one　man-near

dzāvūn　rāy·lā　Tyā-dzūn　tō　tyā-lā　duk·ra　tsār·vyā-lā　tyā tsē　śētān
having-gone　stayed　Him-by　then　him　swine　feed-to　his　in-field

dhāḍ·lā.　Tava　dukar　jī　tar·phal　khāt-asat,　tyā tsē-vai　tyā dzūn　āp·la
was-sent　Then　swine　what　husks　eating-were,　them-on　him-by　his

pōṭ　bharavā　asa　tyā-lā　vāṭ·lā,　na　kōṇī　tvā-lā
belly　should-be-filled　thus　him-to　it-appeared,　and　(by-)anybody　him-to

kāy　dilla　nay
anything　was-given　not.

ĀG͡ARĪ.

Āg'rī has only been returned as a separate dialect from Kolaba. It is said to have differed much from Standard Marāṭhī in former times. The short specimen which follows will show that it is in reality the common Konkan Standard of the language. We may only note that the cerebral *l* is often written as in the Dekhan, and that several Dekhan forms also occur in the specimen. Thus, *sag'lā*, all ; but *dukāl*, famine ; *mar'tō*, I die, etc.

[No 20]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHI.

KONKAN STANDARD.

ĀG'RĪ DIALECT. (DISTRICT KOLABA.)

येका गिरिस्ताला टोन सोकरे हुते । व्यातचा धाकटा बापासला बोलला, बाबा, जो इस्टॄकाचा वाटा मना येयाचा तो देस । मग व्यानी दरव्या व्याला वाटून टेला । मग योग्क्या टिसानी धाकटा पुतुस सगळा कवकून दूर मुलुकास ळेला । आन तयां उटलेपना करून आपली दवलत उरडली । फ़ुरे व्यानी सगळे उरडल्या-वर व्या टेसान मोटा टुकाल परला । व्यासाठीं व्याला अरचन पगय लागली । तवा ती तेघल्या येका सावकारा-कड रेला । व्यानी व्याला आपल्या मितान डुकरां चरयाला धारला। जी सालां डुकरां खात व्यानच्या-वर व्यानी आपलां पोट भगांवा असा व्याचे मनात आयला ॥

TRANSLITERATION AND TRANSLATION.

Ycki̇̄ giristi̇̄-li̇̄ dōn sōk'rē hutē. Tyāt-tsā dhāk'tā bāpās-lā
One householder-to two sons were. Them-among-of the younger the-father-to

bōl'lī, 'bābā, dzō istkā-tsā vatā ma-nā yōyā-tsā tō dēs' Mang
said, 'father, which estate-of share me-to is-to-come that give' Then

tvā-ni̇̄ darayya tvā-lā vātun dēlā. Mang thōr'kyā disā-nī
him-by money him-to having-divided was given. Then few days-in

dhāk'tā putus sag'lā kav'lūn dūr mulukās jēlā. Ān tayā̃
the-younger son all having-collected far to country went. And there

ud'lēpanā karūn āp'li dav'lat uraili̇̄. Phurē
spendthriftness having-done his property was-squandered. Afterwards

tyā-ni   sag'lē   urailvā-var   tyā   dēsān   mōtī   dukāl   par'la,   tyāsāthī
him-by   all   spent-being-after   that   in country   great   famine   fell;   that-for

tyā-lā   ar'tsan   pariy   lāg'li.   Tavā   tō   tēthalvī   yēkā   sār'kārī-kadɔ
him-to   difficulty   to-fall   began.   Then   he   there-of   one   rich-man-with

rēlā   Tyā-ni   tyā-lā   āp'lyā   sētān   duk'rā̃   tsar'yā-lā   dhār'lā
stayed   Him-by   him   his   in-field   swine   to-graze   was-sent

Jī   sālā̃   duk'rā̃   khāt   tyān-chvā-var   tyā-ni   āp'lā̃   pōt
Which   husks   the-swine   used-to-eat   them-upon   him-by   his   belly

bharāvā   asā   tyā-chī   manāt   āy'lā
should-be-filled   thus   his   in-mind   came.

DHAN^GARĪ

As has already been stated Dhan'garī, or the language of the shepherds, has been returned as a separate dialect from Thana, the Jawhar State, Janjira, and Belgaum

In Thana the Dhan'gars are chiefly found in the Murbad Taluka In Janjira they are said to have come from the Dekhan and the Karnatik They are not very numerous, and most of them are found in Mhasla In Belgaum Dhan'garī has been returned from the south-east corner, on the frontier towards Sawantwadi

No specimens have been received from Jawhar The Dhan'garī of Thana has preserved the cerebral *ḍ* after vowels, and also the cerebral *l*, thus, *thōḍā*, small ; *sag°lā*, all The present tense is formed as in the Dekhan, thus, *mī mar°tō*, I die ; *tū dētōs*, thou givest In most respects, however, the Dhan'garī of Thana agrees with the current language of the district Note the frequent insertion of a *y* before vowels, thus, *vyātā*, share ; *tyā*, that, etc

The dialect of the Dhan'gars of Janjira has a similar character It mainly agrees with the Konkan Standard of Marāthī Thus, the past tense of transitive verbs agrees with an inflected object, we find the third person singular of the past tense in *ān*, and so on Compare *dhanyān ma-lā* (fem) *lāv°lī*, the master applied me ; *bā-na sāngit°lān*, the father said On the other hand, *ḍ* is used after vowels, and the present tense is formed as in the Dekhan Thus, *ghōḍā*, a horse, *mī khātō*, I eat, *tū khātōs*, thou eatest ; *tō mhang°tō*, he says, *ti mhan°tī*, she says

In Belgaum, where Dhan'garī has been returned from the south-east corner on the frontier towards Sawantwadi, the dialect is also closely related to the usual Marāthī of *the Konkan D, l, and usually also *n* are, however, used as in the Dekhan ; thus, *ghōḍa*, a horse, *ḍōl*, an eye, *ān*, and

Characteristic of the dialect is a tendency to drop final vowels, thus, *sōn*, for *sōnā*, gold ; *ghōḍ* and *ghōḍa*, a horse ; *vāsar*, for *vās°rā*, calves, *tudz nāv*, thy name, and so on

In other respects we find the usual Konkan peculiarities Compare forms such as *yāl* and *yōl*, one ; *dyōn*, two ; *īs*, twenty ; *hā*, I am ; *hās*, thou art ; *hā*, he is ; *hāv*, we are, etc

The present tense is formed as in the Dekhan, thus, *mī myār°tō*, I strike

The short specimens which follow will show that Dhan'garī is no separate dialect Like all eastern dialects of the Konkan it in some characteristics agrees with the Marāthī of the Dekhan, but is, on the whole, only the current Konkan Standard It must be borne in mind that the south-eastern part of Belgaum belongs linguistically rather to the Konkan than to the Dekhan

[No. 21]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD

DHAN^AGARĪ DIALECT
(DISTRICT THANA)

SPECIMEN I.

कुन्या एका मानसाला दोन ल्योक हुत । ल्यातला ध्याकला आपल्या बाला म्हनला । वा मना मालमतेचा कं व्याटा देतोस तं दं मना । वान ती संपदा ल्येला वाटून दिली । मंग थोड्या दिसानी ल्यो ध्याकला ल्योक समद जमा-करून टूर देशाला ग्येला, आन तिथ ज्याऊन जी संपदा ह्वती ती उधळपनान सगळी उधळली । मंग व्यान अवघ खरचल त्या साली त्या मुलखात मोठा टुष्टकाळ पडला । त्या-मुळ ल्येला अडचन पडू लागली । तेव्हा तो त्या मुलखात एका गिरिस्ता-जवळ ज्याऊन राह्हिला । व्यान व्याला आपल्या म्हशी वळाया ल्यावल । तिथ म्हशी जो गवत-पाला खात तोच खाऊन पोट भराव असा व्यानी इच्चार केला । आन कुनी व्याला काय दिल नाह्ही ॥ ———

TRANSLITERATION AND TRANSLATION

Kunyā ēkā mān°sā-lā dōn lyōk huta   Tyāt°lā   dhyāk°lā   āp°lyā
Some   one   man-to   two   sons   wei e   Them-among   the-younger   his

bā-lā mhan°lā, ' bā,   ma-nā māl°matē-tsā   kē vyātā dētōs,   tē
fathei-to said, 'fathei,   me-to property-of   what share thou-givest, that

dē ma-nā'   Bā-na   tī   sampadā   tyē-lā   vātūn   dhlī
give me-to'   Father-by   that   pi opei ty   him-to   having-divided   was-given

Mang thōdyā dīsā-nī   tyō dhyāk°lā   lyōk   sam°da   dzamā   karūn   dūr
Then few days in   that youngei   son   all   together   having-made   far

dēśā-lā gyēlā,   ān titha   jyāūn   jī sampadā vhatī   tī   udhaḷapanā-na
country-to went, and there   having-gone what wealth   was   that spendthi iftness with

sag°li udhal°li   Mang tyā-na   av°gha   kharat°s°la   tyā   sālī   tyā
all was squandered   Then him-by   all   was-spent   that   in-year   that

mul°khāt   mōthā   dushta-kāḷ   pad°lā   Tyā-muḷa   tyē-lā   ad°tsan   padū
in-country   big   bad-time   fell   Therefore   him-to   difficulty   to-ai ise

lag°lī.   Tēvhā   tō   tyā   mul°khāt   ēkā   gīristā-dzaval   jyāūn   rāhilā
began   Then   he   that   in-country   one   householdei -near   having-gone   stayed

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD

DHANⁱGARĪ DIALECT   (DISTRICT THANA)

SPECIMEN I.

कुन्या एका मानसाला दोन ल्योक हुत । त्यातला ध्याकला आपल्या
वाला म्हनला । वा मना माल्मतेचा की व्याटा देतोस तै दे मना । वान ती संपदा
त्येला वाटून दिली । मंग थोड्या दिसानी ल्यो ध्याकला ल्योक समद जमा-करून
दूर देशाला ग्येला, आन तिथ ज्याजन जी संपदा ह्वती ती उधळपनान सगळी
उधळली । मग त्यान अवघ खरचल त्या साली त्या मुलखात मोठा दुष्टकाळ पडला ।
त्या-मुळ त्येला अडचन पडू लागली । तेव्हा तो त्या मुलखात एका गिरिस्ता-
जवळ ज्याजन राहिला । त्यान त्याला आपल्या म्हगी वकाया त्यावल । तिथ म्हगी
जी गवत-पाला खात तोच खाजन पोट भराव असा त्यानी इच्चार केला । आन
कुनी त्याला काय दिल नाही ॥ _____

TRANSLITERATION AND TRANSLATION

Kunyā   ēkā   mānⁱsā-lā   dōn   lyōk   huta   Tyāt'lā   dhyāk'lā   āp'lyā
Some   *one*   *man-to*   *two*   *sons*   *were*   *Them among*   *the-younger*   *his*

bā-lā   mhan'lā,   'bā,   ma-nā   māl'matē-tsa   kē   vyātā   dētōs,   tē
father-to   *said,*   *'father,*   *me-to*   *property-of*   *what*   *share*   *thou-givest,*   *that*

dē   ma-nā'   Bā-na   tī   sampadā   tyē-lā   vātūn   dilī
give   *me-to'*   *Father-by*   *that*   *property*   *him-to*   *having-divided*   *was-given*

Mang   thōdyā   dısā-nī   tyō   dhyāk'lā   lyōk   sam'da   dzamā   karūn   dūr
Then   *few*   *days ın*   *that*   *younger*   *son*   *all*   *together*   *having-made*   *far*

dēśā-lā   gyēlā,   ān   tıtha   jyāūn   jī   sampadā   vhatī   tī   udhaḷapanā-na
country-to   *went, and*   *there*   *having-gone*   *what*   *wealth*   *was*   *that*   *spendthriftness wıth*

sag'lī   udhaḷ'lī   Mang   tyā-na   av'gha   kharats'la   tyā   sālī   tyā
all   *was squandered*   *Then*   *him-by*   *all*   *was-spent*   *that*   *ın-year*   *that*

mul'khāt   mōthā   dushta-kāḷ   paḍ'lā   Tyā-muḷa   tyē-lā   ad'tsan   paḍū
ın-country   *big*   *bad-time*   *fell*   *Therefore*   *him-to*   *difficulty*   *to-arıse*

lag'lī.   Tēvhā   tō   tyā   mul'khāt   ēkā   gırıstā-dzavaḷ   jyāūn   rāhılā
began   *Then*   *he*   *that*   *ın-country*   *one*   *householder-near*   *having-gone*   *stayed*

Tyā̃ nı̄   tyā-lı̄   āp'lyā   mhaśī   vaḷāyā   lyāv'la.   Titha   mhaśī
Him by   him-to   his   buffaloes   to-watch   it-was-applied   There   buffaloes

dzō   gavat-pālā   khāt   tō-ts   khāūn   pōṭ   bharāva
that   grass-leaves   were eating   that-even   having-eaten   belly   should-be-filled

aśā   tyā-nı̄   vichyū   kēlā.   Ān   kunī   tyā-lā   kāy   dıla
such   him-by   reflection   was-made   And   (by-)anybody   him-to   anything   was given

nāhı̄.
not

[No 22]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

DHAN'GARĪ DIALECT   (JANJIRA STATE)

SPECIMEN II

विरामन जाता कासी आन वगृ पडला ह्वता फासी । तवाँ विरा-
मनला वगृ म्हगला, मना फासातना काड मनजे तुला कासी चांगली घडल ।
तवाँ विरामनला मया आली आन त्यान वगृला फासातना काडला ।
तवाँ वगृ म्हंगतो, तुला मी आता खातो । तवाँ विरामन म्हंगला, मंगासी तू
म्हगलास खात नाय आन आता कसा खातोस । तर आता म्हसी-जवल न्याय कर-
न्यास जाब चल । आस म्हंगून ते तिथ गील । तवाँ विरामन म्हसीला म्हंगला,
माजा आन वगृाचा न्याय कर । तवाँ विरामन म्हंगला द्यो वगृाला मी फासातना
काडला आन आता वगृ मना म्हंगतो, मी तुला खातो । तवाँ म्हईस विरामनास
म्हनते, माज्या आगात जवा सत्त द्योत्या आनि मी जवा दूद देत ह्वते तवा माजा
धनी माजी जतन करीत ह्वता । आन आता मी म्हातारी जाले तवा धन्यान मला
द्यारकी उपटाया लावली । तवा च्हित कश्याची न्याय आलय । तवा वगृ म्हंगतो,
विरामना, न्याय झाला । आता तुला मी खातो । तवा विरामन म्हंगला, खा ।
इतक्यात विरामनाच्या कोला नजर पडला । तवाँ त्याला विरामनान हाक
मारली । तवाँ तो तिथ उवा झायला आन म्हंगला, काय वोलन आसल ते
तिथनच वोल । तवाँ विरामनान आपली हाकीकत सागितली । तवाँ कोलोवा
म्हगला, वगृ जिय फासात आडकला ह्वोता तिथ मना ने मंग काय त्या सांगन । आस
म्हनून वगृ वामन आन कोला आस तिथ गील । आन वगृ कसा फासात
आडकला ह्वता तो मना पाझँ दे । आस म्हनल्या-वर वगृ त्यास दाखबिन्या करता
फासा मदी सिरला । तवा तो फासात आडकला । तवाँ कोला विरामनास
म्हगला तू आता कासीला जा । तवा वामन चालता झाला, आन वगृाला कोलछ्यान
खाल्ला ॥

[No 22]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

DHAN'GARĪ DIALECT (JANJIRA STATE)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bırāman dzātā Kāsī āna vagra padalā-vhatā phāsī
A-brāhman was-going to-Kāsı and a-tiger had-fallen ın-a-trap

Tavā̃ bırāman-lā vagıa mhang°lā, 'ma-nā phāsāt-nā kād man°ȷē
Then brāhman to the-tiger said, 'me-to the-trap-from take-out then

tu-lā Kāsī tsāng°lī ghadal' Tavā̃ bırāman-lā mayā ālī ān
thee-to Kāsı well will-happen' Then the-brāhman-to pıty came and

tyā-na vagrā-lā phāsāt-nā kād°lā Tavā̃ vagra mhang°tō,
hım-by to-the-tiger ın-the-trap-from was-taken-out Then the-tiger says,

'tu-lā mī ātā khātō' Tavā̃ bırāman mhang°lā, 'mangāsī tū
'thee I now eat' Then the-brāhman said, 'before-a-whıle thou

mhang°lās khāt-nāy ān ātā kasā khātōs? Taı ātā
dıdst-say (I-)do-not-eat and now how (thou-)eatest? Therefore now

mhasī-dzaval nyāy kar°nyās dzāv-tsal' Āsa mbangūn tē tıtha
to-a-she-buffalo justıce to-make let(-us)-go' So havıng-saıd they there

gēla Tavā̃ bırāman mhasī-lā mhang°lā, 'mādzā ān vagıā-tsā
went Then the-brāhman the-she-buffalo-to saıd, 'my and the-tiger-of

nyāy kar' Tavā̃ bırāman mhang°lā, 'hyō vagrā-lā mī phāsāt-nā
justıce do' Then the-brāhman saıd, 'thıs tiger-to (by-)me ın-the-trap-from

kād°lā ān ātā vagıa ma-nā mhang°tō, "mī tu-lā khātō"'
was-taken out and now tiger me-to says, " I thee eat "'

Tavā̃ mhaıs bınāmanās mhan°tē, 'māȷyā āngāt dzavā
Then the-she-buffalo to-the-bı āhman says, 'my ın-body when

sakta hōtyā ānı mī dzavā dūd dēt-vhatē tavā mādzā dhanı mājī
strengths were and I when mılk gıvıng-was then my master my

dzatan karīt-vhatā, ān ātā mī mhātārī dzālē, tavā dhanyān ma-lā
care doıng was, and now I old became, then by-my-master me-to

hār°lī up°tāyā lāv°lī Tavā luta kaśā-chī nyāy ālay' Tavā
grass to-upı oot am applıed. Then here of-what justıce ıs-come' Then

vagra mhang°to, 'bırāmanā, nyāy dzhālā. Ātā tu-lā mī khātō' Tavā
tiger says, 'O-bı āhman, justıce ıs-done. Now thee I eat' Then

birāman mhang°lā, 'khā'   It°kyāt   birāmanā-chyā   kōlā
brāhman   *said,*   *'eat.'*   *In-the-meantime*   *the-brāhman-of*   *a-jackal*

nadzai pad°lā Tavā̃ tyā-lā birām°nā-na hāk mār°lī Tavā̃ tō
in-the sight fell Then him-to the-brāhman-by calling was-struck Then he

titha ubā-ihāy°lā ān mhangālā, 'kāy bōl°na āsal tō titha-na-<u>ts</u>
there stood and said, 'what to-say will-be that from-there only

bōl' Tavā̃ birām°nā-na āp°li hākīkat sāngit°lī Tavā̃ kōlō-bā
speak' Then the-brāhman-by his-own account was-told. Then the-jackal

mhang°lā, 'vagra jitha phāsāt ādak°lā-hōtā titha ma-nā nō, mang
said, 'the-tiger where in-the-trap caught-was there me take, then

kāy tyā sāngan' Āsa mhanūn vagra, bāman, ān
what that I will-tell' So having said the-tiger, the-brāhman, and

kōlā āsa titha gēla Ān, 'vagra kasā phāsāt ādak°lā-vhatā
the-jackal such there went And, 'the-tiger how in-the-trap caught-was

tō ma-nā pāũ dē' Āsa mhan°lyā var vagra tyās dākhavinyā-kar°tā
that me to see let' So on-having-said the-tiger to him to-show-in-order

phāsā-mandī sir°lā Tavā tō phāsāt ādak°lā. Tavā̃ kōlā
in-the-trap entered Then he in-the-trap was-caught Then the-jackal

birāmanās mhang°lā, 'tū ātā Kāsī-lā dzā' Tavā bāman <u>ts</u>āl°tā
to-the brāhman said, 'thou now Kāsī-to go' Then the-brāhman going

dzhālā, ān vagrā-lā kōlhyān khāllā
became, and the-tiger-to the-jackal-by was-eaten

FREE TRANSLATION OF THE FOREGOING

A Brāhman pilgrim was going to Kāsī when a tiger was caught in a trap
Then the tiger said to the Brāhman ' release me from the trap and then you will perform your pilgrimage to Kāsi successfully ' The Brāhman was moved with pity and released the tiger from the trap Then the tiger said, ' I shall now eat you ' Then the Brāhman argued, ' a short time before, you said that you would not eat me, and how is it that you are prepared to eat me now? Let us go to the she-buffalo for decision ' Accordingly they went there, and the Brāhman asked the she-buffalo to decide then dispute The Brāhman said, ' I released this tiger from the trap and now he says he will devour me ' Then the buffalo said to the Brāhman, ' my master took care of me when I was strong and was giving him milk , but now I am grown old, and so my master has made me graze upon the rough grass Then what room is left for justice here ?' The tiger said, ' well Brāhman, the decision is given Now I devour you.' Then the Brāhman said helplessly, ' devour ' Presently the Brāhman chanced to see a jackal and called to him loudly and the jackal stopped, saying, ' say what you have to say keeping at a distance ' Then the Brāhman told him his story The jackal said, ' take me to the place where the tiger was entrapped, and then I will give my decision ' After this the tiger, the Brāhman, and the jackal all three went there Then the jackal said, ' let me see how the tiger was entrapped ' The tiger, in order to show that, put himself in the trap, and when he was caught in it, the jackal said to the Brāhman, ' now go your way to Kāsī ' Immediately the Brāhman set off And the jackal fed upon the tiger

[No 23]
INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

DHAN'GARĪ DIALECT   (DISTRICT BELGAUM)

SPECIMEN III

सकाळ पासून सध्याकाळ पर्यंतच काम। सकाळचा उठल्या वरोबर वासर सोडली। वासर सोडून मसीची वार राचिल्या त्या बद्दल दोन गडी पाठवून वशींद् आनल। ते वशींद् दोन तीन वशींद् मिळवून मशींस घातल। तियून पुढ ताक्‍ ढवकूल। तियून पुढ वाक्‍री खाजन सात आठ आळाची लोक वलिवली। आळाची लोक वलवून कामास लाजन वाक्‍री खाजन गोरा-कडे गेलो पुना गोरा-कड जाजन मस पाइली। मस पाइली तर निकाल ठकली। तियून पुना ही मरते समजून काही-तरी वशींद् वगाव म्हणून दुर्गास गेलो। पुना मदकोपास गेलो, नागुरड्यास गेलो। अवशींद् चेजन तीन तास राचीस गरास गेलो। तियून पुढे जेभरून ते वखाद् मशींस पाजिवल। तुकडा खाजन जरा पडलो। दोन तास राच असताना गोर सोडली। तियून गरास आनून वासर सोडली। वासर सोडून घाता-वर वेघी वेघी वाक्‍री चेजन लवकर तीर्थंकुडेस आलो। तियून कचेरीस आलो॥

INDO-ARYAN FAMILY.

Southern Group.

MARĀṬHĪ

Konkan Standard

Dhan·garī Dialect (District Belgaum)

Specimen III

TRANSLITERATION AND TRANSLATION.

Sakāḷ-pāsūn   sandhyā-kāḷ-paryant-tsa   kām   Sakāḷ-tsā   uth·lyā
Morning-from   evening-time-until-of   work.   In-the-morning   rising

barōbar   vāsar   sōd·li   Vāsaı
on   young ones-of-buffaloes   were loosened   The-young-ones

sōdūn   masi-chī   vāı   rāhılyā   tyā-baddal   dōn
having-let-loose   she-buffalo of   afterbirth   remained   that-for   two

gadı   pāth·vūn   vaśīd   ān·la   Tō   vaśīd   dōn   tīn
servants   having-sent   medicine   was-brought   That   medicine   two   three

vaśīd   mıl·vūn   maśīs   ghāt·la   Tıthūn-pudha
medicines   having-mıxed   to-the-she-buffalo   were-administered   Thence-further

tāk   dhavaḷ·la   Tıthūn-pudha   bāk·ı̄   khāūn   sāt   āth
butter-mılk   was-churned   After-that   bread   having-eaten   seven   eight

ālā-chī   lōk   bahıv·lī   Aḷā-chī   lōk   bal·vūn   kāmās
lane-of   people   were-called   Lane-of   people   having-called   to-work

lāūn   bāk·rī   khāūn   gōrā-kadē   gēlō   Punā   gōrā-
having-applied   bread   having-eaten   cattle-towards   I-went   Again   cattle-

kada   dzāūn   mas   pāılī,   mas   pāılī   taı   nıkāl
towards   having-gone   she-buffalo   was-seen,   she-buffalo   was seen   then   very

thak·lī.   Tıthūn   punā,   'hī   mar·tē,'   sam·dzūn   kāhī-tarı   vaśīd
was-exhausted   Thence   again,   'this   dies,'   considerıng   something   medicine

bagāva,   mhanūn   Durgās   gēlō   Punā   Mad·kōpās   gēlō,
should-be-found,   therefore   to Durga   I-went   Again   to-Madkōpa   I-went,

Nāgur·dyās   gēlō,   av·sīd   ghēūn   tīn   tās   rātrīs   gaıās
to-Nagwda   I-went,   medicine   having-taken   three   hours   at-nıght   to-home

gēlō   Tıthūn   pudhē   jēdzh·rūn   tē   vakhād
went   Thence   afterwards   havıng-pounded (the-medicine)   that   medicine

maśīs   pājıv·la   Tuk·dā   khāūn
to-the-she-buffalo   was caused-to-be-drunk   A-piece-(of-bread)   having-eaten

dzarā   pad·lō   Dōn   tās   rāh   as·tānā   gōı
for-a-while   I-laıd-(myself)   Two   hours   nıght   while-remaıned   cattle

sŏd'li.	Tithûn	garâs	ânûn	vâsar	sŏd'li.
was-let-loose	*Thence*	*to-house*	*having-brought*	*the-young-ones*	*were-loosened*

Vâsar	sŏdûn	hâtâ-var	bēghî-bēghî	bāk'rî	ghēūn
The-young ones	*having-loosed*	*on-the-hand*	*quick-quick*	*bread*	*having-taken*

lav'kar	Tîrth'kundēs	âlō,	tithûn	kachēris	âlō
soon	*to-Tirthakund*	*I-came,*	*thence*	*to-the-court*	*I-came*

FREE TRANSLATION OF THE FOREGOING.

I had something to do from morning till night   As soon as I got up in the morning the young buffaloes were let loose   Then a she-buffalo had a miscarriage   Therefore two servants were sent for medicine   I mixed two or three different drugs and administered the mixture to the she-buffalo   Then I had to churn buttermilk, and then I had something to eat   Then I called seven or eight neighbours and set them to work. Then I ate some bread and went to look after the cattle   I saw that the she-buffalo was much exhausted.   I feared lest she might be dying and therefore went to Durga to fetch some medicine, and thereafter I went to Madkopa and Nagurda   I came home with the medicine about three o'clock at night, mixed the medicine, and gave it to the she-buffalo   Then I ate a piece of bread and went to sleep for a moment   When two hours were left of the night I let the cattle loose   Then I brought the young buffaloes to the house and let them loose   Then I took some bread in my hand and quickly went to Tirthakund and thence to the court

BHANDĀRĪ.

Bhandārī is the dialect of the Bhandārīs, or palm-juice drawers   It has been reported as a separate dialect from Kolaba and Janjira   It is nothing but the current language of the districts   The cerebral *ḍ* is usually written as in the Dekhan , thus, *paḍᵈlā*, fell.   It is, however, often changed to *r* after vowels, as is usually the case in the Northern Konkan , thus, *tudzā sabdu mī kadī-bī mōrʾlā nāy*, thy word by-me at-any-time even was-broken not   The writing of *ḍ* in such cases is, therefore, probably due to the influence of the written language

A specimen of Bhandārī has also been forwarded from Ratnagiri   Like the specimens of Sangamēśvarī received from the same district, it is written in the usual Marāṭhī of the Dekhan, and it has not, therefore, been reproduced

The beginning of the Parable of the Prodigal Son in the Bhandārī of Janjira will be sufficient to show that this form of speech differs in no essential points from the usual Konkan Standard of Marāṭhī

[No 24]

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

BHANDĪRĪ DIALECT　　　　　　　　　　　　　　(STATE JANJIRA)

कोनी एका मनुचास दोन सोकर होत । व्यातना धाकला वाबाला म्हतला,
वावा, दृष्टकीचा जो वाटा मना यायचा हाय तो दे । मंग ल्यान व्यास माल जिनगी
वाटून दिली । मग थोडक्या दिसानी धाकला मुलगा आपल समट जमा
करुन दूरच्या मुलखात गिला, आनि घत उदलपानानें वागून आपली सर्व
संपता उधलली । मग सगली सपता उधलल्या-वर व्या मुलखात मोठा दुकाल
पडला । ल्या-मुल व्याला गरिवी आली । तवाँ तो ल्या मुलका-मदील एका
गिरिस्ता-जवल झाला । ल्यानी ल्याला प्रितात डुकर चरवायला पाठविला । तवाँ
डुकर कोंडा खातात, व्या-वर व्यानी आपला पोट भरावाँ असा वाटलाँ आनि
कोनी-वी व्याला काची होत नायसा झाला । मग तो सुद्धी-वर येजन वोलला,
माझ्या वावाच्या कितीक चाकरास म्होप भाकरी हाय, आनि मी भुक
मरताँ । मी उटून आपल्या वावा-कड जाईन आनि ल्याला म्हनन बावा, मिनी
देवा-डकड ना तुझ्या-डकड पाप केल हाय । आता या घडीशी तुजा मुलगा मी
न्हव, असा माझ्या मनाला आला । तू आपल्या एकाद्या चाकरा परमान मला
वागव । मग तो उटून-शिनी आपल्या वावा-कड गिला ॥

[No 24.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHÎ.

KONKAN STANDARD

BHANDĀRĪ DIALECT.   (STATE JANJIRA)

TRANSLITERATION AND TRANSLATION.

Kōnī-ēkā   manukshās   dōn   sōkʰra   hōta   Tyāt-nā   dhākʰlā
Certain   to-a-man   two   sons   were   Them-in-from   the-younger

bābā-lā   mhatʰlā,   'bābā,   ishtakī-tsā   dzō   vātā   ma-nā   yāyʰtsā   hāy
the-father-to   said,   'father,   the-estate-of   what   share   me-to   to-come   is

tō   dē'   Mang   tyā-na   tyās   māl-jinʰgī   vāṭūn   dilī   Mang
that   give'   Then   him-by   to-him   property   having-divided   was-given   Then

thōdʰkyā   disā-nī   dhākʰlā   mulʰgā   āpʰla   samʰda   dzamā   karūn
a-few   days-after   the-younger   son   his-own   all   together   having-made

dūrʰchyā   mulʰkhāt   gēlā,   āni   thata   udalʰpanā-nē   vāgūn
distant   into-country   went,   and   there   prodigality-with   having-behaved

āpʰlī   sarv   sampatā   udhalʰlī   Mang   sagʰlī   sampatā   udhalʰlyā-var
his-own   all   property   was-squandered   Then   all   property   having-squandered-after

tyā   mulʰkhāt   mōthā   dukāl   padʰlā   Tyā-mula   tyā-lī   garibī   ālī
that   into-country   great   famine   fell   Therefore   him-to   poverty   came

Tavã   tō   tyā   mulʰkhā-madīl   ēkā   giristā-dzaval   rhālā   Tyā-nī   tyā-lā
Then   he   that   country-in-from   one   householder-near   lived   Him-by   him-to

śētāt   dukʰra   tsarʰvāy-lā   pāthʰvilā   Tavã   dukʰra   kōndā   khātāt   tyā-var
in-a-field   swine   to-graze   was-sent   Then   swine   husk   eat   that-on

tyā-nī   āpʰlā   pōt   bhaiāvã   asā   vātʰlã,   āni   kōnī-bī   tyā-lā
him-by   his   belly   should-be-filled   so   it-appeared,   and   anyone-even   him-to

kāhī   dyēt   nāyʰsā   dzhālā   Mang   tō   suddi-vai   yēūn   bōlʰlā,
anything   giving   not-so   became   Then   he   senses-on   having-come   said,

'māyā   bābā-chyā   kitīk   tsākʰrās   mhōp   bhākʰrī   hāy,   āni   mī
'my   father-of   how-many   servants-to   much   bread   is,   and   I

bhuka   marʰtã   Mī   uṭūn   āpʰlyā   bābā-kada   dzāīn   āni   tyā-lā
by-hunger   die   I   having-arisen   my   father-to   will-go   and   him-to

mhanan,   "bābā,   mi-nī   dēvā-ikʰda   nā   tujyā-ikʰda   pāp   kēla   hāy   Ātā
will-say,   "father,   me-by   God-against   and   thee-against   sin   done   is   Now

yā   ghadi-śī   tudzā   mulʰgā   mī   nhava,   asā   māyā   manā-lā   ālā   Tū
this   time-from   thy   son   I   am-not,   so   my   mind-to   came   Thou

āpʰlyā   ēkādyā   tsākʰrā   parʰmān   ma-lā   vāgav"'   Mang   tō   uṭūn-śēnī
thy   one   servant   like   me   treat"'   Then   he   having-arisen

āpʰlyā   bābā-kada   gēlā
his   father-to   went.

THĀKᴬRĪ

Thāk'rī has been reported as a soparato dialect from Kolaba and Nasık, and specimens have also been received from Thaoa. Tho speakers are overywheie found in the neighbourhood of tho Dekhan, and their dialect is, accordingly, a kind of oonneoting link between tho two slightly differing forms of Marāṭhī current in the Dekhan and the Konkan respectively. The dialect of the Thākurs of Kolaba has, like the other forms of speech in that distriot, been largely influonced by tho form of Marāthī current in the Dekhan. Thus, ceiebral *l* and *n* aro usually distinguished from tho conesponding dental sounds, and *d* has been preserved after vowels. Compare words such as *dukāl*, famine, *mān°sā-lā*, to a man, *pad'lā*, ho fell. The pronunoiation of *n* is, however, probably that of a dental *n*, foi wo find both *n* and *n* constantly written in the samo woids, and there are sufficient other traces to show that tho dialect is only an adulterated form of the common language of tho Central and Northern Konkan. A few lines of the Paiable of the Prodigal Son will be sufficient to illustrato this form of speech

[No 25]

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARĀTHĪ

KONKAN STANDARD

THĀK'BĪ DIALECT   (DISTRICT KOLABA)

कुना माणसाला दोन मुलग हॊत । त्यातला धाकटा मुलगा वावाला
म्हनायला, वावा, जो काय इष्टकीचा वाटा असेल तो माफा दे । मंग वापानॆ
वाटा दिला । तो समदा पैसा गुडाकून टूर देशांत गेला । तिकड जाऊन
समदा पैसा उधकून टाकला । मग त्या देशांत दुकाळ पडला । तवा खरचाची
अडचण पडली ।   मग तिथ सावकारा-कड चाकरीस राहिला ।   सावकारान
त्याला डुक्कर चारावयाला शेतांत पाठविला । डुक्कर खाऊन टरफल टाकत
त्या-वर पॊट भरीन । त्याला कॊणी काड दिल नाहीं ॥

TRANSLITERATION AND TRANSLATION

Kunā	mān'sā-lā	dōn	mul'ga	hōta		Tvāt'lā	dhāk'tā	mul'gā
Certain	*man-to*	*two*	*sons*	*were*		*Them-among*	*the-younger*	*son*
bābā-lā	mhanīv'lā,	' bābā,	dzō-kāy	ishtaki-tsā	vātā	asēl		tō
the-father-to	*said,*	*' father,*	*whatever*	*estate-of*	*share*	*will-be*		*that*
mudzhā	dē '	Mang	bāpā-nē	vātā	dilā		Tō	sam'dā	paisā
mine	*give '*	*Then*	*the-father-by*	*share*	*was-given*		*He*	*all*	*money*
gundālūn	dūr	desāt	gēlā	Tik'da	dzāūn		sam'dā	paisā
having-gathered	*far*	*to-country*	*went*	*There*	*having-gone*		*all*	*money*
udh'lūn	tāk'lā	Mag	tvā	desāt	dukāl	pad'lā		Tavā
having-wasted	*was-thrown*	*Then*	*that*	*in-country*	*famine*	*arose*		*Then*
khar'tsi-chī	ad'tsan	pad'lī	Mag	titha	sāv'kārā-kada	tsāk'rīs	rāhilā
expenditure-of	*difficulty*	*arose*	*Then*	*there*	*rich-man-with*	*for-service*	*stayed*
Sāv'kāran	tvā-lā	duk'ra	tsārāv'yā-lā	śetāt	pāthavilā		Duk'ra	khāūn
The-man-by	*him*	*swine*	*feeding-for*	*in-field*	*was-sent*		*Swine*	*having-eaten*
tar'phal'	tīkat,	tvā-var	pōt	bhaīn		Tvā-lā	kōnī
husks	*used-to-throw,*	*that-on*	*belly*	*(I-)shall-fill*		*Him-to*	*(by-)anyone*
kai	dilа	nihī
anything	*was-given*	*not*

The Thāk'rī dialect of Nasik is also closely related to the current Marāthī of the Dekhan. Thus, the cerebral *d* and *l* are both retained, compare *ghōdā*, a horse, *pal*, run The cerebral *ṇ* is occasionally changed to *n*, thus, *pānī*, water Usually, however, we find forms such as *kōn*, who ? The inflection of verbs is the same as in the Dekhan On the other hand, we find characteristic Konkan forms, such as *istav*, fire, *yēḷ*, time, *tyā-na*, by him, *duk'ra*, swine, *asan*, I shall be, *jyēlā*, he went In *tī duk'ra khāt hōtē*, those swine were eating, the verb *hōtē* has the form of the masculine plural, though the subject is neuter This is probably due to the influence of the neighbouring Gujarātī

On the whole, the Thāk'rī of Nasik shares the characteristic features of other border dialects between the Dekhan and the Konkan, as will be seen from the beginning of the Parable of the Prodigal Son which follows —

[No 26]

INDO-ARYAN FAMILY   SOUTHERN GROUP

MARĀTHĪ

KONKAN STANDARD

THĀK'RĪ DIALECT   (DISTRICT NASIK)

कोण्या एका माणसाला दोन मुल व्हती । आणि त्याच्या पैकी नव-तरणा व्हता त्यानी बापाला सांगितल की माझा हिसा मला द्यावा । आणि ती सपता वाटून देली । मग घोडक्या दिवसात धाकटा मुलगा व्हता, तो सर्व जमा करून भोजन जेला । आणि तेथे उधळपणे वागून आपली संपता उडविली । मग ती दवलत उडवून दिली, भिकारी झाला, म्हणजे त्या देशात दुक्काळ पडला । त्या मुळाना त्याला मोठी अडचण पडू लागली । तेव्हा मग तो त्या देसातील एका गरस्ता-जवळ जाऊन राहिला । त्यान डुकर चारायला शेतात पाठविला । ती डुकर जी टरफल खात होति त्या-वर पोट भरावे असे वाटले । आणि त्याला कोण काहीं दिल नाहीं । मग तो सुद्दी-वर येऊन सांगल, माझ्या बापाच्या किती मोलकऱ्यांस भरपूर भाकर आहे; आणि मी भुकन मरतो । म्या उठून आपल्या बापा-कडे जाईन व त्याला म्हणन, ह्यो बापा, मी देवा-समोर व तुझ्या समोर पाप केल आहे ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD.

THĀK͎RĪ DIALECT

(DISTRICT NASIK)

TRANSLITERATION AND TRANSLATION

Kōnya-ēkā mānˢsā-lā dōn mula vhatī Āṇi tyā-chyā-paikī nava-
A-certain man-to two children were And them-of-from among fresh-and-

tarˢnā vhatā tyā-nī bāpā-lā sāngitˢla kī, 'mādzhā hisā ma-lā
young (who-)was him-by father to it-was-told that, 'my share me to

dyāvā' Āṇi tī sampatā vātūn dēlī Mag thōdˢkyā
should-be-given' And that property having-divided was-given Then a-few

divˢsāt dhākˢtā mulˢgā vhatā, tō sarv dzamā kaiūn jhēūn
in-days the-younger son was, he all together having-done having-taken

jēlā Āṇi tēthē udhaḷˢpanē vāgūn āpˢlī sampatā udavilī
went And there with-extravagance having-lived his-own property was-squandered

Mag tī davˢlat udˢvūn dilī, bhikārī dzhālā, mhanˢjē tyā
Then that property having-wasted was-given, poor (he-)became, that-is that

dēsāt duskāḷ padˢlā Tyā mulā-nā tyā-lā mōthī adˢtsan padū
in-country famine fell That on-account-of him-to great difficulty to-fall

lāgˢlī Tēvhā mag tō tyā dēsātīl ēkā garastā dzavaḷ dzāūn
began Then after he that country-in one householder near having-gone

rāhilā Tyā-na dukˢra tsārāyˢlā śētāt pāṭhavilā Tī dukˢra jī
remained Him-by swine to-graze in-the-field he-was-sent Those swine which

tarˢphala khāt hōtē, tyā-var pōṭ bharāvē asē vātˢle Āṇi
husks eating were, that-upon belly should-be-filled so it-appeared-(to-him) And

tyā-lā kōnha kā̃hĩ dila nāhĩ Mag tō suddhī-var yēūn sāngˢla,
him-to anyone anything was-given not Then he senses-on having-come said,

'mājhyā bāpā-chyā kitī mōlˢkaryā̃s bhar-pur bhākai āhē, āni mī
'my father's how-many to-labourers sufficient bread is, and I

bhuka-na marˢtō Myā uthūn āpˢlyā bāpā-kadē dzāin va tyā-lā
hunger with am-dying I having-arisen my-own father-to will-go and him-to

mhanan, "hyē bāpā, mī Dēvā-samōr va tujhyā samōr pāp kēlā āhē" '
will-say, "O father, by-me God-before and of-thee before sin done is" ''

In Thana, Thākuṟs are chiefly found iṇ the hilly country in the south-east and south Theiṟ dialect is of the kind usual in all districts between the Konkan and the Dekhan   There is, besides, a slight admixture of Gujarātī Compare forms such as *dēī-dẓō*, give, *bhuka*, with hunger, *ākhōn*, at last The termination of the dative is usually *l*, thus, *ābbāl*, to the father, *māl*, to me, *tyādẓhal*, to him The case of the agent of personal pronouns ends in *hān*, thus, *mahān*, by me, *tuhān*, by thee Compare the dialectical forms *mahā*, my, *tuhā*, thy Note the use of the particle *karī*, how? why? which corresponds to *kı nāı*, why not? namely, in colloquial Marāṭhī

The general agreement of the dialect with other forms of speech current in the same localities will be seen from a perusal of the short specimen which follows

[No. 27]

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

THĀK'RĪ DIALECT　　　　　　　　　　　　　　(DISTRICT THANA)

एका मानसाला करी दीन ल्योक हुत । धाकटा ल्योक आब्बाला म्हनिला, आब्बा, माल माझ्या इष्टकाची वाँटणी वाटून देह्रें जो । आब्बान त्याभल त्याचा वाटा वाटून देला । मग उल्हे रोजान तो धाकटा ल्योक आपला वाटा भेजन दूर मुलखात परागंदा झाला । तेंठ उधळ्यापणान वागून सगळाँ इष्टाक वेाडसयिलाँ । तेंठ अवघा खर्सून टाकिल्या-वर त्या मुलखात बह्रूँच दुकोळ पडिला । मन्इन तो वह्रूँच भुक मरू लागला । तह्रें तो त्या मुलखात एका गरस्ताच्या घरी जाऊन रच्चिला । य्येन त्याजला घ्येरड चाराया ग्येतात धाडिला । तेंठ घ्येरड झाडपाला खात तसच आपुन खाव न रह्रावें अस त्याचे मनात वाटलँ । त्याजळ करी कोनीच अन्नाचा नख-परी देला नाहीं । आखो तो सुध्दी-वर येऊन म्हनिला, माझ्या अब्वाच्या घरी कवठक तरी संजरीच गडी पोट-भ पोटाल आन खातान, आन मा करी इकडँ भुक मरतो । इठून मा माझ्या आब्बाक जाईन आन त्याभल जाऊन सांगन, आब्बा, मह्रान देवाचा आन तुझा बह्रूँच पाप केला । ते अवढा दी मह्रान फेडिला । आता पुन माल करी ल्योक सांगू नको । जस तुझ च्यार चाकार आह्रांत तसा माल ठेह्रें जो । आखोनती आपल्या आब्बा-कड आल ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

THĀK⋅RĪ DIALECT (DISTRICT THANA)

TRANSLITERATION AND TRANSLATION

Ekā mīn⋅sā-lā kaī dōn lyōk huta Dhāk⋅tā lyōk ābbā-lā mhanilā,
One man-to namely two sons were The-younger son father-to said,

'ābbā, mal mājhyā ishtakā-chī vāt⋅nī vātūn dēī-dzō' Ābbān
'father, me-to my property-of share having-divided give' The-father-by

tyādzbal tvā-tsā vātā vātūn dēlā Nag ulhē rōdzān tō dhāk⋅tā
him-to his share having-divided was-given Then few days-in that younger

lyōk āp⋅la vātā jhēun dūı mul⋅khāt parāgandā dzhālā Tētha
son his share having-taken far to-countrı mıgrating became There

udhalāpanān vāgūn sag⋅lā ishtāk bōd⋅sayılā Tētha av⋅ghā
rıotousness-with having-behaved all property was-squandered There all

kharsūn tākılyā-vaı tyā mul⋅khāt bahū-ts dukōl padlā Manhūn
having-spent throwing-after that ın-countrı mıghty famıne aıose Therefoıe

tō bahū-ts bhuka marū lāg⋅lā Taī tō tyā mul⋅khāt ēkā garastā-chyā
he very-much wıth-hungeı to-dıe began Then he that ın-country one householdeı-of

gharī dzıun rahılā Tyēn tyādz-lā śer⋅da tsārāyā śētāt dhādılā
ın house havıng-gone stayed Hım-by hım goats to-tend ın-field was-sent

Tethā sır⋅da dzhād⋅pālā khāt tasa-ts āpun khāva - - na
Theıe goats tree-leaves ate thus hımself-by ıt-should-be-eaten and

rahāvā asa tyā-tsē manāt vāt⋅lā Tyādz-lā kaī kōnī-ts
ıt should be lıved thus hıs ın-mınd ıt-appeared Hım-to namely (by-)anyone-even

annı̄-tsī nakh-parī dılā nāhī Ākhō tō suddhī-var vēun mhanılā,
food-of a-naıl-even was-gıven not At-last he senses-on havıng-come saıd,

'mıjhyā ıbbıchyı gharī kav⋅dhak tarī mañj⋅ē-tsa gadī pōt-bha
'my fatheı's ın-house how many ındeed huıed seıvants belly-full

potıl ın khātın, ın mā karı ık⋅dā bhuka mar⋅tō Ithūn mā mājhyā
belly for food eat, and I namely heıe wıth-hungeı dıe From heıe I my

ıbbık dzıın ın tyīdzbal dzıun sāngan, "ābbā, mahān Dēvā-tsa ān
to fatheı wıll-yo and hım-to havıng-gone wıll-say, 'fatheı, by-me God-of and

tudzhı bahū ts pīp kīlā Tı av⋅dhā-dī mahān phēdılā Ātā
thy great-ındeed sın ıs done That so-many-days by-me was-expıated Now

pun mıl karı lyōk sıngū nı-kō Dıasa tudzha chyār tsākār
agaın me to ındeed son to-say not-propeı-ıs As thy fouı seıvants

ahıı tısa mal theı dzō"' Ākhōn tō āp⋅lyā ābbī-kada ālā
aıe, so me leep"' Lastly he hıs father-near came

KARHĀDĪ.

Karhādī is the language of the Karhādā Brāhmans Their name is said to be derived from Karhad in Satara, and their original country is said to stretch along the Krishna, from its meeting with the Koyna on the north to the Varna on the south They are now found in small numbers all over Ratnagiri and Sawantwadi, and also in Bombay Town and Island

A specimen of Karhādī has been forwarded from Bombay It shows that the dialect is closely connected with the form of speech current in the Central and Northern Konkan In some points, however, it agrees with the Marāthī spoken in Satara. Cerebral *n* and cerebral *ļ* are distinguished from the corresponding dental sounds ; *d* is not changed to *r* after vowels ; and the present tense of finite verbs is formed as in the Dekhan Thus, *mhanālā*, he said , *dukal*, famine , *ghōdā*, a horse , *tū̃ mārᵒtōs*, thou strikest, and so on

It is possible that Karhādī was originally a dialect of the Marāthī spoken in Satara At the present day, however, it belongs to the Konkan group We find characteristic Konkan forms such as *bāpus*, oblique *bāpāsī*, a father , *āus*, a mother , *tsēdū*, oblique *tsēdᵃvā*, a daughter The verb substantive is *hã̄y*, I am , *hās*, thou art , *hāy*, he is, and so on Note also the substitution of the class nasal for the Anunāsika in forms such as *tēntlā*, among them , and the use of the cerebral *n* in forms such as *tē-nā*, by him

One of the forms of the dative is characteristic of the dialect, the final *s* having developed to a visarga , thus, *mānᵒsāh*, to a man Besides, we also find forms such as *āpᵒnās*, to himself , *tēs*, to him, etc

The general agreement with the other dialects of the neighbourhood will easily be seen from the specimen which follows

[No. 28]

INDO-ARYAN FAMILY   SOUTHERN GROUP

MARĀTHĪ

KONKAN STANDARD

KARHĀDĪ DIALECT   (BOMBAY TOWN)

एका मानसाः दोन मुलगे होते । तेंतला धाकटा मूल वापाशी. म्हणाला, तुजे कडेन जाँ काय डवोलाँ हाय तेतला जाँ काय मज येताँ ताँ मज दे । मग बापाशीन आपले दोनवेचे वाँटे करून तेंस दिले । थोड्याच दिसाँत धाकच्या मुलान जाँ काय आपणास आड्राँ ताँ एकठंय किलान नी तो मग घरानु भाइर जाजन लावच्या एका गाँवास झायला । आणी तंत तेणा जाँ काय होताँ त्याची वाट लावलीन । मग जेधवाँ तेंचे कडे काय नायसाँ झालाँ तेधवाँ त्या गाँवांत मोठा दुकळ पडला आणि तेस खावेस जेन्हेस मिळे-ना-साँ झालाँ । तेधवाँ तो त्या गाँवाँतल्या एका सावकाराचे हीं झायला । तेणा तेस आपले मळ्ँत डुकराँ राखास धाडलान । तेधवाँ डुकराँ जो कुडा

खाईत तो सुद्धां खाऊन ती पोट भरास वची पण तेस कोणी काय दिलाँ
नाय । तेवाँ तेंचे डोळे उघडले आणि तेस वाटलाँ माझे बापाशीचे हीं कितकी
मानायां: पोटभर खाऊन उरे इतकी भाकरी मिळते आणि मी असा उपाशी
मरतों । मी आताँ उठून बापाशी-कडे जाईन नी बापाशी: सांगीन कीं मी
देवाची चूक केली हाय नी ती तुजे समोर । तेवाँ तुझा मुल म्हणास मज
योग्यता नाईँ । तर आताँ तूं मज मानाया सारखा घराँत थेव । मग तो
तेथन उठून बापाशीचे हीं आला । बापाशीन येताना तेस दुरनु अद्दतला नी
तेस तेंची दया आली नी तेणा धावत जाऊन तेच्या गळ्कस बेंग मारलीन
नी त्याचा मुका घेतलान । तेव्हाँ मुलान बापाशी: म्हटलान कीं मी तुझ्या
समोर देवाचा अपराध केलाय आणि तुझा मूल म्हणून घेवेची योग्यता मज
झायली नाईँ । तर तूं आताँ मज आपला मानाया सारखा थेव । मग
बापाशीन मानायाँ. साड घातलान नी संगितलान एक चकीटसा पोशाख
आणा नी ह्येस घाला, आणि ह्येचे हातांत घालास एक मुदी नी पायाँत घा-
लास जुताँ द्या । आणि आमी जेवुयाँ आणि मग मौज मारयाँ । कारण
हा माझा मूल मेलला तो आज जिबा झालाय आणि नायसा झालला तो
आज मज गावला ॥

[No 28]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

KARHĀDĪ DIALECT (BOMBAY TOWN)

· ## TRANSLITERATION AND TRANSLATION

Ēkā mān'sīh dōn mul'gē hōtē Tēnt'lā dhāk'tā mūl bāpāśih
One man-to two sons were Them in-from younger son father to

mhan'īlā, 'tujē kadēn dzā-kāy dabōlā hāy, tēnt'lā dzā-kāy madz
said, 'of-thee at whatever property is, that-in-from whatever me-to

yctā tā madz dē' Mag bāpāśin āp'lē bōnāvē-tsē vāṭē
comes that me-to give' Then the-father-by his-own property-of divisions

karūn tēs dılē Thōdyū-ts dısāt dhāk'ṭyā mulān
having-made to them were given A-few only in-days the-younger son-by

dzā-kāy āp'nās ıllā tā ēk'ṭhāy kēlān nı tō mag gharān-nu
whatever to-him came that together was-made and he then house-from

bhār dzāun lāmb'chyā ēkā gāvās rhāy'lā Āni tēnta tē nā
out having-gone distant one to-village lived And there him-by

dzā-kāy hōtā tyā-chī vāt-lāv'lın. Mag dzēdh'vā tē-tsē-kadē kāy
whatever was that-of was-squandered Then when him-of-with anything

nāy'sā dzhālā tēdh'vā tyā gāvāt mōthā dukaḷ pad'lā, āni tēs khāvēs
not-as became then that into-village great famine fell, and to-him to-eat

ʍīrhēs mıḷc-nā sā dzhālā Tēdh'vā tō tyā gāvāt'lyā ēkā sāv'kārī-tsē
to-dine was-not-got-so became Then he that village-in-of one rich-man-of

rhĩ rhāy'lā Tı-nā tıs āp'le maḷēt duk'rā rākhās dhād'lān
in-house lived Him-by to-him his-own into-field swine to-tend it-was-sent

Tēdh'vā duk'rā dzō kuṇḍā khāīt tō suddhā khāūn tō pōṭ bharās
Then the-swine which husks ate that even having-eaten he belly to-fill

baghī, pan tēs kōnī kāy dılā nāy Tēvā tē-tsē dōḷe
would-see, but to-him (by-)anyone anything was-given not Then his eyes

ughad'lē, āni tēs vāṭ'lā, 'mādzhē bāpāsī-tsē rhĩ kıt'kē
opened, and to-him it-appeared, 'my father-of in-house how-many

mānāyāh pōṭ-bhar khāūn urē it'kī bhāk'rī mıḷ'tē, āni
to-servants belly-full having-eaten would-be spared so-much bread is-got, and

mi asā upāsī mar'tõ Mī ātā uṭhūn bāpāsī-kadē dzāin
I thus without-food die I now having-risen father-to will-go

nī bāpāśih sāngēn kĩ, "mī Dēvā-chi tsūk kēlī hāy, nı tı
and father-to will-tell that, "by-me God-of fault made is, and that

tudzē   samōi,   tēvã   tudzhā   mul   mhanās   madz   yōgv'tā   nãĩ   Tar
of-thee   before,   then   thy   son   to-be-called   me-to   fitness   is-not   Then

ātã   tũ   madz   manāyā   sār'khā   gharãt   thēv"'   Mag   tō   tēth'na
now   thou   me-to   a-servant   like   into-house   keep"'   Then   he   from-there

uṭhūn   bāpāśi-tsē   rhĩ   ālā   Bāpāśin   yētā-nā   tēs
having-risen   father-of   to-house   came   The-father-by   while-coming   to-him

dur   nu   baīt'lā,   nī   tēs   tē-chī   dayā   ālī,   nī   tē-nā
from-a-distance   was-seen   and   to-him   his   compassion   came,   and   him-by

dhāvat   dzāun   tē-chyā   gaḷēs   vēng   mār'līn,   nī   tyā-tsā   mukā
running   having-gone   of-him   to-neck   embracing   was-struck,   and   his   kiss

ghēt'lān   Tēvhã   mulān   bāpāśih   mhaṭ'lān   kĩ,   'mī   tujyā
was-taken   Then   the-son-by   the-father-to   it-was-said   that,   '(by-)me   of-thee

samōi   Dēvā-tsā   ap'rādh   kēlāy,   āni   tudzhā   mūl   mhanūn   ghēvē-chī
before   God-of   sin   done-is,   and   thy   son   having-said   taking-of

yōgv'tā   madz   ihāy'lī   nãĩ   Tar   tũ   ātã   madz   āp'lā   mānāyā
fitness   me-to   remained   not   Then   thou   now   me-to   thy-own   a-servant

sār'khā   thēv'   Mag   bāpāśin   mānāyãh   sād   ghāt'lān   nī   sāngit'lān,
like   keep'   Then   the-father-by   servants-to   word   was-put   and   it-was-told,

'ēk   tsakōt-sā   pōśākh   ānā   nī   hyēs   ghālā,   āni   hyē-tsē   hātãt   ghālās
'one   excellent   dress   bring   and   to-this   put,   and   of-this   on-the-hand   to-put

ēk   mudī   nī   pāyãt   ghālās   dzutã   dvā   Āni   āmī   jēvuyã   āni   mag
one   ring   and   on-the-feet   to-put   shoes   give   And   we   let-dine   and   then

maudz   mār'yã   Kāian   hā   madzhā   mūl   mēl'lā,   tō   ādz   jivā
merry   let-make   Because   this   my   son   was-dead,   he   to-day   alive

dzhālāy,   āni   nāy'sā   dzhāl'lā,   tō   ādz   madz   gāv'lā'
has-become,   and   lost   had-become,   he   to-day   me-to   was-found'

GHĀṬĪ.

Ghāṭī is the dialect spoken in the Western Ghats between Kolaba and the Bhoi State. Like other dialects in the territory bordering on the Dekhan, it shares some of the characteristics of the Marāṭhī of that area. Thus, the cerebral *d* is preserved after vowels, and the cerebral *l* is not always changed to *l*, compare *ghōḍā*, a horse, *ḍōḷā*, an eye. The present tense of finite verbs has the same form as in the Dekhan. Thus, *mī dzātō*, I go, *tū dzātōs*, thou goest.

The verb substantive forms its present tense as in the Konkan, thus, singular, 1, *hāy*, 2, *hais*, 3, *hāy*, plural, 1, *hāū*, 2, *hāyᵉsā*, 3, *hāyᵉtī*. The form *hāyᵉsā* is peculiar, and no instances of its use are available. The verb substantive is probably also contained in forms such as *dzātōyā*, he goes, *dyētōyās*, thou art giving, *kēlāyā*, it is done, etc.

In most respects, however, the short specimen which follows will show that Ghāṭī is simply a form of the Konkan Standard of Marāṭhī.

[No 29]

INDO-ARYAN FAMILY   Sᴏᴜᴛʜᴇʀɴ Gʀᴏᴜᴘ.

Mᴀʀᴀ̄ᴛ̣ʜ�̄ɪ

Kᴏɴᴋᴀɴ Sᴛᴀɴᴅᴀʀᴅ

Gʜᴀ̄ᴛ̣ɪ̄ Dɪᴀʟᴇᴄᴛ   (Dɪꜱᴛʀɪᴄᴛ Kᴏʟᴀʙᴀ)

यका मानसाला दीन ल्याक व्हत । आन धाकला ल्याक बाला म्हनाला, वावा, माझ्या वाटनीची जिनगानी माला द्ये । आन वान आपली जिनगानी त्येसनी वाटून-श्यानी दिली । आन ले दीस कार्ड जाल नाच्छीती इकात्या मंटी धाकल्या ल्याकान समद यका जागी गोळा क्वेल आन यका टूर देसाला निघून-श्यानी ग्येला, आन तय आपली जिनगानी समटी व्हाटल तस खर्चं करून गमावली । आन समटी खर्चल्या-वर त्या देसा-मदी दाडगा दुकळ पडला, आन त्येची उपास-मार चालली । आन त्यो मग त्या देसचा यका पाठरपेश्या-कड जाऊन चाकरी झायला । आन त्येन त्येला आपल्या श्येता-मदी डुकर पोसाया लावला । आन डुकर टरपाल खात ती खुशाल खाऊन त्येन आपल प्वाट भरून चेतल असत । का म्हनाल, तर त्येला कोनी-बी काय्यी दोई-ना । आन मग त्येला सूट आली आन म्हनाला माझ्या वाच्या रोजगाऱ्या-मदी कैकानाला प्वाट भरून उर इकाती भाकर मिलतीया, आन सी भुका मरतोया । मी आता उटून-श्यानी बा-कड जाऊन त्येला म्हनन, वावा देवाचा मी गुना आन तुझ्या म्होर क्वेला, आन तुजा ल्याक म्हनून घ्याया सारखा बी मी नाही । तर तू सला रोजगाऱ्या सारखा ठेव । आन त्ये उटन आपल्या बा जवल आला ॥

[No 29]

INDO-ARYAN FAMILY

SOUTHERN GROUP

MARĀTHĪ

KONKAN STANDARD

GHĀṬĪ DIALECT (DISTRICT KOLABA)

TRANSLITERATION AND TRANSLATION

Yakā	mān²sā-lā	dōn	lyāk	ṛhata	Ān	dhāk°lā	lyāk	bā-lā
One	*man-to*	*two*	*sons*	*were*	*And*	*the-younger*	*son*	*father-to*

mhanālā,	'bābā,	mājyā	vāt²nī-chī	jın²gānī	mā-lā	dyē'	Ān
said,	*'father,*	*my*	*share-of*	*property*	*me-to*	*give'*	*And*

bān	āp°lī	jın²gānī	tyēs-nī	vātūn-śānī	dılī	Ān	laı
the-father-by	*his-own*	*property*	*them-to*	*having-divided*	*was-given*	*And*	*many*

dīs	kāı	dzāla	nahītī	ık°tyā	mandī	dhāk°lyā	lyākān	sam°da
days	*some*	*became*	*not*	*that-much*	*ın*	*the-younger*	*son-by*	*all*

yakā	dzāgī	gōlā	kyēla	ān	yakā	dū ı	dēsā-lā
one	*ın-place*	*collected*	*was made*	*and*	*one*	*far*	*country-to*

nıghūn-śānī	gyēlā	Ān	tatha	āp°lī	jın²gānī	sam°dī
having-departed	*he went*	*And*	*there*	*his-own*	*property*	*all*

ṛhāt°la	tasa	khaıts	kaıūn	gamāv°lī.	Ān
ıt-seemed-(to-hım)	*thus*	*spending*	*having-made*	*was-squandered*	*And*

sam°dī	khaıts²lyā-vaı	tyā	dēsā-mandī	dāndagā	dukal	pad°lā,
all	*spending-after*	*that*	*country-ın*	*mighty*	*famıne*	*fell,*

ān	tyē-chī	upās-māı	tsāl°lī	Ān	tyō	mang	tyā	dēs°chvā
and	*his*	*starvation*	*began*	*And*	*he*	*then*	*that*	*country-of*

yakā	pāndhar-pēś ı-kada	dzāūn	tsāk°ı ī	rhāy°lā,	ān	tyēn
one	*citizen-near*	*having-gone*	*ın-service*	*remaıned,*	*and*	*hım-by*

tyē-lā	āp°lyā	śctī-mandī	duk°ra	pōsāyā	lāv°lā	Ān
hım	*his*	*fields ın*	*swıne*	*to-feed*	*was-employed*	*And*

duk°rı	ṭar°pāl	khāt	tī	khusāl	khāūn	tyēn	āp°la
swıne	*husks*	*were-eating*	*those*	*gladly*	*having-eaten*	*hım-by*	*his*

pṛat	bharūn	ghēt°la	as°ta,	kā,	mhanāl,
belly	*having-filled*	*taken*	*would-have-been,*	*why,*	*(ıf-)you-will-say,*

tar	tyē-lī	kōnī-bī	kāı	dyēī-nā	Ān	mag
then	*hım-to*	*anyone-even*	*anythıng*	*would-not-give*	*And*	*then*

tyē-lı	sūd	āh,	ın	mhanālā,	'mıjyā	bachvā	rōdz-gaıyā-mandī
hım-to	*sense*	*came,*	*and*	*he-said,*	*'my*	*father-of*	*servants-among*

kaikānā-lā	pvāt	bharūn	ura	ik⁺tī	bhākar	mil⁺tīyā,
several-to	*belly*	*having-filled*	*might-be-spared*	*so-much*	*bread*	*is-got,*

ān	mī	bhukā	mar⁺tōyā	Mī	ātā	uṭūn-śānī	bā-kada	dzāūn
and	*I*	*hungry*	*am-dying*	*I*	*now*	*having-arisen*	*father-to*	*having-gone*

tyē-lā	mhanan,	"bābā,	Dēvū-tsā	mī	gunā	ān	tujyā	mhōr
him-to	*will-say,*	*"father,*	*God-of*	*by-me*	*sin*	*and*	*thee*	*before*

kyēlā	Ān	tudzā	lyāk	mhanūn	ghyāyā	sārⁿkhā	bī	mī	nāhī
was-done	*And*	*thy*	*son*	*having-said*	*to-take*	*worthy*	*even*	*I*	*am-not*

Tar	tū	ma-lā	rōdz-gāryā	sārⁿkhā	ṭhēv"'	Ān	tyō	uṭūn
Then	*thou*	*me*	*servant*	*like*	*keep"'*	*And*	*he*	*having-arisen*

āp⁺lyī	bā	dzaval	ālā.
his	*father*	*near*	*came*

SANGAMĒŚVARĪ

Sangamēśvarī is the language of Sangameshvar, in the Devrukh Taluka of Ratnagiri It has already been stated that the name is often used to denote the current language from Bombay to Rajapur, where it meets with Kudāḷī, the northernmost dialect of Kōṅkaṇī.

Specimens of Sangamēśvarī have been received from Ratnagiri, Janjira, Kolaba, and Bombay The specimens forwarded from Ratnagiri, Janjira, and Kolaba, and professing to be written in Sangamēśvarī, have proved to be ordinary specimens of the common Marāṭhī of the Dekhan, and this latter form of speech seems to be used by the educated classes The specimens received from Kolaba, however, contain occasional slips, which show that some form of the Konkan Standard must be current in that district Thus, we find *pānī sirᵃlã*, the water entered, where *sirᵃlã* is the Konkan form corresponding to *sirᵃlẽ* in the Dekhan

It is not, however, possible to decide how many of the inhabitants of Ratnagiri, Janjira, and Kolaba speak the Dekhan form of Marāṭhī, and the estimates of the numbers of speakers forwarded for the use of this survey have, therefore, been put down as they have been received See above pp 33 and 64

For our knowledge of Sangamēśvarī we are thus reduced to the specimen received from Bombay Town, which has been printed below It represents a form of speech which is, in all essentials, the Konkan Standard of Marāṭhī In some details, however, it agrees with the dialects spoken to the south of Rajapur

E and *o* are apparently both long and short, as is the case in Kōṅkaṇī. The short pronunciation must be inferred from writings such as *dikīl*, for *dēkīl*, even , *hutā*, for *hōtā*, was

Cerebral *d* after vowels remains, as is also the case in Kōṅkaṇī , thus, *ghōḍā*, a horse

The nominative singular masculine of demonstrative and relative pronouns ends in *ā* , thus, *hā*, this , *tā*, that , *dᶻā*, who

The verb substantive forms its present as follows,—singular, 1, *hãy* , 2, *hãyʰs*, 3, *hãy* , plural, 1, *hãv*, 2, *hãv* , 3, *hãīt* Similarly the present tense of finite verbs is *mī mārᵃtã̃(y)*, I strike, 2, *mārᵃtãyʰs* , 3, *mārᵃtãy* , plural, 1, *mārᵃtã̃v* , 2, *mārᵃtã̃v* , 3, *mārᵃtãyᵃt*, and *mārᵃtãt*

In these forms, as in all other essential points, Sangamēśvarī closely agrees with the Konkan Standard of Marāṭhī, as will be seen from the specimen which follows

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARĀTHĪ

KONKAN STANDARD

SANGAMĒŚVARĪ DIALECT (BOMBAY TOWN)

एका मनुष्यास दोन लेक व्हते । आनी त्यांतला धाकटा आपल्या वापास
म्हनाला, बाबा तुझ्या जिनगीचा जा हिसा माझ्या वॉटणीस येल ता मला देस ।
मग त्यान त्यांसनी आपल्या जिनगीची वॉटणी करून दिली । आनी मग थोड्याच
दिसांत धाकच्या लेकान आपला सगला पैसा अडका गोला केलान नी परागदा
झाला । तिकड त्यान आपला सगला पैसा अडका ख्यालगिरी करून घालवलान ।
आनी जवां तिर्कीस म्हाग झाला तवां त्या देसांत मोटा टुकल पडला नी च्यास
उपास पडूं लागल । मग त्या गॉवांतल्या एका समरत गिरेस्ता जवल गेला नी
त्या गिरेस्तान च्यास डुकरं चारायास घेता-वर धाडलान, नींडुकरं जा कुंडा
खायत ता खाऊन दिकील ह्याच्यास ता राजी झाला पन त्यास कोन काय
देय-ना । जवां सुद्री-वर आला तवां ता बोलला माझ्या वावाच्या घरांत क्रिती
कामकरी पोट-भर खातायत नी दुसऱ्यांस घालतायत नी मी ह्रतं भुकन मरतॉं ।
मी उठून वापसा-कडे जायन नी त्यास म्हनन वावा तुझ्या डोळ्यां समुर मी परमेसराचँ
पाप केलँ नी लोकांनीं मला तुजा लेक म्हनावँ अशी काय आतां माजी लायकी नाय ।
तवां आतां मला घरांत कामकऱ्या सारखा रावायस ठेव। असँ म्हनून ता ततन उठला
नी वापसा-कडे आला । त्याच्या वापसान त्यास लाव असतांना पाह्यलान नी
त्यास दया आली नी धांवला नी त्यास मिटी मारलान नी त्याचा मुका घेतलान ।
मग लेकान वापास सांगितलान वावा तुझ्या देक्रात मी परमेसराचँ पाप केलँ ।
तवां आतां मला तुजा लेक म्हनून घ्यायची सरम वाटते । पन वापसान गड्यास-
नी सांगितलान अरे च्यास चागल्यांत चांगलीं-सीं कापडें ह्रेसायास देसा नी च्याचा
ह्यातांत आंगठी घाला नी पायांत घालायस पायतन देसा नी पोटभर खावन पिवन
आजचा वक्त मजा मारा । कारन ह्या साजा लेक मेला व्हता ता आज जिता
झाला साडला ह्रता ता आज मला गवसला । तवां ते आनदांत गरक झाले ॥

     त्याचा थोरला लेक मळ्यांत व्हता । ता घरा जवल जवां येतोय तवां
त्यास गानं नाचनं ऐकायस आलँ । तवां त्यान एका गड्यास साद् घातलान नी

हेँ काय म्हनून द्रचारलान । तवाँ त्या गध्यान सागितलान तुजा भाव आलाय नी ता कुशाल परत आलाय म्हनून घा सन तुज्या वापसान केलान । तवाँ त्यास कोप आला नी ता घरॉत काय जायना म्हनून वापूस भायर आला नी त्याच्या द्नवन्या करायस लागला । लेकान वापसास परत बोलनॅ केलान वावा आज द्तकीं वर्सॅ मी तुज्या कड खपतोँ नी तुजा डुकूम कद्दी मोडला नाय । असॅ असून तूँ मला सोबल्याँ-बरोवर वसून पोरत करायस एक घेलडुँ सुद्दॉ दिलॅस नायस । नी ज्यानॅ तुजा सगला पैका रांड-मर्दीं घालवलान ता घा तुजा लेक आल्या-बरावर त्याच्या नावान सन करतोस । त्या-वर वापूस लेकास वोलला तूँ माज्ञे जवल रोजचा असतोस नी जॅ काय माजॅ तेँ तुजॅंच । पन आपुन सर्वांनी आनन करावा हॅँ चांगलॅ घाय । कारन घा तुजा भाव मेलला व्हता ता जिता झाला नी जा सांडला व्हता ता पुना गावला ॥

[No 30]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

SANGAMEŚVARĪ DIALECT (BOMBAY TOWN)

TRANSLITERATION AND TRANSLATION

Ekā manushyās dōn lēk vhatē Ānī tyā̃t'lā dhāk'ṭā
Certain to-a-man two sons were And them-in-from the-younger

āp'lyā bāpās mhanālā, 'bābā, tujhyā jin'gī-tsā dzā hisā
his-own to-father said, 'father, thy property-of which share

mājhyā vāt'nīs yēl tā ma-lā dēs' Mag tyā-na tyās-nī āp'lyā
my to-share will-come that me-to give' Then him-by to-them his-own

jin'gī-chī vāt'nī karūn dilī Ānī mag thōdyā-ts disā̃t
property-of division having-made was-given And then a-few-only in-days

dhāk'tyā lēkān āp'lā sag'lā paisā-ad'kā gōlā kēlān
the-younger by-son his-own entire money-and-other-things together was-made

nī parāgandā dzhālā Tik'da tyā-na āp'lā sag'lā paisā-ad'kā
and vagrant he-became There him-by his-own entire money-and-other-things

khyāl-girī karūn ghālav'lān, ānī dzavā̃ tir'kīs mhāg
licentiousness having-done was-squandered, and when to-a-pie wanting

dzhālā tavā̃ tyā dēsā̃t mōtā dukal pad'lā nī hyās upās
he-became then that in-country great famine fell and to-this fasting

padũ lāg'la Mag tyā gā̃vāt'lyā ēkā sam'rat girēstā-dzaval
to-fall began Then that village-in-from one rich householder-near

gēlā, nī tyā girēstān hyās duk'rā̃ tsārāyās śētā-var dhād'lān,
went, and that by-householder to-this swine to-graze the-field-to it-was-sent,

nī duk'rā̃ dzā kundā khāy't tā khāun dikīl rhānyās tā rājī
and swine which husks ate that having-eaten even to-live he ready

dzhālā, pan tyās kōn kāy dēy-nā Dzavā̃ sudī-var
became, but to-him anyone anything would-give-not When senses-on

ālā tavā̃ tā bōl'lā, 'mājhyā bābā-chyā gharā̃t kitī kām-karī pōṭ-bhar
came then he said, 'my father's house-in how-many workers belly-full

khātāy't nī dus'ryās ghāl'tāy't, nī mī hatā̃ bhukan mar'tā̃ Mī
eat and to-others give, and I here by-hunger die I

uthūn bāp'sā-kadē dzāy'n nī tyās mhanan, "bābā, tujyā dōlyā̃
having-arisen father-to will-go and to-him will-say, "father, thy eyes

samur mī Parᵃmēsᵊrā-tsã pāp kēlã nī lōkã-nĩ ma-lā tudzã
befoɾe by-me God-of sin was-done and the-people-by me-to thy

lēk mhanāvã asī kāy ātã māji lāyᵃkī nãy Tavã ātã ma-lā
son it-should-be-said such what now my fitness is-not Then now me-to

gharãt kām-karyā sārᵊkhā rābāyᵃs thēv '" Asã mhanūn tā tata-na
in-the-house a-woɾker like to-laboɾ keep '" So saying he from-there

uthᵊlā nī bāpᵊsā-kadē ālā Tyā-chyā bāpᵊsān tyās lāmb asᵊtã-nā
arose and father-to came His father-by him distant while-he-was

pāhyᵊlān nī tyās dayā ālī nī dhãvᵊlā nī tyās mitī
it-was-seen and to-him pity came and he-ɾan and to-him embɾacing

mārᵊlān nī tyā-tsã mukā ghētᵊlān Mag lekān bāpās
was-stɾuck and his kiss was-taken Then by-the-son to-the-father

sāngitᵊlān, 'bābā, tujyā dēkat mī Parᵃmēsᵊrã-tsã pāp kēlã
it-was-said, 'father, thy in-presence by-me God-of sin was-done.

Tavã ātã ma-lā tudzā lēk mhanūn ghyāy-chi saɾam vãtᵊtē' Pan
Then now me-to thy son having-said taking-of shame appears' But

bāpᵊsān gadyās-nī sāngitᵊlān, 'aɾē, hyās tsāngᵊlyãt tsāngᵊlĩ-sĩ
by-the-fatheɾ to-the-servants it-was-told, ' O, to-this good-among good-such

kāpᵊdē nhēsāyās dēsā, nī hyā-chyā hātãt āngᵊthī gālā nī pāyãt
clothes to-wear give, and of-this in-hand a-ɾing put and on-feet

ghālāyᵊs pāyᵊtana dēsā, nī pōt-bhaɾ khãvᵊn-pivᵊn ādz-tsã
to-put sandals give, and belly-full having-eaten-and-drunk to-day-of

vakat madzā vãrā Kāran, hā mādzā lēk mēlā vhatā, tā ādz
time merriment make Because, this my son dead was, he to-day

ɾtā dzhālā, sāndᵊlā hutā, tā ādz ma-lā gavasᵊlā' Tavã tē ānandãt
alive became, lost was, he to-day me-to is-found' Then they in-joy

garak dzhãlē
absorbed became

Tyā-tsã thōrᵊlā lēk malyẽt vhatā, tā gharã-dzaval dzavã yētōy
His eldest son in-the-field was, he house-near when came

tavã tyās gānã nātsᵊnã aɾkāyᵊs ālā Tavã tyā-na ēkā gadyās
then to-him singing dancing to-hear came Then him-by one to-servant

sād ghātᵊlān nī, 'hẽ kāy ?' mhanūn ɪtsārᵊlān Tavã tyā
word was-put and, 'this what ?' saying it-was-asked Then that

gadyān sāngitᵊlān, 'tudzā bhāv ālāy, nī tā kuśāl parat ālāy
by-servant it-was-told, 'thy brother is-come, and he safe back is-come

mhanūn hā san tujyā bāpᵊsān kēlān' Tavã tyās kōp ālā,
theɾefoɾe this festival thy father-by is-made' Then to-him anger came,

nī tā gharãt kāy dzāv-nā Mhanūn bāpūs bhāyᵊɾ ālā
and he in-the-house at all would-not go Theɾefoɾe the-father out came

nī   tyā-ohyā   mav'nyā   karāy's   lāg'lā   Lēkān   bāp'sās   parat
and   *him-of*   *entreaties*   *to-make*   *began*   *The-son-by*   *to-the-father*   *in-return*

bōl'nā   kēlān,   'bābā,   ādz   it'kī̃   varsā   mī   tujyā-kada   khap'tõ   nī
speech   *was-made,*   '*father*,   *to-day*   *so-many*   *years*   *I*   *of-thee-near*   *labour*   *and*

tudzā   hukūm   kaddī   mōd'lā   nāy   Asā   asūn   tū̃   ma-lā
thy   *order*   *ever*   *was-broken*   *not*   *This*   *being*   *by-thee*   *me-to*

sōb'tyā-barōbar   basūn   pōst   karāy's   ēk   śēl'dū   suddā̃   dilās
friends-with   *sitting*   *a-feast*   *to-make*   *one*   *small-goat*   *even*   *was-given-by-thee*

nāy's   Nī   jyā-nā   tudzā   sag'lā   paikā   rānd-mandī̃   ghālav'lān   tā
not   *And*   *whom-by*   *thy*   *all*   *money*   *harlots-among*   *has-been-spent*   *that*

hā   tudzā   lēk   ālyā-barābar   tyā-chyā   nāvān   san   kar'tōs'
this   *thy*   *son*   *came-as-soon-as*   *of-him*   *in-the-name*   *a-festival*   *makest'*

Tyā-var   bāpūs   lēkās   bōl'lā,   'tū̃   mādzē-dzaval   rōdz-tsā   as'tōs
Upon-that   *the-father*   *to-the-son*   *said,*   '*thou*   *me-with*   *always*   *art*

nī   dzā-kāy   mādzā   tē̃   tudzā-ts   Pan   āpun   sarvā̃-nī   ānan
and   *whatever*   *mine-(is)*   *that*   *thine-alone-(is)*   *But*   *us*   *all-by*   *joy*

karāvā   hē̃   tsāng'lā   hāy   Kāran,   hā   tudzā   bhāv   mēl'lā   vhatā,
should-be-made   *this*   *good*   *is*   *Because,*   *this*   *thy*   *brother*   *dead*   *was,*

tā   jitā   dzhālā,   nī   dzā   sānd'lā   vhatā,   tā   punā   gāv'lā'
he   *alive*   *has-become,*   *and*   *who*   *lost*   *was,*   *he*   *again*   *is-found'*

BĀNKŌTĪ

The variety of Sangamēśvarī spoken by Muhammadans is usually called Bānkōṭī, *i e*, strictly speaking, the dialect of Bankot, in the Mandangad Taluka of Ratnagiri It closely agrees with Sangamēśvarī   The pronouns 'that' and 'who' are, however, *tō* and *dzō*, respectively, and the present tense of finite verbs is formed as in the Dekhan, thus, *mi mārᵘtō*, I strike

The Hindōstānī suffix *vālā* is used to form nouns of agency, thus, *sēt'vālā*, a cultivator, *dukānᵘvālā*, a shopkeeper.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect

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[No 31]

INDO-ARYAN FAMILY.   Southern Group.

MARĀṬHĪ

Konkan Standard.

Bānkōṭī Dialect   (Mandangad, District Ratnagiri)

कोन एका मानसास दोन मुलग होति । आनि ल्या-पैकीं धाकटा आपल्या वापास म्हतला, वावा, आमच्या मालमत्या-पैकीं जो हिसा माझ्या वाट्याचा आसल तो मला द्यावा ।   आनि ल्यान आपली मालमत्ता ल्याँजला वाटून-द्यान दिली । फुडे थोड्या दिसाँनीं ल्या धाकळ्या मुलाची जी काय इष्टक होती ती सगली गोला करून-द्यानि तो एका दूर द्यासा-मर्दीं गेला ।   थिते चैनी-वाजी-मर्दीं सगली आपली दौलत घालवली ।   जवाँ आपली सगली दौलत ल्यान घालवली, तवाँ ल्या द्यासात मोटा दुकळ पडला । आनि तो भिकारी झाल्या-मुले ल्यास खाया-पिया मिले-नाय-साँ झाला ।   आनि ल्या द्यासा-मर्दीं याका शारात जाऊन-द्यानि एक्या गिरस्ता-कडे तो चाकरीस झाला ।   व्या गिरस्तान आपली डुकराँ राखाय ल्याला आपल्या घाता-मर्दीं धाडला ।   आनि ते येलस डुकराँ जाँ भुसकाट खात होतीं ताँ जरी व्याला कोनी दिलँ असताँ तरी ताँ खान्यास तो तयार होता ॥

[No 31]

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARĀṬHĪ

KONKAN STANDARD

BĀNKŌṬĪ DIALECT   (MANDANGAD, DISTRICT RATNAGIRI)

TRANSLITERATION AND TRANSLATION

Kōn	ēkā	mān°sās	dōn	mul°ga	hōtē	Ānɪ	tyā-paɪkī̃
Certain	*one*	*to-man*	*two*	*sons*	*were*	*And*	*them-from-among*

dhāk°tā	āp°lyā	bāpās	mhaṭ°lā,	' bābā,	ām-chyā	māl°mattyā-paɪkī̃
the-younger	*his-own*	*to-father*	*said,*	*'father,*	*our*	*property-from-among*

ḍzō	hɪsā	mājyā	vātyā-tsā	āsal	tō	ma-lā	dyāvā '	Ānɪ
what	*share*	*my*	*share-of*	*may-be*	*that*	*me-to*	*should-be-given '*	*And*

tyān	āp°lī	māl°mattā	tyā̃dz-lā	vātūn-śān	dɪlī	Phudē
by-him	*his-own*	*property*	*them-to*	*having-divided*	*was-given*	*Afterwards*

thōḍyā	dɪsā-nī̃	tyā	dhāk°tyā	mulā-chɪ	jī-kāy	ɪshṭak	hōtī	tī	sag°lī
a-few	*days-in*	*that*	*younger*	*son-of*	*whatever*	*estate*	*was*	*that*	*all*

gōlā	karūn-śānɪ	tō	ēkā	dūɪ	dyāsā-madī̃	gēlā	Thɪtē
together	*having-made*	*he*	*one*	*distant*	*country-into*	*went*	*There*

chaɪnī-bājī-madī̃	sag°lī	āp°lī	daulat	ghālav°lī	Ḍzavā̃	āp°lī	sag°lī
luxurious-living-in	*all*	*his-own*	*property*	*was-wasted*	*When*	*his-own*	*all*

daulat	tyān	ghālav°lī,	tavā̃	tyā	dyāsāt	mōṭā	dukal	pad°lā,	ānɪ
property	*by-him*	*was-wasted,*	*then*	*that*	*country-in*	*great*	*famine*	*fell,*	*and*

tō	bhɪkārī	ḍzhālyā-mulē	tyās	khāyā-pɪyā	mɪlē-nāy-sā̃
he	*beggar*	*having-become-owing-to*	*to-him*	*to-eat-and-to-drink*	*was-got-not-thus*

ḍzhālā̃	Ānɪ	tyā	dyāsā-madī̃	yākā	śārāt	ḍzāūn-śānɪ	ēkyā
it-became	*And*	*that*	*country-into*	*one*	*in-town*	*having-gone*	*one*

gɪrastā-kaḍē	tō	tsāk°rīs	ɪhālā	Tyā	gɪrastān	āp°lī	duk°rā̃
householder-near	*he*	*for-service*	*remained*	*That*	*householder-by*	*his-own*	*swine*

rākhāy	tyā-lā	āp°lyā	śātā-madī̃	dhāḍ°lā	Ānɪ	tē-yēlas	duk°rā̃
to-keep	*him-to*	*his-own*	*field-into*	*was-sent*	*And*	*at-that-time*	*the-swine*

ḍzā̃	bhus°kāt	khāt	hōtī̃	tā̃	ḍzarī	tyā-lā	kōnī	dɪlā̃	as°tā̃
which	*husks*	*eating*	*were*	*that*	*even-if*	*him-to*	*(by-)anybody*	*given*	*had-been*

taɪī	tā̃	khānyās	tō	tayāɪ	hōtā
still	*that*	*to-eat*	*he*	*ready*	*was*

3

BROKEN DIALECTS OF THANA AND THE KONKAN.

The various forms of speech dealt with in the preceding pages represent one and the same main dialect, with slight local variations. There are, besides, a few dialects spoken in Thana and neighbourhood which are of a more mixed nature.

To these belong Kātkarī or Kāthōdī, which is originally a Bhīl dialect closely related to Khāndēśī, but has now been so much influenced by Marāthī that it can conveniently be classed as a dialect of that form of speech.

Another dialect of a similar kind is Vārlī. The Vārlīs, as also the Kātkarīs, are said to be more like the Bhīls than the Kōḷīs. Their dialect is still more influenced by Marāthī than Kātkarī.

Lastly there are three small dialects in Thana, viz, Vād'val, Phud'gī, and Sāmvēdī, which still have preserved many of the characteristic features of Gujarātī Bhīlī.

KĀTHŌDĪ OR KĀTKARĪ

The Kātkarīs are a forest tribe inhabiting the mountain fastnesses in the Konkan and the Sahyadri Hills. Their name is usually derived from *kath*, catechu, which they extract from the terra japonica, or *khair* tree. Their dialect is sometimes called Kātkarī and sometimes Kāthōdī or Kātvadī. The numbers of speakers which have been returned for the use of the Linguistic Survey are as follows,—

Khandesh	110
Thana	44,500
Jawhar State	450
Janjira State	700
Kolaba	30,940
TOTAL	76,700

No specimens have been received from Khandesh and Jawhar. The dialect spoken in Thana, Janjira, and Kolaba is not everywhere the same. The base is, however, identical throughout, and Kāthōdī must be derived from a form of speech closely related to Khāndēśī. The influence of the surrounding Marāthī dialects has, on the other hand, been so strong that the speech of the Kātkarīs all over the Konkan now looks like a form of Marāthī. Their dialect is, accordingly, no more pure.

The suffix of the genitive is *nā*, thus, *bāhās-nā*, of a father. Here the oblique form *bāhās* corresponds to *bāpās* in the Marāthī of the Konkan, while the suffix agrees with Khāndēśī and Gujarātī. The Marāthī form in *tsā* is also used, thus, *mājyā bā-chyā tsāk'ī ā-lā*, to the servants of my father. Similarly we find *ghar ā-nā* and *ghar āt*, in the house, *sōh'ī ā* and *sōh'ī ē*, sons, *mā-nā*, my, *tu-nā*, thy, and *tujhyā samōr*, before thee, *tō*, that, and *yē(ghōdā)*, this (horse).

The verb substantive forms its present tense as follows,—

Singular, 1, *āhā̃*, 2, *āhā̃s*, 3, *āhā̃*, plural, 1, *āhā̃v*, 2, *āhā̃*, 3, *āhāt* and *āhā̃t*. The past tense is 1, *hat(ā)*, 2, *hatā(s)*, 3, *hatā*, plural, 1, *hatāv*, 2, *hatā*, 3, *hatāt* or *hutāt*. Another base *hī* occurs in forms such as *hīnā*, he was, *hīnāt*, they were, *hī-hīna* and *hīn*, having been. Besides, we often meet with Marāthī forms such as *hōtā*, he was

The verb substantive is very commonly added to the base or the present participle in order to form a periphrastic present, thus, *mā dzāhã̃*, or *dzātā-hã̃*, I go, *mā marā-hã̃*, I die, *tē khapahant*, they work   This seems to be the regular present tense   Other forms are *kuthas*, thou beatest, *rahas*, thou livest, he lives, *yēha* and *yēhē*, he comes, *vātēha*, it appears   Compare Khāndēśī *maras*, present singular of *mai-na*, to die

The past tense is formed as in Khāndēśī, thus, *gyā*, he went, *ānā*, he came, *rahᵃnā*, and *rahᵃnā-hā*, he lived, *adᵃtsan pad-nī*, difficulty arose, *yē kōnā-pasũn ᵢkat lidās*, from whom did you buy this? *mā pāp karā-hã̃*, I have sinned   The subject is, as the last instance shows, often put in the nominative when the verb agrees with the object

Instances of the conjunctive participle are *khāi-nã̃*, having eaten, *vātihĩ*, having divided, *ᵢhĩn*, having come, *mālᵃmatā sōpī ṭākī*, the property having squandered was thrown, the property was squandered away

The specimens which follow will show that the appearance of Kāthōḍī is now, to a great extent, that of a Marāthī dialect, but that the originally different character is still easily recognised

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

KĀTHŌDĪ DIALECT

(DISTRICT KOLĀBA)

SPECIMEN I

एक्के वाह्हासला दोन सोह्हरा ह्वतात । ल्यांतला लहान सोह्हरा वाह्हासला इसा आख, वा आपला काय आह्हां ल्यांतला वाटा माला दे । मंग ल्यानी वाटीह्हीन दिना । मंग तो पैसा लीह्हीन दूर मुलुखांत ग्या । ल्यानी तिकडे जाह्हीन सारा पैसा उडवा । आनि तठ टुकाल पडना । तठ ल्यानी अडचन पडनी । तधवां ल्या-पा कॉर्ह्हीं नाह्हीं । मग तो सवकारा-कड चाकरी रह्हाना । ल्यान इसा आखां डुकारां चारुला ज । तठ खावला काय नाह्हीं । तवां डुकारां खाद्नां टाकात तो फोल मा खाद्व रह्हां, इस ल्यानी मनात आनं । ल्याला कोनी काह्ही ओपेलँ नाह्हीं । मंग तो शुद्धि-बर आना । मानि वासनि घर वह्व गडी खपह्हंत, ल्याला पोटभर भाकार सिळह्व । सा भुकिनें मराह्हां । सा उठीन वाह्हांस-कड जाह्हीन वाह्हांस मा आखीन वा मा वाह्हासनी देखत देवानी उलट पाप कराह्हां । आता-पसून तुना सोह्हरा मा नाह्हीं । माला गह्या-सारा ठ्हेव । इसा म्हणून तो ल्यान वाह्हास-कडे ग्या । तो दूर ह्वता ते ल्याला वासनी ह्हेरा । ल्यानी मनात वाह्हट वाटना । तो धावटी ग्या आनी ल्यानी वगडीला सिठी मारी वाह्हासनी ल्याला गुह्ला दिना । मंग वाह्हास-ला सोह्हरा आख, वा मातुह्या-समूर देवानी उलट पाप कराह्हां । आतां मानि वाह्हासना माला नाव आखुला लाज वाटेह्व । वा गह्याला म्हने, ज नी मानि सोह्हराला चकोट अंगरखा घाल । ल्यान ह्वतांत आगुठली घाल, आनि ल्यानी पायमां जोडा घाल । मंग आपण सगळे जण खांह्व नी सण करूँ । कारण माना सोह्हरा मरनेल तो जिवा थीना, तो गयेल तो आना । मंग ते सण करूँ लागनात ॥

ओळ्यांत वडील सोह्हरा घेतांत ह्वता । तो आपले घर आना तो ह्हेरे गाना नी नाच ह्वता । ल्यान गह्याला वाह्हरा आनि गह्याला सोद् ह्वता, ह्हूँ काय । मग गडी आंख तुना भाजस आना, आनि वासला व्हेस रीतिन भेटना, म्हणून तठ मोठी जेवणावळ घालीह्ही । तो रागीना घरांत जा नाह्ही । ल्याना वास वाह्हेर ह्हीन ल्याला समजवला लागना । मोळ्या सोह्हचानी वाह्हासला आखां, ह्हूँ ह्हेर,

ओढा वर्सां तुनी चाकरी करी, तुनी गोष्ट मा कदी मोडेल नार्हीं। तरी माने मैतरा बरोबर मयी खुशाली करी म्हणून वोकळ्या आम्हाँस दिन्हेल नार्हीं। आनि तुनी धाकटे सोच्च्यानी जिंद्गी कसविणी बरोबर नार्हीं लागना नी उडावी टाकी, ल्यासाठी ओढी मोठी जेवणावळ कसा करीस। तेधवां वाह्हासनी सोह्हराला आखाँ, सोह्हरा, तूँ माने पाटी नेह्हमी आह्हाँस, माना काय आह्हाँ ती सगळा तुनाच आह्हाँ। मजा करवाँ इसवाँ खेळवाँ व्हँ करूळा ह्हता। कारन तुना भाऊस मरना ह्हता तो जिवा थीह्हीन आना; जो गयेल तो आतॉ साँपडना॥

[No. 32]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ

KĀTHŌDĪ DIALECT (DISTRICT KOLABA)

SPECIMEN I

TRANSLITERATION AND TRANSLATION

Ēkē bāhās-lā dōn sōhᵃiā hatāt   Tyā̃t°lā   lahān   sōhᵃrā   bāhās-lā
One father-to two sons were Them-among the-younger son father-to

isā ākha, 'bā, āpᵃlā kāy āhā̃, tyā̃t°lā vātā mā-lā dyē' Mang
so said, 'father, ours what is, that-in-from share me-to give' Then

tvā-nī vātīhīn dinā Mang tō paisā līhīn dūi mulukhā̃t
him-by having-divided was-given Then he money having-taken far in-country

gyā Tyā-nī tikᵃdē dzāhīn sārā paisā ud°vā Āni tatha dukaḷ
went Him-by there having-gone all money was-squandered And there famine

padᵃnā Tatha tyā-nī ad°tsan padᵃnī Tadhavā̃ tyā-pā kā̃hī̃ nāhī̃
arose There him-of difficulty arose Then him-near anything was-not

Mang tō savᵃkārā-kada tsākᵃlī rahā-nā Tyā-na isā ākhā̃, 'dukᵃrā̃
Then he a-rich-man-with in-service stayed Him-by so it-was-said, 'swine

tsāru-lā dza.' Tatha khāva-lā kāy nāhī̃ Tavā̃, 'dukᵃrā̃ khāi-nā̃
feeding-for go' There eating-for anything was-not Then, 'the-swine having-eaten

tākat, tō phōl mā khāi rahā̃,' isa tyā-nī manāt ānā̃
used-to-throw, that husk I having-eaten stay,' so his in-mind came

Tvā-lā kōnī kāhī ōpēlā̃ nāhī̃ Mang tō śuddhi-var ānā 'Mā-nē
Him-to by-anyone anything was-given not Then he senses-on came 'My

bās-nē ghar bahu gadī khapahant, tyā̃-lā pōṭ-bhar bhākar miḷaha
father's in-house many servants working-are, them-to belly-full bread is-got

Mā bhukē-nē marāhā̃ Mā utīn bāhās-kada dzāin bāhā̃s mā ākhīn,
I hunger-with dying-am I will-arise father-to will-go father-to I will-say,

"bā, mā bāhās-nī dēkhat Dēvā-nī ulat pāp karāhā̃ Ātā-pasūn
"father, (by-)me father-of in-sight God-of against sin done-is Now-from

tu-nā sōhᵃrā mā nāhī̃ Mā-lā gadyā-sāiā thyēv"' Isā mhanūn tō tyā-na
thy son I am-not Me servant-like keep"' So having-said he his

bāhās-kadē gyā Tō dūi hatā tē tyā-lā bās-nī hērā Tyā-nē manā̃t
father-to went He far was then him the-father-by it was-seen His in-mind

vāiṭ vāt°nā Tō dhāv°dī gyā āni tyā-nī bag°dī-lā mithī māi
bad appeared He running went and him-by ribs-to embracing was-struck

bāhās-nī tyā-lā guḷā dınā   Mang bāhās-lā sōhᵃrā ākha, 'bā, mā
the-father-by him-to kıss was-given.   *Then the-father-to the-son said, 'father, (by-)me*

tujhyā-samūr Dēvā-nī ulaṭ pāp karahã̄   Ātã̄ mā-nē bāhās-nā mā-lā nāv
thee-before God-of against sın done-ıs   *Now my father of me-to name*

ākhu-lā lāj vāṭēha.' Bā   gadyā-lā mhanē, 'dza nī mā-nē sōhᵃrā-lā
to-say shame seems' The-father   *servant-to said, 'go and my son-to*

tsakōt angarᵃkhā ghāl   Tyā-na hatãt ānguthᵃlī ghāl, ānı tyā-nī pāy-mã̄
good robe put   *His on-hand rıng put, and hıs feet-on*

dzōdā ghāl, mang āpan sagᵃḷē   dzan khãv nī saṇ karũ Kāran
shoes put, then we all   *men wıll-eat and holiday wıll-make Because*

mā-nā sōhᵃrā marᵃnēl, tō jıvā thınā,   tō gayēl, tō ānā' Mang tē saṇ
my son had-dıed, he alıve became,   *he had-gone, he came' Then they holıday*

karũ lāgᵃnāt
to-make began

Ōdhyã̄t vadıl sōhᵃrā śētã̄t hatā Tō āpᵃlē ghar ānā, tō hērē,
In-the-meantıme elder son ın-field was He hıs-own house came, he saw,

gānā nī nāts hatā Tyā-na gadyā-lā bāhᵃrā ānı gadyā-lā sōda-hatā,
sıngıng and dance was Hım-by servant-to ıt was-called and servant-to asked was,

'ĩ kāy?' Mang gadī ã̄kha, 'tu-nā bhāūs ānā, ānı bās-lā byēs
'this what?' Then the-servant said, 'thy brother came, and father-to good

rītı-na bhēṭᵃnā, mhaṇūn tatha mōthī jēvᵃṇāvaḷ ghālī-hī' Tō rāgınā,
way-ın met, therefore there great feast put-ıs' He got-angry,

gharã̄t dzā nāhī Tyā-nā bās bāhēı ıhın tyā-lā samᵃdzavᵃlā lāgᵃnā.
ın-house went not His father out having-come hım to-entreat began.

Mōthyā sōhᵃryā-nī bāhās-lā ã̄khã̄, 'ĩ hēr, ōdbā varsā tu-nī tsākᵃrī
The-elder son-by the-father-to ıt-was-saıd, 'this see, so-many years thy servıce

karī, tu-nī gōsht mā ḳadī mōdēl nāhĩ Tarī mā-nē maıtᵃrā barōbar
was-done, thy word I ever broke not Yet my friends with

mayı khuśālī karī mhanūn bōkᵃdyā āmhãs dınhēl nāhĩ Ānı tu-nī
by-me merrıment may-be-made therefore goat to-us was-gıven not And thy

dhākᵃtē sōhᵃryā-nī jundᵃgī kasᵃbıṇī barobar nādĩ lāgᵃnā nī udāvī
younger son-by property harlots with connection was-made and having-squandered

takī, tyāsāthī ōdhī mōthī jēvᵃṇāvaḷ kasã̄ karıs?' Tēdhavã̄ bāhās-nī
was-thrown, hım-for so-great big feast how ıs-made?' Then the-father-by

sōhᵃrā-lā ākhã̄, 'sōhᵃrā, tũ mā-nē pāṭı nēhᵃmī āhās, mā-nā kāy āha
the-son-to ıt-was-saıd, 'son, thou me-of wıth always art, mıne what ıs

tī sagᵃlā tu-nā-ts āhā Madzā karᵃvã̄ hasᵃvã̄ khēḷᵃvã̄ ĩ karū-lā hatā
that all thıne-only ıs Feast to-make to-laugh to-play this to-do was

Kāran tu-nā bhāūs marᵃnā hatā, tō jıvā thīhın ānā, dzō gayēı,
Because thy brother dead was, he alıve having-become came, who had-gone,

tō ātã̄ sã̄padᵃnā
he now was-found

INDO-ARYAN FAMILY

SOUTHERN GROUP

MARĀTHĪ

Kāthōdī or Kātkarī Dialect

(State Janjira)

Specimen II.

A TALE

दोन दोस एकेंच वाटन संगत जाहँव । त्याना नदरमा एक आखल
पडनेल । त्यामा एक बिह्यिनी एका झाडा-वर चढनेल, आन झाडाच्या खांद्यामा
आपना जीव जगवा दप्ना । बीसरा आपल्या एकल्याच्यान अखला समोरानी
नीबाव लागार नाह्या, आसा हेरानी जमीनी-वर पडना आन मरनाना नीमीत लीदा ।
त्यान मख्ना ढोंग लीदाना कारन त्यान ऐकीला क्याता, आखल मुरदाना सीवत
नाह्या । तो पडना आह्या ती आखल त्याच्या डोयपा आनी आन त्याना काळोंज
कान आन नाक गंधवा पर त्या मानसान झालबेल नाह्यी, दम धरी रह्ना, आन
ती आखल तो मरी-गह्रैं ये ध्यानमा लीदा । ती आखल हेरी गह्रैं । ती आखल
दुर पडनी पीह्यीला मानूस झाडा-वरून खाल उतरना आन वीसयाना आखा,
आखल तुझ्या कानामा काय गुंदव हती । तो आखा, मी त्याना तोंड तुझ्या
काना-पा हेरा । त्याना दोसदार बोला, त्यामा मोठासा दपाडा नाह्या । त्यान
वडाच आखा, जा मानूस कासनीमा आह्या ता आपल्या वचावाचा हैंचार
करवाच्या आन आपल्या दोसदाराना फसवाह्या ये लोकासी संगत करवा नाह्यी ॥

TRANSLITERATION AND TRANSLATION

Dōn	dōs	ēkē-ts	vāt-na	sangat	dzāhãv	Tyā-nā	nadar-mā	ēk
Two	*friends*	*the-same*	*way-by*	*in-company*	*were-going*	*Them-of*	*sight-in*	*one*

āsval	pad'nēl.	Tyā-mā	ēk	bihīnī	ēkā	dzhādā-vai	tsadh'nēl,	ān	dzhādā-chyā
bear	*fell*	*Them-in*	*one*	*fearing*	*one*	*tree-on*	*climbed,*	*and*	*the-tree-of*

khāndyā-mā	āp'nā	jīv	dzag'vā	dap'nā	Bīs'rā	āp'lyā	ēk'lyā-chyān
the-branches in	*his own*	*life*	*to-save*	*hid*	*The-second*	*his-own*	*by-self-alone*

asvalā	samōrānī	nībāv	lāgāi	nāhā,	āsā	hēiānī	dzamīnī-var
of-the-bear	*in-front*	*protection*	*would-occur*	*not,*	*so*	*seeing*	*the-ground-on*

pad²nā   ān   mar²nā-nā   nimīt   līdā.   Tyā-na   maru-nā   dhōng   līdā-nā
fell   and   death-of   pretence   was-taken   Him-by   dying-of   pretence   taking-of

kāran,   tyān   aikēlā-vhātā,   āsval   mur²dā-nā   sīvat   nāhā   Tō   pad²nā-āhā
reason,   by-him   heard-was,   bear   a-corpse-to   touching   not-is   He   fallen-was

tī   āsval   tyā-chyā   dōy-pā   ānī   ān   tyā-nā   kāḷiṇdz   kān   ān   nāk
that   bear   'his   head-near   came   and   his   heart   ears   and   nose

gand²vā,   par   tyā   mān²sān   hāl²vēl   nāhī,   dam   dharī   rah²nā,
smelled,   but   that   by-man   it-was-moved   not,   breath   having-held   he-remained,

ān   tī   āsval   tō   maī-gaī   yē   dhyān-mā   līdā   Tī   āsval   hērī
and   that   bear   then   dead-is   this   mind-in   was-taken.   That   bear   having-seen

gaī   Tī   āsval   dur   pad²nī,   pīhīlā   mānūs   dzhādā-varūn   khāl   utar²nā
went   That   bear   far   went,   the-first   man   the-tree-from-on   down   alighted

ān   bīs²ryā-nā   ākhā,   'āsval   tujyā   kānā-mā   kāy   gundava   hatī ?'   Tō
and   the-other-to   said,   'the-bear   thy   ear-in   what   whispering   was?'   He

ākhā,   'mī   tyā-nā   tōnd   tujyā   kānā-pā   hēīā'   Tyā-nā   dōs²dāī   bōlā,   'tyā-mā
said,   'I   his   mouth   thine   ear-near   saw'   His   friend   said,   'that-in

mōthā-sā   dapādā   nāhā   Tyān   vadā-ts · ākhā,   dzā   mānūs   kās²nī-mā
so-great   a-secret   was-not   Him-by   so-much   was-said,   what   man   difficulty-in

āhā   tā   āp²lyā   baṯsāvā-ṯsā   īchāī   kar²vāhā   ān   āp²lyā   dōs²dārā-nā
is   then   his-own   protection-of   thought   should-be-made   and   his-own   friends-to

phas²vāhā   yē   lōkā-sī   sangat   kar²vā   nāhī.'
should-be-deceived   such   people-with   company   should-be-made   not'

FREE TRANSLATION OF THE FOREGOING

THE TRAVELLERS AND THE BEAR

Two friends were travelling together on the same road when they were met by a bear   The one in great fear climbed a tree and hid himself among the branches, thinking only of himself   The other seeing that he had no chance single-handed against the bear, threw himself on the ground and feigned to be dead   He did this because he had heard that the bear will never touch a dead body   As he thus lay, the bear came up to his head, smelling and sniffing at his nose and ears and heart, but the man immovably held his breath, and the beast supposing him to be dead walked away   When the bear was fairly out of sight, the other man came down out of the tree and asked what it was that the bear had whispered to him, for, said he, 'I observed he put his mouth very close to your ear'   'Well,' replied his companion, 'it was no great secret, he only bade me never again keep company with those who, when any danger threatens, look after their own safety, and leave their friends in the lurch'

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ.

Kāthōḍī or Kātkarī Dialect. (District Thana)

SPECIMEN III

क्विन्या एका मानसाला दोन सोइरा हुतात । व्यातला धाकला बाइासला आखूला लागनाइा, वा मानी काय दौलत वाच्याला येजनी ती मानी माला वाटा करी दे । मा वाडुलाँच राच्चोइा । मग व्यान्या वानी व्याला दौलत वाटी दिनी । मग थोडक्या दिसानी धाकला सोइरा सगळी दौलत लीइीन दूर देसामा गेइा, आन तठ उधळपनान रहीन सगळी दौलत खपवी टाकी । मग व्यानी सगळा खर्चीं टाकात मागून व्या देसामा मोठा काळ पडना । व्यासुळ व्याला अडचन पडूला लागनी । तवा तो व्या देसामा एका गरस्ता जवळ जाइे रहना । व्या गरस्तानी व्याला डुकर चारूला आपल्या भितामा घालवाइा । तठ व्याला वाटनाइा डुकरा जी टरफल खाइात तिच खाइीन पोट भरवाँ । दुसर व्याला कोनी काइी ओपेल नाइी । मग तो सुद्धी-वर इहीन आपल्या जीवाला आखूला लागाना, मान्या बापान्या घरी जवर मजूरक्या पोट भराइाँ न मा अठ भुक्न मराइाँ । मा आता मान्या वास-कड जायन न व्याला आखीन, वा, मा तुना न देवाना बहु अपराद कराइाँ । तूँ माला आता-पासून सोइरा नको आखमील । मा तुना गडी तुन्या गड्यामा रहीन, न पोट भरीन । तुन्या गड्यामा माला ठेव । मग तो उठीइीन आपल्या वास-कड गेइा । व्यान्या बाइासनी व्याला दुरूच इेराइा न व्याच्या पीठामा खंदळू लागनाइा । आन धाँवदी जाइीन व्याना गळामा मीठी घालीइी, आन व्याना वगडीमा वगडी घालीन व्याला गुळा दीनाइा ॥

[No 34.]

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ

KĀTHŌDĪ DIALECT　　　　　　　　　　　(DISTRICT THANA)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Kinyā ēkā mān'sā-lā dōn sōh'rā hutāt. Tyāt'lā dhāk'lā bāhās-lā
Some one man-to two sons were Them-among the-younger the-father-to

ākhū-lā lāg'nā-hā, 'bā, mā-nī kāy daulat vātyā-lā yēū-nī tī mā-nī
to-say began, 'father, my what property share-to is-to-come that mine

mā-lī vāṭā karī dē, mā vāilā̃-ts rāhā̃-hā.' Mag tyā-nyā bā-nī
me-to share having-made give, I separate shall-live' Then his father-by

tyā-lā daulat vāṭī dinī Mang thōd'kyā disā-nī dhāk'lā
him-to property having-divided was-given Then few days-in the-younger

sōh'rī sag'lī daulat lihī-na dūr dēsā-mā gēhā, ān tatha
son all property having-taken far country-in went, and there

udhal'panān rahī-na sag'lī daulat khap'vī tākī Mag tyā-nī
riotously having-lived all property having-spent was-thrown Then him-by

sag'lā khaichī tākāt māgūn tyā dēsā-mā mōthā kāl
all having-spent was-thrown afterwards that country-in great famine

pad'nā Tvā-muḷa tyā-lī ad'tsan padū-lā lāg'nī Tavā tō tyā dēsā-mā
fell Therefore him-to difficulty to-fall began Then he that country-in

ēkā garastā dzavaḷ dzāi rah'nā Tyī garastā-nī tyā-lā dukar tsārū-lā
one householder near having-gone lived That householder-by him swine to-tend

āp'lyā sētā-mā ghāl'vā-hā Tatha tyā-lā vāt'nā-hā, duk'rā jī tar'phal
his field-in sent-was There him-to it-appeared, swine which husks

khāhāt ti-ts khāhī-na pōt bhar'vā̃, dus'ra tyā-lā kōnī
ate that having-eaten belly should-be-filled, else him-to (by-)anybody

kāhī ōpēl nāhī Mag tō suddhi-var ihī-na āp'lyā jīvā-lā
anything given was-not Then he senses-on having-come his mind-to

ākhū-lā lāgānā, 'mā-nyā bāpā-nyā gharī dzabar mandzūr-karyā
to-say began, 'my father's in-house a-great-many labourers

pōt bharā-hā̃, na mā atha bhuka-na marā-hā̃ Mā ātā mā-nyā
belly fill, and I here hunger-with dying-am I now my

bās-kada dzāy'n na tvā-lā ākhīn, "bā, mā tu-nā na Dēvā-nā
father-to will-go and him-to will-say, "father, by-me thee-of and God-of

T 2

bahu	apᵗrād	kaɪā-hẵ.	Tũ	mā-lă	ātā-pāsūn	sōh'rā	nakō	ākh°ṣil	Mā
much	*sin*	*done-is*	*Thou*	*me-to*	*now-from*	*son*	*not*	*will-say*	*I*

tu-nā	gadī	tu-nyā	gadyā-mā	rahīn	na	pōt	bharīn,	Tu-nyā
thy	*servant*	*thy*	*servants-among*	*will-live*	*and*	*belly*	*will-fill*	*Thy*

gadyā-mā	mā-lā	thēv " '	Mag	tō	uthīhīn	āp°lyā	bās-kada	gēhā
servants-among	*me*	*keep " '*	*Then*	*he*	*having-risen*	*his*	*father-to*	*went.*

Tyā-nyā	bāhās-nī	tyā-lā	durū-ts	hērā-hā,	na	tyā-chyā	pōṭā-mā
His	*father-by*	*him*	*far-even*	*seen-was,*	*and*	*his*	*belly-in*

ravandaḷū	lāg°nā-hā,	ān	dhā̃v°dī	dzāhīn	tyā-nā	gaḷā-mā	mīthī	ghāli-
to-move	*it-began,*	*and*	*running*	*having-gone*	*his*	*neck-on*	*embracing*	*put-*

hī	ān	tyā-nā	bag°dī-mā	bag°dī	ghāli-na	tyā-lā	guḷā	dīnā-hā
was	*and*	*his*	*neck-on*	*neck*	*having-put*	*him-to*	*kiss*	*given-was*

VĀRLĪ

The Vārlīs are one of the early tribes in Thana where they are estimated at 89,000 individuals Their head-quarters are in the north-west in Dahanu, where they form more than half of the population They are also found in Mokhada, Murbad, Kalyan, Karjat, and in the Jawhar State Three thousand Vārlīs have been returned from Khandesh, where they inhabit the Satpura Range No specimens have, however, been obtained from this latter locality The Vārlīs of the Dangs speak a Bhīl dialect, founded on Gujarātī

The Vārlīs of Thana are also Bhīls, and their language must originally have been of the same kind as other Bhīl dialects and Khāndēśī In the course of time it has, however, been so largely influenced by Marāthī, that it must now be classed as a dialect of that language, except in the extreme north, where it is stated to be a form of Gujarātī

According to the District Gazetteer the Vārlīs have a tendency to shorten the words, and say for instance *kōt dzās*, instead of *kōthẽ dzātōs*, where are you going? Moreover, they use some peculiar words such as *nāng-nẽ*, to see The specimen received from Thana corroborates these statements *Nāng*, see, *nāngūn*, having seen, occur, and an instance of the so called shortening of words is *vichār*, he asked, for which the fuller Marāthī form is *vichār°lā*

The language of the specimen is a mixed form of speech In most respects it agrees with the current language of Thana Other characteristics it shares with the Marāthī of Poona, and, lastly, there is an admixture of Gujarātī

A is used as in the dialects of the Northern Konkan in many cases where Standard Marāthī has *ē*, thus, *tatha*, there, *pad°lā*, it fell, *duk°ra*, swine, *sāngan*, I shall say

The Anunāsika is often dropped, and often also added where it seems to be incorrect Thus, *tyāt-śī*, from among them, *tēnhā*, by him, *dēvā-tsẽ*, and *dēvā chyā*, *ghaiā*, in God's house, *āhā*, *āha*, and *āhē*, is

The aspirates are sometimes irregularly used, thus, *asāmī-na davad°lā*, the man sent him, *mangh*, afterwards, *dilhā* and *dilā*, given, *tēnhā* and *tyān*, by him

In the inflection of nouns we find typical Konkan forms such as *bās-lā*, to a father, *bhās*, a brother, *duk°ra*, swine, etc

On the other hand, *n*, *l*, and *d* are used as in the Dekhan Thus, *māṇ°sā-lā*, to a man, *dukāl*, famine, *pad°lā*, he fell In *milat*, meeting, however, *l* is substituted for *ḷ* as in the Northern Konkan

The Gujarātī element is chiefly seen in the vocabulary Compare *byā*, another, *pōtẽ*, by himself, *tyā-nē*, his, *marēl*, dead, *dzarā*, a little, and so forth

The mixed nature of the dialect will be seen from the beginning of the Parable of the Prodigal Son which follows

[No 35.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

VĀRLĪ DIALECT   (DISTRICT THANA)

एका माणसाला दोन पोयरे होते। त्यातयी लहाना वासला विचार, वा इस्टेलाचा भाग जो माला येल तो दे। मघा वानी इस्टेलाचा भाग सरखा वाँटून दिव्हा। मंघा थोडक्कें दीसानीं लहाना पोयरा असघ लाव विजे गावांत घेन गेला। मघ तय जाझन असघ इस्टेल उधक्कून टाकला। मघा तेन्हँ असघ खर्चून टाकल्या-वर तय मोठा टुव्हाऊ पडला। तेंगी व्याला ञाल पडलें। व्या-खाल तो तयचें एका असामी-जवळ जाझन रव्हला। तें असामीन व्याला डुकर चाराया व्याचा ग्रितांत दवडलें। तव्हँ डुकर टरफल खात ती पोतें खाझन पोट भराँव अस व्याला वाटलें। पण व्याला कोणी काँहीं दिलें नाहीं। तव्हँ व्याची सुद जरा वलली न वोलला। माझे वासचें घरां कोठेक मञुराना खाया निलत आहँ न मी भुक्किचा फार आभदलत आहँ। मी अवग्घी माझे वा-कडे जाईन न व्याला सांगन, वा मी देवाचें उलटां न तुझे पुठां पाप क्किला आह। आयाग्घीं तुझा पोयरा मी आहें अस तूँ समजग्घीं नको। तुझा मी एक चाकरुच जसा आहें॥

[No 35]

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARĀTHĪ

VĀRLĪ DIALECT (DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION

Ekā mān'sā-lā dōn pōy'rē hōtē Tyāt-śī labānā bās-lā
One man-to two sons were Them-in-from the-younger father-to

vichār, 'bā ıstēlā-tsā bhāg dzō mā-lā yēl tō dē' Manghā
asked, 'father estate-of share which me-to shall-come that give' Then

bā-nī ıstēlā-tsā bhāg sar'khā vāṭūn dılhā Manghā thōd'kē̃
father-by estate-of share like having-divided was-given Then few

dısā-nĩ labānā pōy'rā as'gha lāmb bındzē gāvāt ghēn
days-in the-younger son all far another to-village having-taken

gēlā Mangh tatha dzāūn as'gha ıstēl udh'ḷūn tāk'lā
went Then there having-gone all estate having-squandered was-thrown

Manghā tē-nhā as'gha khaıtsūn tāk'lyā-vaı tatha mōthā dukāḷ
Then him-by all having-spent being-thrown-after there great famine

pad'lā Taı-śī tyā-lā hāl pad'lā Tyā-khāl tō tath-tsē ēkā
fell Therefore him-to distress fell That-under he there-of one

asāmī-dzaval dzāūn rah'lā Tē asāmī-na tyā-lā duk'ra tsārāyā
person-near having-gone stayed That person-by him-to swine to-feed

tyā-chyā śētāt davad'lā Taĩ duk'ra tar'phal khāt tī
his in-field it-was-sent There swine husks used-to-eat them

pōtē̃ khāūn pōt bharāva asā̃ tyā-lā vāt'lā Pan
himself-by having-eaten belly should-be-filled thus him-to it-seemed But

tyā-lā kōnī kāhĩ dılā̃ nāhĩ Taĩ tyā-chī sud
him-to (by-)anybody anything was-given not Then his consciousness

dzarā val'lī na bōl'lā, 'mādzhē bās-tsē̃ gharā̃ kōdhēk
somewhat was-turned and he-said, 'my father-of in-house how-many

madzurā-nā khāyā mılat āhā, na mī bhukē-tsā phār ābh'dalat āhā̃! Mī
servants-to to-eat got is, and I hunger-of much perishing am I

ath-śī madzhē ba-kadē dzāın na tyā-lā sāngan, "bā, mī
here-from my father-to will-go and him-to will-say, "father, (by-)me

Dēvā-tsē̃ ul'tā̃ na tudzhē pudhā̃ pāp kēlā āha Āthā-śī tudzha pōy'rā mī
God-of against and thee before sin done is Now-from thy son I

āhē asa tũ samadz'śĩ nakō Tudzhā mī ēk tsākaru-ts dzasā āhã.'"
am thus thou wilt-consider not Thy I one servant-only like am"'

VĀDᴬVAL.

The Vādvaļs are one of the sub-tribes of the Pāchkaļśi Kun·bīs. They are returned to the number of 3,500 from Thana, where they are found in the coast talukas of Bassein, Mahim, and Dahanu Like the rest of the Pāchkaļśi they are supposed to have immigrated from Gujarat.

Their dialect is most intimately connected with the usual Marāṭhī of the Central and Northern Konkan The cerebral *d* is not, however, changed to *r* after vowels, thus, *ghōdā*, a horse The cerebral *ṇ* is often written, but seems to be pronounced as a dental, *n* being often written instead, thus, *pānī*, water, but *ḷōṇī*, anyone The cerebral *ḷ* is used as in the Dekhan, thus, *dōḷā*, an eye, *miḷ·la*, he was found

The peculiar appearance of the dialect is due to some phonetical changes which Vādᵃval shares with several Bhīl dialects The most important ones are as follows —

Ch becomes *s* or *ś*, thus, *sākar*, a servant, *sānd*, moon, *śār*, four

S and *ś* become *h*, *i e*, probably the sound of *ch* in ' loch ' Thus, *hōna*, gold, *bah*, sit, *hāngat·la*, it was said, *hēt*, field, *hōmbar*, hundred The *s* of the genitive suffix *sā* usually becomes *h* and is often dropped altogether, thus, *bābā-hā*, *bābā-yā* and *bālā-ā*, of the father, *tyā gāvśā dukān·dāi ā-hyā mērsan*, from a shopkeeper in the village Compare the Bhīl dialects of Chhotī Udepur, etc

H is regularly dropped, thus, *āth*, a hand, *āy*, he is Forms such as *hāy*, he is, *hōtā*, he was, are, however, also met with, and *h* is perhaps in reality a feeble *h*-sound, kind of *spiritus lenis*

Ordinary Marāṭhī forms occasionally also occur, thus, *sāt*, seven, *cīs*, twel pannās, fifty

Most of the common characteristics of the current language of Thana occur in dialect Thus we find *a* in many places where the dialects of the Dekhan have *e*, comp *dila*, it was given, *lāgᵃla*, they began

The Anunāsika is usually dropped, thus, *barī māh·na*, good men, *tyāt-na*, fro among them

The case of the agent usually ends in *n*, thus, *bābān*, by the father, *tyān*, by him, *mīn* and *mīna*, by me

The genitives of the personal pronouns are *māā*, *māyā*, *māy*, my, *tuā*, *tuvā*, thy, *ām-sā*, our, *tum-sā*, your

The verb substantive is *hāy*, or *āy* in all persons of the singular, the plural forms are 1, (*h*)āt, 2, *āhā*, *āt*, 3, (*h*)āt The past tense is 1, (*h*)ōtāv, *ōtā*, 2, *hōtā*, 3, *hōtā*, plural, *hōtē*

The present tense of finite verbs is formed as in the neighbouring dialects, thus, *mārᵃtāy*, I strike, 2, *mārᵃtē*, 3, *mārᵃtē*, plural 1, *mārᵃtāv*, 2, *mārᵃtā*, 3, *mārᵃtāt* ' You go ' is *tumi dzā*

The past tense is regularly formed, thus, *gēlāv* or *gelā*, I went, 2, *gēlā*, 3, *gēlā*, plural 1, *gēlāv*, 2, *gēlē*, 3, *gele*

Perfect and pluperfect are formed from the past by adding the verb substantive, thus, *ālāy*, he has come, *gēlᵃtāv*, I have gone, *mēlᵃtā*, he had died A curious form is *padᵃlōā*, he was lost

Future forms are *ahēn*, I shall be, *sāllān*, I shall go, *hāngēu*, I shall say, *māi thīl*, thou wilt strike, etc

Some forms and words are Gujarātī and not Marāṭhī, thus, *sā*, i.e *chha*, six, *mērē*, near, *poṭĕ-hī* (*bāy'kō*), one's own (woman), wife, *bhukĕ*, with hunger, *poṭ bharāvō*, the belly should be filled, *tyāt-na*, from among them, etc

The mixed character of the dialect will be seen from the short specimen which follows

[No. 36.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

VĀD'VAḶ DIALECT   (DISTRICT THANA.)

एका माणूणाला दोन पोर होते। ल्यातन धकला वावाला वोलला, वावा
माय वाव्याञ इस्टेक माला दे। मग ल्यान ल्याला इस्टेक वाटून दिला। मग
थोड्या दिञात धकला पोर जकल छावटून लाव गेला, आन तयाला पैसा उडवाया
लागला। मग ल्यान जकल खपइल्या-वर तयाला मग घणा टुकाळ पडला। ल्या-
करताँ ल्याला आडसण पडली। तवा तो तटनन एकाये मेरे जाऊन रेयला। ल्याला
ञन डुक्र सारला ल्याया इतात धडल। तवा डुक्र जी टरफल खात आछत ल्या-
करती ल्यान माये पोट भरावो अझ ल्याला वाटल। आन कोनी ल्याला काय देई नाय।
मग तो चुदी-वर आला-न वोलला माया वावाया घरा साकराला कवडीँरोटी आय।
पण आतीं मी भुक्ती मर्तय। मी उठून वावाया-तय साछान आन ल्याला ञागेन, वो
वावा, मिन आवाला वेगळ व तुया मेरे पाप केल। आता तुआ छोकरा वोलाया मी
घटत नाय। माला एका साकरा ञारक ठेव। मग तो उठला-न वावाया मेरे गेला।
तो लाव अझँ आवड्याँत ल्याआ वावा ल्याला वगून कळवकला। मग ल्यान धव-मारली
अन ल्याआ गळ्याला अटी मारली व ल्याआ मुक्का घेटला। मग पोर ल्याधा वोलला,
वावा, मी आवाला वेगळ व तुया मेरे पाप केल। आता तुवा छोकरा वोलाला मी
घटत नाय। पण वावान साकराला ञागतल। वर आगड आणून याआ आंगात
घल आणि याआ ञातात वाकडा घल आणि पाया-मद् जोडा घल। मग आपण
जकले जाण खावन छैस करू। कारण यो माआ पूत मेलता तो पुन जिता जाला,
व पडलीआ तो मिळला। तवा ते मजा करू लागल ॥

U

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ.

VĀDᴬVAL DIALECT.   (DISTRICT

TRANSLITERATION AND TRANSLATION

Ēkā   māhᵃṇā-lā   dōn   pōr   hōtē   Tyāt-na   dhakᵃlā   bābā-lā
One   man-to   two   sons   were   Them-among-of   the-younger   father-to

bōlᵃlā, 'bābā, māy vātyāa ɪstēk mā-lā dē,'   Mag   tyān   tyā-lā   ɪstēk
said, 'father, my share-of estate me-to give'   Then   him-by   him-to   estate

vātūn   dɪla   Mag   thōdyā   dɪhāt   dhakᵃlā   pōr   dzakᵃla
having-divided   was-given   Then   few   ɪn-days   the-younger   son   all

hāvᵃtūn   lāmb   gēlā,   ān   tayālā   paɪsā   udᵃvāyā   lāgᵃlā   Mag
having-collected   far   went,   and   there   money   to-squander   began.   Then

tyān   dzakᵃla   khapaɪlyā-var,   tayālā   mag   ghanā   dukāḷ   padᵃlā
by-him   all   being-spent-after,   there   then   mighty   famine   fell

Tyā-kartā̃   tyā-lā   ādᵃsan   padᵃlī   Tavā   tō   tatᵃnan   ēkā-yē   mērē
Therefore   him-to   difficulty   fell   Then   he   there-of   one-of   near

dzāūn   ɪēyᵃlā   Tyā-lā   tyān   dukar   sārā-lā   tyā-yā   hētāt
having-gone   stayed   Him-to   by-him   swine   feeding-for   his   ɪn-field

dhadᵃla   Tavā   dukar   jī   tarᵃphal   khāt   āhat   tyā-arᵃtī   tyān,   'mā-yē
it-was-sent   Then   swine   which   husks   eating   were   them-with   by-him,   'my

pōt   bharāvō,'   aha   tyā-lā   vātᵃla   Ān   kōṇī   tyā-lā   kāy
belly   should-be-filled,'   thus   him-to   it-appeared   And   anybody   him-to   anything

dēī   nāy   Mag   tō   hudi-var   ālā-n   bōlᵃlā, 'mā-yā bābā-yā gharā sākᵃrā-lā
gave   not   Then   he   senses-on   came-and   said, 'my   father's   ɪn-house   servants-to

kavᵃdī   lōtī   āy   Pan   ātē   mī   bhukē   marᵃtay   Mī   uthūn   bābā-yā
how-much   bread   is   But   here   I   with-hunger   die   I   having-risen   father

tay   sāllān   ān   tyā-lā   hāngēn,   "yō   bābā,   mɪn   ābā-lā   vēgaḷ   va   tu-yā
to   will-go   and   him-to   will-say,   " O   father,   by-me   Heaven-to   against   and   thee-of

mɪrē   pāp   kēla   Ātā   tu-ā   hōkᵃrā   bōlāyā   mī   ghatat   nāy   Mā-lā   ēkā
before   sin   done-is   Now   thy   son   to-say   I   worthy   not   Me   one

sākᵃrā   hārᵃka   thēv"'   Mag   tō   uthᵃlā-n   bābā-yā   mērē   gēlā   Tō   lāmb
servant   like   keep"'   Then   he   arose-and   father-of   near   went   He   far

āhē   āvᵃdyā̃t   tyā-ā   bābā   tyā-lā   bagūn   kaḷᵃvalᵃlā   Mag   tyān   dhav
is   that-ɪn   his   father   him   having-seen   felt-pity   Then   by-him   running

mārᵃlī   an   tyā-ā   galyā-lā   atī   mārᵃlī   va   tyā-ā   mukā   ghēṭᵃlā
was-struck   and   his   neck-to   embracing   was-struck   and   his   kiss   was-taken.

Mag pŏr tyā-ī bŏl'lī, 'bābā, mī ābā-lā vēgaḷ va tu-yā mērē pāp
Then son him-to said, 'father, (by-)me Heaven-to against and thee before sin

kēla Ātā tu-vā hŏk'rā bŏlā-lā mī ghaṭat nāy' Pan bābān sāk'rā-lā
ts-done Now thy son to-say I worthy not' But the-father-by servants-to

hāngat'la, 'bara āng'da ānūn yā-ā āngāt ghal, āṇi yā-ā hātāt
it-was-said, 'good robe having-brought his on-body put, and his on-hand

vīk'dī ghal āṇi pāyā-mand dzŏdā ghal Mag āpan dzak'lē dzān
ring put and feet-on shoes put Then we all persons

khāv'n haus karū Kāran yŏ mā ā pūt mēl'tā, tŏ pun ṇītā
having-eaten feast shall-make Because this my son had-died, he again alive

dzālā, va pad'lŏā, tŏ miḷ'lā' Tavā tŏ madzā karū lāg'la
became, and was-lost, he was-got' Then they merry to-make began

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PHUD'GĪ

This is the dialect of a wandering tribe in Thana, and has been returned as spoken by 1,000 individuals

A list of Standard Words and Phrases in Phud'gī has been received from Thana, and it shows that the dialect is almost identical with Vād'vaḷ Compare *ghŏdā*, a horse, *pānī* and *pānī*, water, *sākar*, a servant, *sār*, four, *hŏna*, gold, *sāt*, seven, *vīs*, twenty, etc

The inflection of nouns and pronouns is the same as in Vād'vaḷ, thus, *tuyā bābā-hyā ghar āt kav'dē-ra pŏr hāt*, how many sons are there in your father's house? *tum-sā*, your, etc

The conjugation of verbs is also mainly the same, and the difference between the two forms of speech must, to say the least, be unimportant Our materials are, however, not sufficient to decide whether Vād'vaḷ and Phud'gī are absolutely identical, and it is therefore safer to separate them.

SĀMVĒDĪ.

The Sāmvēdīs live as husbandmen and gardeners in Bassein and Mahim Their number is estimated at 2,700

They speak a mixed dialect, the chief components of which are the current Marāthī of Thana and vulgar Gujarātī.

Ch has become *s* and *h*, thus, *sākar*, a servant, *nās'tyāt*, they dance, *ūd'han*, difficulty The suffix of the genitive is *hō*, *hā* or *ā*, thus, *bāpā-hā*, of a father, *rāndā-ā*, of prostitutes

S becomes *h*, thus, *dihāt*, in a day, *hōk°rō*, a son, *hēt*, a field *Ns* becomes *hn* and *is hr*, thus, *māhnā-dō*, to a man, *vahrē*, years.

Lal becomes *il*, thus, *bōilō*, he said, *ghāilī*, she was put

Other phonetical changes are also shared by the neighbouring dialects

Strong masculine bases form their nominative as in Gujarātī and Kōnkanī, thus, *hōk°rō*, a son, *vātō*, a share The corresponding feminine plural also ends in *ō*, thus, *rōṭhyō*, breads The instrumental ends in *ē*, *hē*, and *dē*, thus, *nirbhayē*, without fear, *ānandā-hē*, with joy, *bhukē-dē*, with hunger

The dative ends in *dō*, thus, *māh°nā-dō*, to a man The usual Marāthī postpositions *lā* and *tē* (usually *dē*), also occur, thus, *bāpā-lā*, and *bāpā-tē*, to the father, *sāk°rā-dē*, to the servants

The inflection of verbs mainly agrees with the Marāthī of Thana, thus, *hā*, thou art, *hāy*, he is, *hāt*, they are, *mar°tē*, I die, *vāt'tē*, it appears The third person masculine of the past tense usually ends in *ō*, thus, *bōilō*, he said, *gēlō*, he went We find, however, also forms such as *gēlā*, he went, *dhād'lā*, he was sent The pluperfect is formed by adding the abbreviated verb substantive to the weak form of the past participle, thus, *mēl-lō*, he had died

On the whole the Sāmvēdī dialect must be characterised as a mechanical mixture of Konkan Marāthī and Gujarātī, as will appear from the specimen which follows

[No. 37.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP

MARĀṬHĪ

SĀMVĒDĪ DIALECT   (DISTRICT THANA)

कोणे एका माद्दणादो दोन पुत द्योते । त्यातने धाकुलो वापाते वोद्दुलो, दादा, जो माच्छो वीद्दिकीच्छो वाटो आहिंदे तो माच्छो माते दे । मिंगे त्याद्द त्यान धन वाटून दिला । मिंगे थोद्द्या दिद्दात धाकलो द्योकरो जकला द्दवटून कडसो- कडे गीलो, आन निरभये जकल्या पैश्राच्छे निकाल-पाडलो । मिगे त्याया-. मेरसा जकला खपल्द्यो-वर त्या गावा-मिने मोठो दुकाळ पडिलो । त्याद्दे त्याला आडद्दण जाली । तेगका तो त्या गावा-मिने डुकर साया धाडला । तिगळा डुकर जी द्दालपटे खात्यात ती आपण खायाँ अद्दँ वाटते । कोणे त्याला काय दिला नाय । तिगळा तो धारे-वर येज्रन वोद्दुलो, माच्छा वापाच्छा तडे साकरादो कवडे रोद्द्यो खायादो द्दात, अनि मे भुद्दिंदे मरते । मे आते वापाच्छा-तडे जाते आन त्याला द्दागाते, ओ वावा, मे आभाच्छा द्दरुद आन तुया-मेरे पाप केला । आते तुवा द्योकरो द्दांग्या मे द्दारको नाय । तुवा एका साकरा द्दारका माते ठीव । मिंगे तो उठून आपल्द्या बाबा च्द्यातो गीला । तो लाव द्दाय तोव त्याद्दी वाप त्याद्दो देखोन कळ- वकलो, आन त्याने धाओन त्याया गळ्द्यादो आठी घाद्देलि आन त्याद्दो गोद्दो चेटली । मिगे त्याओो द्योकरो त्याला वोद्दुलो, वावा, आभाच्छा द्दरुद अनि तुया-मेरे पाप केला अनि मे आते तुवो द्योकरो द्दांग्या द्दारको नाय । तो पण वाप साकरादे वोद्दुलो । वरा आंगड्डा च्द्यादोन त्याया आगा-मिने द्दाल अने याया द्दाता-मिने च्द्याकुड्डो अने पाया-मिने वाणो घाल । मिंगे आपण जिवो मज्द्याये वेद्दो । कारण माच्छो द्योकरो मेल्तो तो आते जेतो जालो, आन भालो तो लालो । तिगळा ते आनदाच्छे द्दांडो लागली ॥

तिगळा त्याओो मोठो द्योकरो द्देतात द्योतो । तो घराया आलो तोद्द्या- मिने तुरे वाजत्यात आन नासल्यात आद्दी आकिलो । तिगळा एका साकराला द्दाक मारिली आन द्दुसारला द्दे काय द्दाय । तो वोद्दुलो, तुवो भा आलो अन तो तुआ दादाला दुकाद्दे मिक्कालो त्याद्दाटी मोठो जिवण केले । तिगळा तो रागाच्छे घराँत खिरे नाय । तिगळे त्याओो वाप वार येओन त्या द्दमजाळ लागली । तिगळा त्याने वापाला द्दांगिला । वग, मे तुर्द्दे आवडे वद्दरे साकरी कीली, आन

तुई इंगी कते नाकारली नाय । तो पण होपल्या-वरावर सैन करेड्डे तरी तु माते वोकरूला दिला नाय । आन जाणे तुआ धन रांडाआ-वरोवर खाला तो तुओ होकरो आलो तिगळा त्याआ-करिता मोठे जिवणे केले । तिगळा त्याआ वाप वोद्दलो, तू जकलो जलम माआ मिरे द्दा, आन माई जकल धन तुआच द्याय । पण आद्दा आणंद् कऱ्यो अद्दी रीतस द्याय । कारण तुवो भा मेलतो तो जेतो जालो व भालो तो लालो द्याय ॥

[No. 37.]

INDO-ARYAN FAMILY.

Southern Group

MARĀTHĪ

Sāmvēdī Dialect (District Thana)

Kōnē ēkā māhˑnā-dō dōn put hōtē Tyāt-nē dhākulō bāpā-tē
Some one man-to two sons were Them-in-from the-younger father-to

bōlō, 'dādā, dzō māhō vishṭēki-hō vātō āhēdē, tō māhō
said, 'father, which my the-estate-of share is, that mine

mā tē dē' Mingō tyāh tyān dhan vātūn dılā
me-to give' Then to-him by-him wealth having-divided was-given

Mingē thōdyā dıhāt dhākˑlō hōkˑrō dzakˑlā havˑtūn kadˑsō kadē
Then few in-days the-younger son all having-gathered abroad

gılō ān nırˑbhayō dzaklyā paısā-hō nıkāl pādˑlō Mingē tyā-yā
went and without-fear all money-of spending effected Then him-of

mır̄ˑsā dzakˑlā khapˑlyō-var tyā gāvā-mınē mōthō dukāl
near-being all being-spent-after that village in great famine

padılō Tyā hē tyā-lā ādˑhan dzālī Tēgˑlā tō tyā gāvā-mınē dukar
fell Therefore him-to difficulty became Then he that village-in swine

sāryā dhādˑlā Tıgˑlā dukar jī hālˑpaṭē khātyāt tī āpan
to feed was-sent Then swine which husks eat that himself-by

khāyā̃ ahā̃ vātˑtē Kōnē tyā-lā kāy dılā
should-be-eaten thus appears (By-)anyone him-to anything was-given

nāy Tıgˑlā tō dhārē-var yēun bōlō, 'māhā bāpā-hā tadē
not Then he senses-on having-come said, 'my father-of place at

sākˑrā-dō kavˑdē rōthyō khāyā-dō hāt, anē mē bhukē-dē marˑtē
servants-to how-much breads eating-for are, and I hunger-with die

Mē ātē bāpā-hā tadō dzātē ān tyā-lā hāngātē, "Ō bābā,
I now father's place-to will-go and him-to will-say, "O father,

mē ābhā-hā ırud ān tu-yā mērē pāp kēlā Ātē tuvā
(by-)me Heaven-of against and thee-of before sin is-done Now thy

hōkˑrō hāngyā mē hārˑkō nāy Tuyā ēkā sākˑrā hārˑkā mā-tē thōv"'
son to-say I worthy not Thy one servant like me keep"'

Mingō tō uthūn āpˑlyā bābā hyā-tō gēlā Tō lāmb hāy,
Then he having-risen his-own father this-to went He far is,

tōv tyā-hō bāp tyā-dō dēkhōn kalˑvalˑlō ān tyā-nē
then his father him having-seen felt-compassion and him-by

dhāōn tyā-yā galyā-dō āthī ghāılō ān tyā-dō gōkō ghēṭˑlō
having-run his neck-to embracing was-put and him-to kiss was-taken

Mingē tyā-ō hōk'ı̆ō tyā-lā bōılō, 'bābā, ābhā-hā ıɾud anđ
Then his son him-to said, 'father, Heaven of against and

tu-yā mērē pāp kēlā, anē mē āte tu-vū hōk'rō hāngyā hār'kō
thee-of before sin is-done, and I now thy son to-say worthy

nāy' Tō-pan ˏ bāp sāk'rā dē bōılō, 'baıā āng'dā hādōn
not' Still-however the-father servants-to said, 'good coat having-brought

tyā-yā āngā-mınē ghāl, anē yā-yā hātā-mınē vākudō anē pāyā-mınē
his body-on put, and this-of hand-on ıïng and feet-on

vānō ghāl. Mingē āpan jıvō majyāyē bēhō. Kāıan māhō
shoes put. Then we will-eat in-merriment will-sit Because my

hōk'rō mēl'tō, tō āte jētō dzālo, ān bhālō, tō lālō '
son dead-was, he now alive became, and was-lost, he was-found'

Tıg'ʃā tē ānandā-hē hāndō lāg'lō
Then they joy-with to-overflow began.

Tıg'ʃā tyā ō mōṭhō hōk'ıō hētāt hōtō. Tō gharā-yā ālō
Then his eldest son in-fields was He house-to came

tōdyā-mınē tuıē vādz'tyāt ān nās'tyāt āhō ākılō Tıg'ʃā ēkā
that-in trumpets they-play and they-dance thus he-heard. Then one

sāk'rā lā hāk māılı ān ısāı'lā, 'ı̄ kāy hāy?' Tō
servant-to a-call was-struck and it-was-asked, 'this what is ?' He

bōılō, 'tu-vō bhā ālō, ān tō tu-ā dādā-lā hukā-hē mıļālō,
said, 'thy brother came, and he thy father-to happiness-with was-got,

tyāhātı mōthā jıvan kēlē ' Tıg'ʃā tō ɾāgā-hē ghaıã̄t
therefore great feast was-given ' Then he anger-with in-house

khıre-nāy Tıg'ʃē tyā-ō bāp bāɾ yēon tyā hām'dzāu
would enter-not Then his father out having-come him to-appease

lāg'lō Tıg'ʃā tyā-ně bāpā-lā hāngılā, 'bag, mē tu-ı̄
began Then him-by the-father-to it-was-said, 'lo, (by-)me thy

āv'dē vah'rē sāk'rı̄ kēlı̄, ān tu-ı̄ hāngı̄ kate nākār'lı̄
these-many years service was-done, and thy word ever was-neglected

nāy Tō-pan hōp'lyā-barābar saın kaıēı, taı̄ tu mā-tē
not Still friends-with merry should-be-made, then (by-)thee me-to

bōk'ru-lā dılā nāy, ān dzā-nē tu-ā dhan ɾāṇdā-ā-barōbaı
a-kid was-given not, and whom-by thy wealth prostitutes-of-with

khālā tō tu-ō hōk'rō ālō, tıg'ʃā tyā-ā karıtā mōthē jıv'nē
was eaten that thy son came, then his for-sake great feast

kēlē ' Tıg'ʃā tyā-ā bāp bōılō, 'tū dzak'lō dzalam mā-ā muıē
was-made ' Then his father said, 'thou all time me-of near

hā, ān mā-ı̄ dzak'la dhan tu-ā-ts̱ hāy. Pan āhā āpand
art, and my all wealth thine-only is But thıs happiness

karyŏ-ahī		rītas	hāy	Kāran	tu-vō	bhā	mēl²tō,	tō	jētŏ
should-be-made-thus		*proper*	*is*	*Because*	*thy*	*brother*	*dead-was,*	*he*	*alive*
dzālō,	va	bhālō,	tō	lālō	hāy '				
became,	*and*	*was-lost,*	*he*	*found*	*is* '				

In the north of Thana Marāthī is gradually superseded by Gujarātī. The minor caste dialects are often of a more or less mixed appearance, but it would be waste of time and paper to give specimens of all of them. It may, however, be of interest to print one, and the beginning of a version of the Parable of the Prodigal Son in the dialect spoken by the Māngēlās will therefore be subjoined.

The Māngēlās are a tribe of fishermen in Thana. The greatest numbers have been returned from Mahim, Bassein and Dahanu. The total number of Māngēlas returned at the Census of 1901 were 11,538. The dialect of the Māngēlās is, however, probably nowhere different from that of the district where they live, and it has not been separately returned.

The specimen printed below has been forwarded from Bhiwndi. It will be seen that it is a dialect of the same kind as Vādʻval, Sāmvēdī, etc., with a strong admixture of Gujarātī. The palatals have been transliterated as *ch*, *j*, and so on. It is, however, possible that they are in reality pronounced as in Marāthī.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

So-called MĀNGELĀ DIALECT.

(DISTRICT THANA)

कोण्या एका माणसाला दोन पोरॉ ॑ॆोतीं । तीमनसो धाकलो वापाला वॊलली वापा, जो मालमत्ते॑ॆॆो वॉटो माना येव्याॆॆो तो दॆ । मिगॆ त्याला संपत्ति वॉटून दिली । मिंगॆ थोड्या दिॆॆान धाकलॆ पोर सखली जमा करून टूर दॆॆॉत गॆलॆ आणि तयॉ उधळॆपणान वागून आपली सपत्ति उडविली । मिगॆ त्यान सखली खर्चिंल्या-वर त्या दॆॆॉत वॊठो दुकाळ पडलो । त्या-सुॆॆॆ ॑ त्याला अडचण पडू लागली । तवॉ तो त्या दॆॆा-मर्नीं एका माणसा-खनी जाऊन रॆलो । त्यान तर त्याला डुकरा सारव्याला आपल्या ॆॆतॉत धाडलॆ । तवॉ डुकरॉ जीं टरफळा खात ॑ॆोतीं त्या-वर त्यान आपला पोट भरॆॆ ं अॆॆ त्याला वाटला । आणि कुण त्याला कय दिलॆं नय । मिंगॆ तो ॆुध्दी-वर यॆऊन वॊललो । माया वापाॆॆो कवडॆ ॑ मोलकऱ्यास भरपूर लॊटी आय आणि मी भुक्नीन सरतॉ । मी उठून आपल्या वापा-खनी जान व त्याला वॊलॆन, ओ वापा मी दॆवाॆॆा विरुॆ व तुया ॆमॊर पाप कॆलॆं ॑, न तॆ आतॉ-पासून तुयो पोर मी वॊलव्याला लायक नय । आपल्या एका मोल- कऱ्या प्रमाणॆं माना ठॆव । मिगॆ तो उठून आपल्या वापा-खनी गॆलो । तवॉ तो टूर आय अवळ्या-मर्नीं त्याॆॆो वापू त्यास वघून कळवळलो । आणि त्यान धावून त्याॆा गळ्यॉत मिठी घातिली व त्याॆा चुंवो घितिलो । मिगॆ पोर त्याला वॊलली वापा दॆवाॆा विरुॆ व तुया समॊर मिन पाप कॆलॆ आय । आणि आया-पासून तुयो पोर वॊलव्याला मी योग्य नय । परंतु वापान आपल्या साकरॉस ॆांगि- तला । वरो ॑भगॆ आणून याला घाल, आणि याॆा ॑ातॉत ऑगठी व पाया-मर्नीं जोडा घाल । मिगॆ आपून खाऊन मजा करूॅ । कारण यो मयो पोर मरालतो तो फिरून जितो ॆालॆ, व ॆरपलतो तो ॆॆापडलो । तवॉ तॆ मजा करूॅ लागला ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

So-called Māngēlā Dialect (District Thana)

TRANSLITERATION AND TRANSLATION.

Kōnyā-ēkā mān'sā-lā dōn pōrã̄ hōtĩ̄ Tī-man-sō dhāk'lō
Some-one man-to two sons were Them-in-of the-younger

bāpā-lā bōl'lō, 'bāpā, jō māl'mattē-hō vā̃tō mā-nā yēvyā-hō tō dē'
father-to said, 'father, which property-of share me-to is-to-come that give'

Mingē tyā-lā sampattı vā̃tūn dılī Mingē thōd'yā
Afterwards them-to property having-divided was-given Afterwards few

dıhā-n dhāk'lō pōr sakh'lī jamā karūn dūr dēšā̃t gēlō
days-after younger son all together having-made far country-in went

ānı tayā̃ udhaḷēpanā-na vāgūn āp'lī sampattı udavılī Mingē
and there riotousness-with having-lived his property was-wasted Afterwards

tyān sakh'lī kharchılyā-var tyā dēšā̃t bōthō dukāḷ pad'lō
him by all being-wasted-on that country-in big famine fell

Tyā-muḷē̃ tyā-lā ad'chan padū lāg'lī. Tavā̃ tō tyā dēšā-manĩ ēkā
Therefore him-to difficulty to-fall began Then he that country-in one

mān'sā-khanı jāūn rēlō Tyān tar tyā-lā duk'rā sār'vyā-lā āp'lyā
man-near having-gone stayed Him-by then him swine feeding-for his own

hētā̃t dhād'lō Tavā̃ duk'rā̃ jĩ̄ tar'phaḷā khāt hōtĩ̄, tyā-var tyān
field-in was-sent Then swine which husks eating were, those-on him-by

āp'lā pōt bhar'vē̃ ahē tyā-lā vāt'lā Ānı kuṇ tyā-lā
his-own belly should-be-filled so him-to it-appeared And by-anybody him-to

kay dılē̃ nay Mingē tō šuddhı-var yēūn bōl'lō, 'mā-yā
anything was-given not Afterwards he sense-on having-come said, 'my

bāpā-hō kav'dō mōl-karyās bhar-pūr lōtī āy, ānı mī bhukīn
father-of how-many servants-to sufficient bread is, and I hunger-with

mar'tā̃ Mī uthūn āp'lyā bāpā-khanı jān va tyā-lā bōlēn, "ō
die I having-arisen my-own father-near will-go and him-to will-say, " O

bāpā, mī Dēvā-hā vıruddh va tu-yā hamōr pāp kēḷē̃, na tē
father, (by-)me God-of against and thee of before sin was-done, and that

ātā̃-pāsūn tu-yō pōr mī bōl'vyā-lā lāy'k nay Āp'lyā ēkā mōl-karyā-
now-from thy son I saying-for worthy not Your own one servant-

pramāṇē̃ mā-nā thēv" ' Mingē tō uthūn āp'lyā bāpā-khanı
like me keep " ' Afterwards he having-arisen his own father-near

gēlō   Tarã   tō   dūr   āy   ar'dhyī-manĩ   tyā-hō   bāpū   tyās   baghūn
went   *Then*   *he*   *far*   *is*   *that-much-in*   *his*   *father*   *him*   *having-seen*

kal'ral'lō   Āṇi   tyān   dhāvūn   tyā-hā   galyãt   mithī   ghātlī   va
pitied   *And*   *him-by*   *having-run*   *his*   *neck-on*   *embrace*   *was-put*   *and*

tyī-hā   chumbō   ghitlō   Maṅgē   pōr   tyā-lā   bōl'lō,   'bāpī,   Dēvā-hā
his   *kiss*   *was-taken*   *Afterwards*   *son*   *him-to*   *said,*   *'father,*   *God of*

viruddh   va   tu-yā   samōr   mȷn   pāp   kēlē   āy   Āṇi   āthā-pāsūn   tu-yō   pōr
against   *and*   *thee-of*   *before*   *by-me*   *sin*   *done*   *is*   *And*   *now-from*   *thy*   *son*

bōl'vyā-lā   mī   yōgya   nay'   Parantu   bāpin   āp'lyā   sāk'rãs   hāngit'lā,
saying-for   *I*   *worthy*   *not'*   *But*   *the-father-by*   *his*   *servants-to*   *it-was-said,*

'barō   jhagō   ānūn   yā-lā   ghāl,   āṇi   yā-hā   hātãt   āṅg'thī   va
'good   *clo'h*   *having-brought'*   *this one-to*   *put,*   *and*   *this-of*   *on-hand*   *ring*   *and*

pāyā-manĩ   jōdā   ghāl   Maṅgē   āpūn   khāūn   majā   karū   Kāran
feet-on   *shoes*   *put*   *Then*   *we*   *having-eaten*   *merry*   *will-make*   *Reason*

yō   mā-yō   pōr   maril'tō,   tō   phirūn   jitō   jhālō,   va   harapal'tō   tō
this   *my*   *son*   *dead-was,*   *he*   *again*   *alive*   *became,*   *and*   *lost-was*   *he*

hāpad'lō'   Tarã   tē   majā   karū   lāg'lā
was-found'   *Then*   *they*   *merry*   *to-make*   *began.*

MĀHĀRĪ

The Mahārs aie found all over the Bombay Piesidency Like theii namesakes in the Central Provinces, they speak the dialect of theii neighbourhood Compaie pp 300 and ff , and 351 and ff Specimens of theii language have been forwarded from Thana According to the District Gazetteei it is ordinary Marāthī, with some strange words, and, especially in the north, with a curious accent

At the last Census of 1901, 44,039 Mahārs were enumerated in Thana They aie also known undei othei names, such as Dhēd Holia, and Parvārī They claim to be village servants, and in many villages aie authorities in the mattei of boundaries, carry Government tieasure, escoit travellers, and take away dead animals Some of them are husbandmen, and otheis gather wood, out grass, and make brooms and coii slings, and so forth A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army

The local belief is that the Thana Mahārs were brought from the Dekhan by the Marāthās to help the Dēśmukhs and the Dēśpāndyās to collect the revenue

The Māhāii version of the Parable of the Prodigal Son printed below shows that the dialect in all essential points agrees with the Konkan Standard of Marāthī

Ē and *ō* are commonly written *yā* and *vā*, respectively Thus, *tyā*, Standaid *tê*, that, *ghvāiā*, horse, *ghōrē*, horses Instead of *yā* we also find *ya* and *yō* , thus, *yak* and *yōk*, one Final *ē* commonly becomes *a* , thus, *bhuka-na*, Standard *bhukē-nễ*, with hunger The instances just given show that the Anunāsika is commonly dropped

Ā apparently has a broad sound Compare *ānōnd*, happiness , *harōs*, joy, etc

There is no cerebral *n*, *d*, or *l* Compare *pānī*, water , *ghvāiā*, horse, *dvālā*, eye

Ts is often substituted for *s* , thus, *hitstsā*, share , *dutskōl*, famine

V is dropped before *ı* as usual, thus, *īs*, twenty , *ıstō*, fire

Note the tendency to aspiration in words like *hāt*, eight, *nhav*, nine , *dhāt*, tooth, and so forth.

Forms such as *jyēlā* and *gyālā*, went, *jhyētᵃla* and *ghyātla*, took, are well known from other neighbouring dialects

The inflexional system is mainly regular The neuter gendei is on the road to disappearance, it being often replaced by the masculine

With regard to nouns we may note the oblique base ending in *s* in forms such as *tuhyā bāpus-lā*, to thy father Note also forms such as *śātān*, in the field.

The inflexion of pronouns shows the same peculiarities as in the case of other neighbouring dialects Compare *mahā*, *mādzhā* and *mã̄dzā*, my , *tyāhā* and *tyātsā*, his , *hāmī*, we , *tumī* and *tumhī*, you Note also *manā*, to me , *mıyã̄* and *mīhā*, by me , *tuyã̄* and *tunhā*, by thee, and so forth.

The present tense of the verb substantive is inflected as follows —

Sing			Plur		
	1	*hāyē*		1	*hāvō*
	2	*hāyēs*, *hāyas*		2	*hā*
	3	*hāyē*, *hāy*		3	*hāyēt*, *hāyēlı*

Othei verbal forms are regular Compare *ālāy*, he has come, *dzāın*, I shall go, *mhanan*, I shall say

Note *sāngla*, said, *tsārāyāsni*, in order to tend, *mhangāy-lā*, to be called, *vāṭun-sani*, having divided, and so forth

For further details the student is referred to the specimen which follows

[No. 39]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ.

Māhārī Dialect   (District Thana)

क्राना योक्रा मानसाला द्वान मुलग व्हत । श्रानीख त्या-मंधला धाकला बापुसला म्हनला, बाबो जो मालंमिलकतीचा हिस्सा मना मिलायचा तो मना दे । मग त्यान तो समदा पैका वाटुन-शनि धिला । थोरक्या दिवसानी त्या धाकला प्वार समद दिर्वे गोला करुन-शनि लांबच्या पर्देसांत ग्याला श्रान तिठ उधळ्यपनान ब्याफ़ाम रद्भन त्या समदा धन उधळून टाकळा । मग त्यान त्या दिर्वे समद खराचल्या-वर त्या देश-मन्हीं म्वाटा दुचकील परला । त्या-मुल त्याला जागो-जाग श्ररचान परू लागली । तंधी तो त्या देश-मधल्या यक्रा गिरस्ता पग्नि जाउन-शनि द्भायला श्रान त्या गिरस्तान डुकरा चारायाद्भी श्रापल्या श्रातान पाठद्भल । ती डुकरा जी टरफला खात व्हती त्या-वरयि त्यान श्रापला प्वाट भरावा श्रस त्याला कलल । श्रान त्या वत्ती त्याला द्वान काय बि धिला नाय । तंधी तो सुधी-वर यऊन म्हगाला । मच्द्या बाबोच्या मंजुरदाराना प्वाट भर भाकोर द्भाये श्रान मी भुकन मरोतो । मी उठुन-शनि श्रापल्या बापुस-कर जाऊन त्याला म्हनन, द्भावो बाबो मिद्धा श्राकासा इरुधा श्रान तुच्द्या संबुख लय पाप क्राल द्भाये । श्राथा इठुन-शनि तुँफा प्वार म्हगायला मना लय सरमा वाटते । श्रापल्या यक्रा चाकरा धर्मान मना संभाल । तो उठुन-शनि श्रापल्या बापा-कर ज्याला । तवाँ तो लय टूर श्राये इतक्या-मन्हीं त्याचा बापुस त्याला इरुन-शनि लय कलवलला । त्या वत्ती त्यान पलुन-शनि त्याच्या गळ्या-मन्हीं मिठी मरली श्रान त्याच मुक घ्यातल । मंग प्वार त्यासनी म्हगाला, वो बाप्पो श्राभाला इरुधा श्रान तुच्द्या संबुख मिद्धा पाप क्राल द्भाये । श्रान श्राथा-पून तुफा प्वार म्हगायला वास्तकि न्हायी । त्या वत्ती बापुसन श्रापल्या न्हाकरास फ़र्मांद्भल, लय व्यस योक डगला श्रानुन-शनि याला पिद्धरवा । श्रान याच्या द्याता-मन्ही यक्र संदी पायान ज्वारा घाला । मंग मांजोरी व्यासरू श्रानुन-शनि काटा श्रान श्रापुन वी खाऊन पिऊन-शनि खुचि

व्हऊ । कारान कीं य माज प्वार म्याल व्हत ल्या सजी झाल आन गमावला व्हता ल्या गावला घाये । ते नाचू उरून घरोस करायासनी लागले ॥

ल्या वक्ती ल्याचा वरला पुतुर घातान व्हता । तो यवून घरा-गोटी घरा-कल्या-वर ल्यान वजन्त्री न्हाच घायीकल । तधी चाकोर-मानसातील यीक आसामी वलवुन-ग्नि ल्यान पुसल, घ्या काय घाय । तवा ल्यान सांगल किनय तुझा भाव आलाय आन तो तुझ्या वापुसला सुखाचा मिलला । आवघ्या कर्तांना ल्यान माजोरी वासरू कापला घाये । तधी तो लय कुर्धी भरुन-ग्नि आन मन्ही जाय-ना । म्हुन-ग्नि ल्याचा वावो भायर यऊन ल्या सग ग्वारग्वार बोलू व्हागला । पन वापुसला जाव घिला कीं पद्ध मिंझा इतकी साला तुझ्या गोटी चाक्री करुन-ग्नि तुझा हुकुम वि कदी म्वारला न्हाय । तरी-पन मिंझा आपल्या खेलगऱ्या-प खुचेली करावी म्हुन-ग्नि तुन्हा कदी कडु वि घिला न्हाई । घ्यान व्यान तुझ्या समदा धन कलवातनी-संग खादुन-ग्नि टाकळ्या ल्यो यो तुझा प्वार घ्यालाय तुन्हा ल्याच्या जिवासाठी माजोरी व्हासरू कापलास । ल्या वक्ती ल्यान ल्या-सग ब्यालन क्याल, प्वारा तु घार घरी मझ्या गोटी घायस । घ्यान माझी समदी धन-दौलत तुझीच घाये । परन्तु घरोस व घानोद करावा घ्या वाजयी व्हत । कारान की यो तुझा भावो ग्याला व्हता तो फिरून सजी घाये । गमावला व्हता तो गावला घाये ॥

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ

Māhārī Dialect　　　　　　　　　　　　　　　　(District Thana)

TRANSLITERATION AND TRANSLATION

Kvānā-yōkā　mān'sā-lā　dvān　mul'ga　vhata　Ānīkh　tyā-mandh'lā
Some-one　man-to　two　children　were　And　them-in-being

dhāk'lā　bāpus-lā　mhan'lā,　'bābō,　dzō　māl-mul'katī-tsā　lutstsā　ma-nā
younger　father-to　said,　'father,　which　property-of　share　me-to

mulāy-tsā　tō　ma-nā　dē'　Mang　tyā-na　tō　sam'dā　paikā　vātun-śam
to-be-obtained　that　me-to　give'　Then　him-by　that　whole　money　divided-having

dhulā　Thōr'kyā　div'sā-nī　tyā　dhāk'lā　pvāi　sam'da　divō
was-given　Few　days-in　that　young　child　all　money

gōlā　karun-sam　lāmb'chyā　paidēsāt　gvālā,　ān　titha
together　made-having　far-being　other-country-in　went,　and　there

udhalyapanā-na　byāphām　rahūn　tyā　sam'dā　dhan　udh'lūn
debauchery-with　heedless　lived-having　that　all　property　wasted-having

ṭāk'lhā　Mang　tyā na　tyā　divō　sam'da　kharāts'lyā-vai　tyā　dēśā-
was-th own　Then　him-by　that　money　all　spent-on　that　country-

manhī　mvātā　dutshōl　par'lā　Tyā-mula　tyā-lā　dzāgō-dzāg　ār'tsān　paiū
in　big　famine　fell　Therefore　him-to　everywhere　difficulty　to-fall

lāg'lī　Tandhī　tō　tvā　dēśā-mandh'lyā　yakā　gur'stā-paśi　dzāun-śam
began　Then　he　that　country-in-being　one　householder-near　gone-having

ihāy'lā　Ān　tyā　gur'stī-na　duk'rā　tsārāyās-nī　āp'lyā　śātān　pāthaila
lived　And　that　householder　by　swine　feeding-for　his　field-in　it-was-sent

Tī　duk'rā　jī　ṭar'pbalā　khāt　vhatī　tyā-var-thu　tyā-na　āp'lā
Those　swine　which　husks　eating　were　those-on-from　him-by　his own

pvāt　bharāvā　asa　tyā lā　kal'la　Ān　tyā　vakti　tyā-lā　kvān
belly　should-be-filled　so　him-to　appeared　And　that　time-at　him-to　by-anybody

kāy-bi　dhulā　nāy　Tandhī　tō　suddhī-var　yaūn　mhangālā,　'mahyā
anything-even　was-given　not　Then　he　sense-on　come-having　said,　'my

bābō-chyā　mañjurdārā-nā　pvāṭ-bhai　bhākōi　hāyē　Ān　mī　bhuka-na
father-of　hired-servants-to　belly-full　bread　is.　And　I　hunger-with

marōtō　Mī　uthun-śanī　āp'lyā　bāpus-kara　dzāin,　tyā-lā　mhanan,
die　I　arisen-having　my　father-near　will-go,　him-to　will-say,

"hāvō　bābō,　mīhā　ākāsā　irudhā　ān　tuhyā　sambukh　laya　pāp
"O　father,　me-by　heaven　against　and　of-thee　before　much　sin

kyāla　hāyē　Āthā　ithun-sam　tūdzhā　pvāi　mhangāy-lā　ma-nā　laya　sar'mā
done　is　Now　from　thy　son　call-myself-to　me-to　much　shame

rāṭtē   Āp'lyā   yakī   <u>t</u>sāk'rā   parmāna   ma-nā   sambhāl"'   Tō   uṭhun-
appears   Your-own   one   servant   as   me   consider"'   He   arisen-

śīn   āp'lyā   bāpā-kara   jyālā   Tavā   tō   laya   dūr   āyē,   it'kyā-manhī
having   his   father-near   went.   Then   he   much   far   is,   this-much-in

tyī-<u>t</u>sā   bāpus   tyī-lā   hērun-śani   laya   kaḷ'val'lā   Tyā   vaktī   tyā-na
his   father   him to   seen-having   much   pitied   That   time-at   him-by

palun śani   '   tyāhā   galyā-manhī   miṭhī   mār'lī   ān   tyā-<u>t</u>sa   muka
run-having   his   neck-on   embracing   was-struck   and   his   kiss

ghvīt'lī   Māng   pvī   tyas-nī   mhangālā,   'vō   bāppō,   ābhā   lā   irudhā
was taken   Then   child   him-to   said,   'O   father,   heaven-to   against

ān   tuhvī   sambukh   mīhā   pāp   kyāla   hāyē   Ān   āthā-pūn   tudzhā   pvār
and   of-thee   before   by me   sin   done   is   And   now-from   thy   child

mhangīv-lā   vistākī   nhāyī'   Tyā   vaktī   bāpus-na   āp'lyā   nvhāk'rās
to-call-myself   fitness   not-is'   That   time-at   father-by   his   servants-to

pharmāila,   'lava   byas   yōk   dag'lā   ānun-śani   yā-lā   pēh'ravā,   ān
it-was ordered,   'much   good   one   robe   brought-having   this-to   put-on,   and

yī chyī   hātī-manhī   yak   mandī,   pāyān   dzvārā   ghālā   Māng   māndzōrī
this of   hand-on   one   ring,   feet-on   shoes   put   And   fat

vhās'rū   ānun-śani   kāṭā   Ān   āpun   bī   khāūn   piun-śani
calf   brought-having   kill   And   we   also   eaten-having   drunk-having

khuchi   vhavū   Kārin   kī   ya   mādza   pvār   myāla   vhata,   tyā   śajī
happy   shall be   Reason   that   this   my   child   dead   was,   it   alive

dzhāla,   in   gamāv'lī   vhatā,   tyā   gāv'lā   hāyē'   Tō   nā<u>t</u>sū   uīun
became,   and   lost   was,   it   found   is'   They   dancing   jumping

harōs   kārāyūs-nī   lāg'lē
joy   to-make   began

    Tyī   vaktī   tyā-<u>t</u>sā   var'lā   putur   śātān   vhatā   Tō   yavūn
    That   time at   his   big   son   field in   was   He   come having

gharā-gōtī   dharāk'lyā-var   tyā-na   vajatrī   nhā<u>t</u>s   hāyīk'la   Tandhī   <u>t</u>sākōr-
house-near   coming-on   him-by   music   dance   was-heard   Then   servant-

mān'sātīl   yōk   āsāmī   bal'vun-śani   tyā na   pus'la,   'hyā   kāy   hāya?'
men among   one   person   called-having   him by   it-was-asked,   'this   what   is?'

Tavā   tyā-na   sāng'la   kinay,   'tudzhā   bhāv   ālāy,   ān   tō   tuhyā
Then   him by   it-was said   that,   'thy   brother   come-has,   and   he   thy

bāpus-lā   sukhā-<u>t</u>sā   mil'lā   Āvaryā-kartānā   tyā-na   māndzōrī   vās'rū   kāp'lā
father-to   happiness-of   was-met   This reason-for   him-by   fat   calf   killed

hāyī'   Tandhī   tō   laya   kurdhī   bharun śani   ān   manhī
is'   Then   he   much   anger-with   filled-having-become   and   inside

dzāy-nā   Mhun-śani   tyā-<u>t</u>sā   babō   bhāyar   yaūn   tyā-sanga   gvār-
would not-go   Therefore   his   father   outside   come-having   him-with   sweet-

gvār   bōlū   lhāg'lā   Pan   bāpus-lā   jāb   dhilā   kī,   'pahya,   mīhā
sweet   to-speak   began   But   father-to   answer   was-given   that,   'lo,   me-by

so-many years thy-near service done-having thy order-even ever

was-broken not Still me-by my playmate-with married it

could-be-made said-having free-by ever kid even was-given not. And

down-by thy all property harlots-with eaten-having out-thrown

that this thy son come-has, thee-by his life-for fat calf

was-killed-by-thee.' That time-at him-to saying was-made, 'son,

thou all time of-me near art; and my all property thine-only

is. But joy and happiness should-be-made, fit proper was.

Because that this thy brother dead was, he again alive is;

lost was, is got here.

but not, he found it.'

KŌNKANĪ

Kōnkanī is the language of the Konkan to the south of Rajapur   The number of speakers may be roughly estimated at about 1,500,000 people

The name Kōnkanī seems to be of a relatively recent date   The authors who first
Name of the Language mentioned the language describe it as *lingua bramanica, lingua Canarim* or *Canarina, lingua bramana Goana*, and so forth   Kōnkanī means the language of the Konkan, *i e*, the strip of country between the Ghats and the sea, and it might therefore also be used to connote the language of the country to the north of Rajapur   This has sometimes been the case,—in Mr Beames' Comparative Grammar, for instance, and the common statement that there are two main dialects of Marāthī, Dakhanī and Kōnkanī, is partly based on this wider use of the word   The dialects spoken in the northern Konkan are, however, closely related to Standard Marāthī. The dialects of the northern part of Ratnagiri gradually lead from this form of speech to the language of the Southern Konkan, and the name Kōnkanī should be reserved for this latter form   It is pronounced *Kōnkanī* and *Kōnkni* in the north, and *Konkanī* in the south. The original seat of the language was Gōmānta or Goa, and it is, therefore, often called Gōmāntakī or Goanese   After the Portuguese had conquered Goa a large number of Brāhmans and Śūdras fled and settled on the coast of Kanara   At a later period emigrants brought the language to Belgaum, Sawantwadi, and Ratnagiri, where it is locally known as *Bārdēskarī, Kudālī* and *Mālvanī*

The Kōnkanī language is spoken throughout the Konkan from Malwan in the north
Area in which spoken to Karwar in the south   The purest form is considered to be that spoken in Tishwada in Sashti, a province of Goa   In North Kanara, Kōnkaṇī is the home tongue of higher caste Hindus, and partly also of the lower classes   It is the language of the Native Christians of North and South Kanara, and it has also been brought by Konkanese settlers to Honawar, Mangalore, and even to Cochin   The Linguistic Survey is not concerned with the languages spoken in South Kanara and Malabar   In North Kanara, Kōnkani is spoken on the coast, from Karwar to Bhatkal, and inland in Supa Peta and in the towns of Siddapur, Sirsi, and Yellapur

In Belgaum Kōnkanī is spoken in the south-west of the district, on the frontier towards Sawantwadi, especially in the Belgaum Taluka   It has been variously returned as Kōnkaṇī, Gōmāntakī, and Bārdēskarī   Under the latter name it is also spoken in Khanapur, by the Bardeskars, a tribe of Marāthā Brāhmans, which forms one of the subdivisions of the Śēnvīs

In Sawantwadi, Christians from Goa have been settled for about two centuries   They are chiefly found in villages in the south-west corner of the State   Kōnkaṇī is, moreover, the main language of the State   It is usually known as Kudālī, *i e*, the language of the Kudal Peta   The same name is also used in Ratnagiri where Kōnkanī is the chief language south of Rajapur   From the Taluk Malwan in the south of Ratnagiri is derived the name Mālvanī under which the language is locally known

Kōnkanī has also been returned from Kolaba, but the Collector states that the dialect so designated is simply the ordinary Marāthī of the district

Y 2

A few speakers are also found in Dharwar, in Kolhapur and, outside the Bombay Presidency, in Chanda in the Central Provinces, while strong communities of Kōnkanī and Kudāli speaking people are found in Bombay Town and Island

Kōnkanī is bounded on the east and south by Kanarese, and towards the north it gradually merges into Standard Marāṭhī through the dialects known as Sangameśvarī and Bānkōṭī

Linguistic Boundaries

Kōnkanī is a Marāṭhī dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech

Relation to Marāṭhī

Kōnkanī has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marāṭhī. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marāṭhī. The tradition according to which the Śēnvīs, a tribe of Brāhmans who have largely spread over the Konkan from Goa, were originally brought from Trihōtra by Parasurāma, has been adduced by native writers as pointing to the conclusion that Kōnkanī has a different origin from Marāṭhī and is derived from some old dialect called Sarasvatī Bālabhāshā, which was originally spoken in Tirhut. The same writers also point to the broad pronunciation of the short *a*, which sounds almost as an *o*, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kōnkanī, are of a similar opinion, and contend that Kōnkanī is not a dialect of Marāṭhī. Their view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kōnkanī would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw, but in the case of Marāṭhī and Kōnkanī there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāṭhī and not Kōnkanī is that the national literature is written in a language which is mainly derived from the northern dialects of Puna and Satara, and not from those spoken in the Konkan.

Kōnkanī is not a uniform language throughout the area in which it is spoken, but varies according to locality and to the caste of the speakers

Dialects.

In the north, in Sawantwadi and Ratnagiri, the spoken form gradually approaches Standard Marāṭhī. The minor dialects which form the connecting link with that form of speech will be dealt with below. In Goa the language is largely mixed up with Portuguese words. Monsenhor S. R. Dalgado estimates the amount of such loanwords at about one-tenth of the whole vocabulary. In Kanara the proportion of Dravidian words is greater, and it increases as we go southwards. The pronunciation, moreover, varies from place to place. All these differences do not, however, affect the general character of the language, and we need not split it up into sub-dialects. Somewhat different is the case with regard to caste dialects such as Dāldī and Chitpāvanī, and these as well as Kudāli will be separately dealt with in the following pages. Minor discrepancies will be noted in the remarks on Kōnkanī grammar below

The estimates of the number of speakers which follow are based on local returns

Number of speakers. furnished for the use of the Linguistic Survey Kōnkanī has been returned under various names, and these have been added in the table which follows —

Name of District or State	Reported name of dialect	Number of speakers
Bombay Town and Island	Kōnkanī	21,000
	Kudālī	90,000
Konkan	Goane e	2,300
	Kudālī	102,000
Konkan	Goanese	4,600
	Kudālī	183,600
Kanara	Konkanī	157,000
Poona	Konkanī	4,150
	Goarese	1,500
	Bankeshari	2,500
Dharwar	Konkanī	1,700
Belgaum	Kōnkanī	300
	TOTAL	773,650

To this total must be added the speakers of Daldī and Chitpāvanī, two dialects which form the connecting link between Kudālī, the northernmost dialect of Kōnkanī, and the Marāṭhī dialects of the Central and Northern Konkan Both will be separately dealt with below The revised figures are 23,500 and 69,000 respectively The total number of speakers of Kōnkanī and its sub-dialects in the districts which fall within the scope of the Linguistic Survey are, therefore, as follows —

Kōnkanī, including Kudālī	773,650
Daldī	23,500
Chitpāvanī	69,000
TOTAL	866,150

Outside the Bombay Presidency Kōnkanī has only been returned from Chanda in the Central Provinces At the Census of 1891, speakers were enumerated in the Madras Presidency, in Coorg, Mysore and Rajputana, and Kōnkanī is, lastly, the principal language of the Portuguese dominions in India The final figures are, therefore, as follows —

Bombay Presidency	866,150
Madras Presidency	132,879
Coorg	2,129
Mysore	4,166
Portuguese India	560,000
Rajputana	47
Chanda	20
TOTAL	1,565,391

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Compare the authorities mentioned above on pp 15 and ff

Kônkaṇî is said to have developed an indigenous literature before the Portuguese

Literature

conquest This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines   The zeal of the missionaries caused the temples to be burnt and at the same time destroyed the old literature so that no traces are now left. They even tried to exterminate the language, and in 1684 a royal proclamation was issued forbidding the use of Kônkaṇî among the natives   In 1731 the Inquisitor of Goa, in a letter to the King, complains of ' the non-observance of the law of His Most Serene Lord Dom Sebastião and of the Goanese councils which forbids to the natives of the country to speak in their idiom, compelling them to speak only the Portuguese language '

Under such circumstances it cannot be wondered that the study of Kōnkaņī was not initiated by the Portuguese   The merit of having first dealt with this language belongs to an Englishman

Thomas Stephens (Thomaz Estevão), who came to Goa in 1579 and died there in 1619, wrote the first Kōnkaņī grammar   From his hand we also possess a Catechism and a paraphrase of the New Testament in the popular *Ōvī* metre   This latter book, which contains 11,018 stanzas in two parts, was printed at Rachol in 1616, was reprinted in 1649 and 1654, and is still a favourite book with native Christians   Since that time a religious literature in Kōnkaņī has grown up, proceeding from the pens of Portuguese missionaries and native converts   For a fuller account of this literature the student may consult Gerson da Cunha's *Materials for the History of Oriental Studies amongst the Portuguese*, quoted under authorities

A national literature in Kōnkaņī does not exist   Some lyrical poems have, however, been printed by Mr M V d'Abreu in his periodical publication *Ramalhetinho*, Goa, 1866

The old Kōnkaņī literature is said to have been written in the Dēvanāgarī alphabet which was also used by Carey in his translation of the New Testament into this dialect   Later on the Kanarese alphabet **Written Character** was introduced, and, lastly, the Jesuit Fathers of the Christian College at Mangalore have made use of the Roman alphabet in several of their religious books   The modern literature is almost exclusively religious, and it is now written in all the three characters just mentioned

Pronunciation.—Kōnkaņī is usually described as a strongly nasal language   The nasalisation is carried to the extreme degree by the Śēnvīs of Karwar   Compare below, pp 188 and ff , where a short account of their dialect will be given   The Anunāsika is much more strongly pronounced than is the case in Standard Marāṭhī, and sometimes entirely supersedes a following sound , thus, *paryān*, for *paryant*, until , *śetān*, for *śetānt*, in the field   It is usually replaced by the class nasal before all mute consonants , thus, *śetānt*, Standard Marāṭhī *śetā̃t*, in the field.   In other respects its use is regulated in the same way as in Standard Marāṭhī

In the extreme south, about Mangalore, and also among the Śēnvīs of Karwar, we find the same rule as in Kanarese that no word can end in a pure consonant, a short vowel sound being always added.   Thus, *pūt*ᵘ, son, *kēs*ᵘ, hair , *dzān*ᵘ, persons   This short vowel is sometimes, especially in Karwar, fully sounded, and we find forms such as *sānu*, the younger , *pūta*, sons   The preservation of old final vowels in such dialects is probably due to Kanarese influence, and, as a general rule, we may say that the short *a* is pronounced in the same cases as in Standard Marāṭhī   The accent usually rests on the final syllable, though never on the short vowel pronounced after a final consonant   Under the influence of the stress a short vowel is often dropped in the penultimate , thus, *dhā́*, Standard *dahā*, ten , *sá* or *só*, Standard *sahā*, six

The short *a* has the usual sound like *u* in ' but ' in the north, from Sawantwadi to Bombay   Farther south it becomes more open, like the *o* in ' hot, ' and it is then usually written *o* or *u* , thus, *borē̃*, well, *boın*, sister , *mon*, *mhan*, and *mhun*, say   It is then often lengthened before compound consonants , thus, *pōd-chē̃*, which will fall , *kōrn*, having done   In such cases the *ō* is also due to the dropping of the *u* which originally followed , compare Standard Marāṭhī *karūn*, having done   A final *i* and *u* are similarly sometimes reflected epenthetically in the preceding vowel, changing a short *a* to *ē* and *ō* respectively , thus, *gēr*, from *gari*, in the house , *vair* or *voir*, from *uvari*, Standard Marāṭhī *var*, on , *bōv*, much, but *bavuts*, with the emphatic particle *ts* added

A long *ā* corresponds to Standard Marāṭhī *ē* in the Nominative plural of neuter nouns, thus, *vorsā̃*, Standard *varshẽ*, years   On the other hand the final *ẽ* in strong neuter bases is preserved as *ẽ* in Kōṅkanī, thus, *borẽ bhurgẽ*, a good child. Kōṅkanī has here preserved an older state of affairs than Standard Marāṭhī, the termination *ẽ* in the neuter plural being derived from Prākṛit *āĩ*, while *ẽ* in the neuter singular goes back to a Prākṛit *ayã̃*   In the same way Kōṅkanī has *ā* in the Future of the first conjugation where Standard Marāṭhī has *ē*, thus, *uthān*, Standard *uthēn*, I will rise

I and *ū* are generally treated as in Standard Marāṭhī   They are, however, sometimes shortened, and even dropped, in cases where they are pronounced long in Standard Marāṭhī.   Thus, *ghet'lī* and *ghet'lī*, she was taken, *mā, ūn* and *mā, n*, having struck

E and *o* have two different sounds, a long and closed, and an open and short one   The short *e* and *o* are best distinguished in the specimens written in Kanarese letters. The Sawantwaḍī specimens, which are written in Dēvanāgarī, make use of the signs ऍ and ऑ in order to denote the short *e* and *o* respectively   These signs are also used in Bihārī.

The two sounds are interchangeable in somewhat the same way as short and long *i* and *u*, the long sound being shortened in the penultimate and in syllables preceding it   Thus, *ēl*, one, oblique *elā*, *lōk*, people, oblique *lolā*   The open sounds, however, also occur in many other instances

E is short in the terminations of the plural masculine, and in the neuter singular; thus, *chede gele*, the boys went, *kelẽ*, it was done, *sag'lẽ*, all, etc   The short *e* sometimes also occurs in words such as *tel*, oil, *set*, field, *ek* and *ēl*, one, in all of which the following consonant is derived from a double consonant in Prākṛit, compare Māhārāṣṭrī Prākṛit *tella*, oil, *chhetta*, field, *ekka*, one   In the same way we also find *put* and *pūt*, Prākṛit *putta*, son.   In this respect Kōṅkanī agrees with Sindhī, Lahndā, and the Paisāchī languages of North-Western India   In some of the specimens, however, no distinction is made between the two sounds, and our materials are not sufficient to define the rules regarding their interchange

The short, open, *o* is found in the nominative of strong masculine bases and in the verbal forms agreeing with them, in which cases we find *ā* in Standard Marāṭhī; thus, *ghodo*, a horse, *gelo*, he went   The feminine plural of weak bases, on the other hand apparently ends in *ō*, thus, *vātō*, ways, but also *dhuvo*, daughters.   Open *o* also occurs in the infinitive, which ends in *ūk* or *ōk*, or else in *ũk*, thus, *mhaṇōk*, to say, *mārūk* and *mārũk*, to strike

Initial *e* and *o* are usually pronounced as *ye* and *vo* respectively   Pater Maffei illustrates this tendency by some instances of the native pronunciation of foreign words; thus, *yergo* for Latin *ergo*, *vordo* for Latin *ordo*   He thinks it probable that this pronunciation is due to the influence of Kanarese   Instead of *ye* we dialectically find *yō* in *yōk*, one (Goa and Belgaum), *yō*, go (Belgaum), etc

Ai and *au* are not proper diphthongs in Kanarese, but are frequently written instead of *āy* and *āv* respectively   The same seems to be the case in Kōṅkanī, where *ai* and *āy*, *au* and *āv* are continually interchanged, thus, *ailo* and *āylo*, he came   When these sounds are nasalised the semivowels *y* and *v* are apparently pronounced through the nose   This we must infer from such spellings as *bāpāyl* and *bāpāik*, to fathers, *hāv*, *hāū*, and *hāvã*, I   The correct spellings are probably *bāpāyk* and *hāv*

It has not been possible to give definite rules for the pronunciation of the vowels in Kōṅkanī, because the spelling of the specimens received is not very consistent   The question is, however, of considerable importance for the understanding of the phonetical development of Kōṅkanī and also of Marāṭhī, and it is much to be desired that some phonetically trained scholar in the Konkan will give us an exact description of the sounds

The consonants are, generally speaking, pronounced as in Standard Marāṭhī Some few exceptions will be noted in what follows

Aspirated letters have a strong tendency to lose their aspiration (another instance of agreement with the languages of the North-West) Thus, we find *boin*, Standard *bhain*, sister , *bāv*, Standard *bhāū*, brother , *gē̃*, Standard *gharĩ*, at the house , *āmī*, Standard *āmhī*, we , *āõ* and *hāõ*, I , *o* and *ho*, this In *bōv*, much , *rāv⁰lo*, he remained, the *h* seems to have been elided and replaced by a euphonic *v* The aspirates are, however, often preserved in writing How indistinct their pronunciation is, is shown by the fact that they are sometimes written instead of unaspirated letters , thus, *dhūr* and *dūr*, far

The palatals are pronounced as in Standard Marāṭhī The emphatic particle *ts*, before which a short *a* is inserted if the preceding word ends in a consonant, has preserved the older form *chi* in Karwar

The common pronunciation of *jñ* is *gny* , thus, *gnyān*, knowledge This sound only occurs in borrowed words.

The cerebral letters are pronounced as in Standard Marāṭhī *D* and *dh* appear instead of *d* in *dukar* or *dhukar*, swine This is probably due to the influence of Kanarese, in which language an initial *d* is sometimes interchangeable with *d*

The cerebral *n* is used as in Standard Marāṭhī Note, however, *ām*, Standard *āni*, and

The cerebral *l* is also used as in Standard. *Sakal*, all, is probably different from *sag⁰lo*, all

V is often dropped before *i*, and occasionally also before *e*; thus, *ikūk* and *vikūk*, to sell , *ts⁰kal* and *vis⁰kal*, scattered , *isār* and *visār*, forget , *yepār*, business It has sometimes an aspirated sound , thus, *vhaḍ*, *vhoḍ*, and even *hoḍ*, great , compare Standard *vaḍīl* , *vhāḍzap*, music , *sirvhidor*, Portuguese *servidor*, a servant Similarly we also find *mhāl*, Standard *māl*, property *V* between vowels is sometimes interchangeable with *y* , thus, *tuvē̃* and *tuyē̃*, by thee

A dental *n* and *l* often become cerebralised when a cerebral sound precedes , thus, *mhan* for *mhann*, having said , *hoḍlo*, for *hoḍ⁰lo*, big , *dhāḍlo* and *dhālo*, for *dhāḍ⁰lo*, sent , *meḷlo* and *melo* for *mel⁰lo*, he was found. Occasionally we find other instances of assimilation , thus, *mālli*, for *mār⁰li*, she was struck , *vitsāllē̃* for *vitsār⁰lē̃*, it was asked In a similar way an Anunāsika usually coalesces with a following *n* , thus, *dukī ā nĩ*, for *dukrā-nĩ*, by pigs It may be noted in this connection that some dialects, especially in Belgaum, show the same tendency to drop altogether the Anunāsika that is so characteristic of other Marāṭhī dialects

Nouns.—Gender is usually distinguished in the same way as in Standard Marāṭhī Nouns denoting women before puberty or marriage are, however, neuter, and the same gender is also used to denote women of inferior rank Thus, *cheḍū*, a daughter, a girl ; *tē̃ khaĩ gēlē*, where did she (lit it) go ? In the case of animals the gender is sometimes distinguished by adding the adjectives *dādlo*, male, and *bāilo*, female , thus, *sunē̃*, dog, *bāil* or *bāilē̃ sunē̃*, a bitch , *dādlē̃ donk*, a male crane, and so forth

The plural is formed as in Standard Marāṭhī We need only remember that the feminine plural ends in *ō̃*, *ĩ*, and *o*, and the neuter plural of weak bases in *ã̄* , thus, *rānyo*, queens , *vorsā̃*, years

The oblique form of feminine bases in *ĩ* ends in *yē*, plural *yā̃* , thus, *rānī*, a queen, dative *rānyēk*, plural *rānyāk* *Bāpūy*, a father, has the oblique form *bāpāy*. In other respects the oblique form of all bases is the same as in Standard Marāṭhī

z

The oblique form is sometimes used for the genitive and even for the dative, thus, *Devā kurpā*, God's mercy, *kityā* and *kityāk*, what for? why? *bāpāy* (Belgaum), to the father

The instrumental, which case is also used as the case of the agent, is formed by adding *n* to the oblique form, thus, *bhukēn*, by hunger The Saraswat Brāhmans of Karwar sometimes use this case irregularly, thus, *bāpsunē āsille-kade*, father-by being-to, to where the father was, *hāvē tugeli tsākri kartã*, me-by thy service am-doing, I am doing thy service

The genitive is formed as in the Standard by adding the suffixes *tso*, fem *chī*, n *chē*, to the oblique form. A derived adjective which is used as a genitive is sometimes formed by adding the same suffixes to the base, thus, *tyā gāv-chyā ekā gēr rāv°lo*, that village-of one's house-in-remained, he stayed with an inhabitant of that village As in Standard Marāthī, the genitive is inflected like an adjective

Another suffix of the genitive is *gelo*, thus, *mā-gelyā bāpsu-gelyā tsākrã-paiki*, among the servants of my father This form seems to be peculiar to the north, and occurs in specimens received from Karwar and Bombay A form *bāpāy-lo*, my father's, also occurs in the specimen received from Bombay

The locative is formed by adding *r* to the oblique form, or, in the case of animate beings, to the oblique form of the genitive, thus, *vātēr*, on the road, *bāpā-chēr*, with the father The suffix *gēr* in *ām-gēi*, with us, *Pedrū-gēi*, at Pedro's, is originally a locative of *gar*, house Old locatives are also *setã*, in the field, *garā*, in the house, *velĩ*, at the time, and so on

With regard to **Pronouns**, the only point which calls for a special remark is the fact that the nominative of the first person singular is formed from the base which occurs in Sanskrit *aham*, thus, *hāõ, āõ, hãv, hāũ*, I The case of the agent in *hāvē* or *hãvē*, by me

The Kōnkanī **Verb** presents several characteristic features

The verb substantive will be found in the Skeleton Grammar on pp 172 and f The forms used in Kudāli are different It is, however, probable that the conjugation given in the Skeleton Grammar is not the only one, and that the Kudāli forms also occur in Kōnkanī proper The usual forms are derived from *asũ*, to be, but we also occasionally find forms such as *hāy*, is, *hotā*, was, and it seems safe to assume that corresponding forms may also be used in the other persons

The finite verb differs in some points from Standard Marāthī

The active and the passive constructions are used as in Standard Marāthī, thus, *hāõ mar°tã*, I die, *tānē sāsāi dilo*, by-him his-property was given The impersonal construction is also, in most cases, used regularly, thus, *tānē sāng°lē*, by-him it-was said, he said. In the cases, however, where an inflected object is dependent on a transitive verb in the past tense the verb usually agrees with the object as in the Konkan Standard Compare Gujarāti Thus, *tānē tā-kā dhād°lo*, him-by as-for-him he-was-sent, he sent him

With regard to the formation of tenses, Kōnkanī has apparently lost the past habitual There are no traces of it in Pater Maffei's grammar In the specimens received from Sawantwadi and Bombay, however, we find forms such as *tsalat*, they used to treat, *hādīt*, they used to bring, *vharat*, they used to carry On the other hand, Kōnkanī has developed some new tenses

The present tense differs from Marāthī in that it does not change for gender Thus we find *to, tī*, and *tē nid°tā*, he, she, and it sleeps This tense is often used to denote future time, and a new future tense has been formed from it by adding *lo*, thus, *nid°tolõ*, I shall sleep Compare Rājasthānī. The form ending in *ān* or *īn*, corresponding to

Standard ēn, ın, respectively, ıs also used but has commonly the sense of a contingent future , thus, nıdān, I may sleep , māı ın, I may strıke

The ımperfect ıs often formed ın the same way as ın Standard Marāṭhī, but ıt may also take the suffix tālõ , thus, nıdᵃtālõ, fem -lĩ, n -lẽ, I was sleepıng

Kōnkanī has developed a perfect as well as a past tense, the foı mer beıng a contractıon of the past partıcıple and the verb substantıve Thus, nıdᵃlõ, I slept, nıdᵃlã, fıom nıdal āhã, I have slept

The two forms of the past partıcıple, Marāṭhī nıdᵃlā and nıdᵃlēlā, have been dıfferentıated ın theıı use ın Kōnkanī, the former beıng a past, and the latter a pluperfect partıcıple, from whıch a pluperfect tense ıs formed , thus, nıdullõ oı nıdᵃlolõ, I had slept, gellõ, I had gone

The ınfınıtıve ın ũ ıs often useɔ as an ımperatıve , thus, āsũ, be , gālŭ, let hım put, or, he may put The usual case suffixes may be added to ıt , thus, korŭk, ın oıder to do , yeũ-chẽ āsā, ıt ıs to be gone The suffix tso, chı, chẽ, added to the ınfınıtıve ın ũ or to the root, forms a future partıcıple passıve, whıch ıs used lıke the correspondıng Latın partıcıple ın undus to denote the dıfferent forms of the verbal noun Thus, yeũ-chẽ āsā, Latın eundum est, a goıng should be done , khuśālāy kar-chı ānı santõs pāv-tso somā dzāvn āsā, merrıment to-be-made and pleasure to-be-felt proper havıng-become ıs, ıt ıs propeı to make merry and to be glad Compaıe Latın ad urbem condendam Thıs partıcıple also corresponds to the Standard Marāṭhī form ın vẽ, from whıch the subjunctıve mood ıs foımed , thus, hãvẽ nıd-chẽ, I ought to sleep

The varıous partıcıpıal forms are also employed to form relatıve clauses The relatıve pronoun ıs seldom used, especıally ın the south Thıs state of affaırs ıs probably due to the ınfluence of Kanarese

The causal veıb ıs formed by addıng āy ınstead of Standard āv , thus, kaı āylõ, I caused to do

The potentıal verb ıs always used ımpersonally and ends ın ye or yet , thus, hãvẽ māıye, I can beat

Dzā oı dzāy ıs added ın order to denote oblıgatıon oı necessıty, thus, hãvẽ māıı-dzāy, I should beat

The ırregular verbs wıll be found ın the Skeleton Grammar In thıs place we may only note that the root dzān, to know, forms ıts present from the root, thus, dzānã, I know The correspondıng negatıve verb ıs nyānã or nenã, I do not know Other tenses do not occuı Iu a sımılar way we also find tsallõ, I go, compare Māhārāshtrī Prakrıt challāmı, 1 go

The negatıve verb ıs a characterıstıo feature of Kōnkanī The usual Marāṭhī forms often occur, but a new system of negatıve conjugatıon has also been developed It ıs effected by addıng the varıous forms of the negatıve verb to the base ın the present and ımperfect tenses , thus, nıda-nā, he does not sleep , nıda nānt, they do not sleep , nıda-nātᵃlõ, I was not sleepıng The past tense ıs often foımed from the present by addıng dzālo, became , thus, vatsa-nā dzālo, he dıd not go More commonly, however, ıt ıs formed by addıng the present tense of the verb substantıve to the ınfınıtıve ın uk (õk) oı ũ (õ), thus, nıdŭk-nã, I dıd not sleep , vatsõk-nānt, they dıd not go

It ıs hoped that when the precedıng remarks are borne ın mınd the student wıll be able to easıly grasp the features of the language from the skeleton gıammar whıch follows Space does not allow us to go ınto further detaıl, and ın ordeı to get a thorough knowledge of the language ıt wıll be necessary to work through Pateı Maffeı's gıammaı

KŌNKANĪ SKELETON GRAMMAR.

I.—NOUNS

	Masculine nouns		Feminine nouns			Neuter nouns	
Sing							
Nom	pūt, a son	godo, a horse	vāṭ, a road	ḷūḍ, body	rāṇī, a queen	vors, a year	burgẽ, a child.
Instr	putān	godyān	vāṭēn	ḷuḍīn	rāṇyēn	vorsān	burgyān
Dat	putāḷ	godyāḷ	vāṭēḷ	ḷuḍīḷ	rāṇyēḷ	vorsāḷ	burgyāḷ
Gen	putā chõ	godyā chõ	vāṭe-chõ	ḷuḍī chõ	rāṇye chõ	vorsī chõ	burgyā chõ
Loc.	{ putā chẽr	godyā chẽr	vāṭēr	ḷuḍīr	rāṇye chẽr	vorsẽr	burgyī-chẽr
	{ putānt	godyānt	vāṭēnt	ḷuḍint	rāṇyēnt	vorsānt	burgyānt
Plur							
Nom	pūt	gode	vāṭõ	ḷuḍī	rāṇyo	vorsã	burgī
Instr	putã nī	godyã nī	vāṭã nī	ḷuḍī nī	rāṇyã nī	vorsã nī	burgyã-nī
Dat.	putãḷ	godyãḷ	vāṭãḷ	ḷuḍīḷ	rāṇyãḷ	vorsãḷ	burgyãḷ
Gen	putã chõ	godyã-chõ	vāṭã chõ	ḷuḍī chõ	rāṇyã chõ	vorsã-chõ	burgyã chõ

Postpositions are added to the oblique form, thus, *bāpī laše* or *bāpīy laše*, with the father, *putā lāgī*, near the son
The genitive is inflected as an adjective; thus, *bāpī chī burgī*, the father's children

Adjectives ending in o have different forms for genders and numbers. Thus, *boro*, good, fem *borī*, n *borẽ*, obl *boryā* and *borẽ*, plur *bore*, f *boryõ*, n *borī*　Other adjectives do not change

II.—PRONOUNS

	I	We	Thou	You	Self	Who?	What?	
Nom	hãv	āmī	tũ	tumī[1]	āpuṇ	kõṇ	kitẽ	(1) Also used as an honorific singular
Instr	hãvẽ	āmī	tuvẽ	tumī	āp*nã	koṇẽ	kityān	
Dat.	mā lā	ām-lā̃	tu kā	tum lā̃	āp*ṇāḷ	koṇāḷ[2]	kityāḷ	(2) Plural koṇāḷ, etc
Gen.	mojẽ	ām-chõ	tujẽ	tum chõ	{ āp*lõ	} koṇā chõ	kityā chõ	
					{ āp*nā-chõ			
Obl	mojyā	ām chyā	tujyā	tum chyā	āp*lyā	koṇā	kityā	

That

	masc	fem.	neuter	plural	
Nom	to	tī	tẽ	te, f tyõ, n tī	Instead of *tā lā*, etc, we also find *to kā*, *tyā lā*, etc
Instr	tāṇẽ	tiṇẽ	tāṇẽ	tã nī	
Dat	tā kā	ti lā	tā kā	tã-lā	So also *ho*, *hī*, *hẽ*, obl *hyā*, this, *dzo*, *jī*, *jẽ*, obl *jyā*, which.
Gen	tā-chõ	ti chõ	tā-chõ	tã chõ	
Obl	tyā	tyā	tyā	tyā	

Indefinite pronouns are *kõṇ*, some one; *koṇ-ī*, anyone; *khãī*, something

III.—VERBS

A. Verb Substantive—

Ās, to be, is conjugated as a regular verb. Only the Present tense is irregular, and has two forms āsā and āhā. Both are conjugated in the same way. Thus, āsā, I am; āsīy, thou art; āsā, he is, āsāv, we are, āsīt, you are, they are.

Negative Verb Substantive—nā, I am no, 2 nāy, 3 nā, plural 1 nāv, 2 nāt, 3 nānt, or naī throughout. Imperfect naī līy, I was n; Pas nas'lō, I was no'

B. Finite Verb—

FIRST CONJUGATION —nidū or nizūl, to sleep.

Verbal Nouns, nia ū nidū-cīū nidūl, to sleep.

Participles, Present, nidut nia t lo, Imperfect, nid'tlo, Past, nid'lo, Future, nid'tzo, he who will sleep.

Conjunctive Participle, nidun, nidun nidi, having slept.

Adverbial Participle, nia tasā, nia tū līta nū, while sleeping.

		Pre	Past	Perfect.	1st Future.	2nd Future	Imperative
Sing	1	nia ū	nia'lō, f lī, n lō	nid'lō, f lyā, n lō	nid'tolō, f telī, n telō	nidān	
	2	nid' oy	nid'loy, f loy, n lōy	nid'ly, f lyōy, n lōy	nid toloy, f telly, n telōy	nid'īy	nid
	3	nia ū	nia lo, f lī, lō	nid lī, f lyā, n lō	nid tolo, f tell, n telō	nidāt	
Plur	1	nia tūo	nid le, f lyo, n lī	nid lyāo	nid'telyāo or	nidū	nidyā
	2	nia it		nid lyīt	nid'telyāt or ꜱ nid l'telo, f lyī, n li	nid'lāt	nidā
	3	na ilin		nid lyīt, n lyāt	nid telyāt or	nid'lit	

Present Definite, nidut āsā, I am sleeping.—Imperfect, nidut ās lō, I was sleeping, or nid tilō—Pluperfect, nidul'tlō or nia l''f'telī n telī, I had slept—Contingent Future, nid'tō, if I had slept, or, I would have slept. The second fo of the Imperfect, the Pluperfect and the Contingent Future are conjugated as the first future.

SECOND CONJUGATION —nizūl, to strike.

		Past.		Perfect	Second Future.	Imperative
Sing	1	nārū		hāvā	mārin	
	2	tuā		tuvā	mār'lī	mār
	3	tī nā etc.	mār'lo, f lī n lō; plur le, f lyo n li	'ī nā, etc.	mārit	
Plur	1	nā		āvā	mārū	mār'yā
	2	tuvā		'uvā	mār'lāt	mārā
	3	tī nā		tā nā	mār'lit	

Perfect, mār lī, f lyā, n lā, etc.

Pluperfect, hāvā mār'lufī, I had struck. Y is often added to the Past, Perfect, and Pluperfect tenses when the agent s of the second person singular. Thus, tuvā mār lēy, thou struckest. Present participle mārit, striking. Other tenses are formed as in the first conjugation.

C. Irregular Verbs —

Dzinā, I know, has only a present, conjugated as nid tā, thus, dzinīy, thou knowest; dzinat they know. So also nenā, I don't know.

I otzūl, to go, forms its tenses irregularly; thus, voitā, or vetā, I go; gelū, I went.

Verbs ending in vowels form their future after the second conjugation; thus, gēn, for gein, I shall take, getit, they will take.

Several verbs form their past tense irregularly. Thus, khā, eat, past khelō, kar, do, past kelō; mor die, past melō, var, carry, past velū, yē, come, past āylū, votz, go, past gelū, mon, say, past mofā, gā, take, past getlo, aik, hear, past aikalo

D. Causative Verb —

Formed by adding āy; thus, karīy tā, I cause to do; hāvā karāylū, I caused to do

E. Potential Verb —

Only used impersonally with the agent in the Dative, the Instrumental, or the Instrumental formed from the Genitive. Thus, tā lā, tā nē, or tā chyān, mārīye (or mārīyet), he may, he can strike. In a similar way dzāī or dzā is added to the verb in order to denote what is necessary, the agent being put in the Instrumental. Thus, hāvā votza dzāī, I must go

F. Negative Verb —

Present, nila nā, I did not sleep, Imperfect, nida nāt'lō, I was not sleeping; Past, nida nā dzāīo or nidūl nā, I did not sleep; Future, nid teo nā, I shall not sleep, etc

Of the specimens which follow the two first ones have been received from Sawantwadi. They represent the language spoken by the higher classes of settlers from Goa   The language of the lower classes is stated to differ but slightly.   The third specimen has been taken down from the mouth of a Native Christian in North Kanara.   A list of *Standard Words and Phrases* will be found below on pp 394 and ff It has been received from Kanara and is independent of the specimens

[No 40]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARÂTHÎ.

Kŏ̄NKANĬ DIALECT (STATE SAWANTWADI)

SPECIMEN I.

ऍका मनश्याक दोन चेंडे आसले । आनि तांतलो धाकटो बापायक
म्हणों लागलो, पाय माका येवो तो संसाराचो वांटो माका दी । मागीर ताणें
ताकां आपलो संसार वांटून दिलो । मागीर थोड्याच दिसां भितर धाकल्या
चेंड्यान सगळें ऍकठांय केलें, आनि पैशिल्या मुलखाक गेलो, आनि थैंसर जाय
तमो रावोन आपलें सगळें चोगडायलें । ताचे कडलें सगळें सरल्या उपरांत त्या
मुलखांत व्हड दुकळ पडलो आनि तो जिगनिगलो । मागीर तो गेलो आनि
त्या गाँवच्या ऍका गीर रावलो आनि ताणें ताका धुकराँ चरोंक घेतांत धाडलो ।
आनि धुकराँ खातात तो कुंडो आपणाक मेळत की कितें अर्ये ताका जालें ।
आनि कोण ताका दि-ना । आनि जेद्नां ताचे दोळे उगडले तेद्नां तो म्हणोंक लागलो,
मज्या पायचे कितले चाकर खावन जेवन आह्यात , आनि घाँव भुकेन मरतां ।
घाँव उठान आनि मज्या पाय-लागीं वचान आनि ताका म्हणान, पाय घाँव देवार
आनि तुज्या मुखार चुकलों, आनि फुडें तुजो पुत म्हणोंक फाव-ना । तुज्या
चाकरातलो ऍक माका कर । आनि तो उठलो आनि बापाय-कडे आयलो । पुण
तो पैस आसतनाँच ताच्या बापायन ताका पळेलो, आनि ताका काकूत आयली
आनि तो धाँवलो आनि ताणें ताच्या गळ्याक मिठी मारली आनि ताचो मुको
घेतलो । आनि पुत ताका म्हणों लागलो, पाय घाँव देवार आनि तुज्या मुखार
चुकलों, आनि ह्या उपरात तुजो पुत म्हणोंक फाव-ना। पुण बापुय आपल्या चाकराँक
म्हणोंक लागलो, ऍक बरें आगलें घाडा आनि तें ह्याका घाला, आनि ह्याच्या
हातात मुदी घाला, आनि पायांत व्हाणो घाला । आनि आमी जेव्या आनि
खुशाल जाव्या । कित्या तर ह्यो मज्यो पुत मेललो तो परतो जिवो जालो, तो
सांडललो आनि मेळलो ।आनि ते खुशाल जाले ॥

आतां ताचो व्हडलो चेंडो घेतांत गीललो । आनि तो येवूंक लागलो
आनि घराचे लागीं पावलो तेद्नां ताणें ह्याजप आनि गाणें आयकलें । आनि

ताणें एका चाकराक आपयलो, आनि विचारलें हें कितें । आनि ताणें ताका म्हळें, तुजो भाव आयला आनि तो परतो आपणाक मेळलो म्हण तुज्या बापायन जेवण दिलाँ । आनि ताका राग आयलो आनि तो घरात वचना । म्हण ताचो बापुय भायर आयलो आनि ताका विनवँक लागलो । आनि तो बापायक म्हणों लागलो, पळे इतलीं वर्सां घाँव तुजी चाकरी करतां आनि केन्नाच घाँवे तुजें उतर मोडलें ना । इतलें आसोन म्हज्या दृष्टाँ वरोवर खोशी करूँक तुवें माका एक बोकड पर्यान दिलें ना । पुण हो तुजो पुत जाणें तुज्या संसाराची कसविणीं वरोवर रावोन वाट लायली तो येवूँच्या आर्दीं ताचे पासून तुवें जेवण दिलें । आनि तो ताका म्हणों लागलो, पुता तूँ सदां म्हजे वरोवर आहाय, आनि म्हजें आहा तें सगळें तुजेंच आहा । आमीं खुशाल जावूँक फावा, कित्या तर हो तुजो भाव मेळलो आनि परतो जिवो जालो, तो साडललो आनि मेळलो ॥

[No 40]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

Kōnkaṇī Dialect (State Sawantwadi)

Specimen III.

TRANSLITERATION AND TRANSLATION.

Ekā mansyāk dōn chede āsᵃle   Āni   tāntᵃlo   dhākᵃto   bāpāyᵃk   mhanŏ
One   to-man   two   sons were   And them-among the-younger to-father   to-say

lāgᵃlo,   ' pāy,   mā-kā   yevo   to   sãsārā-tso   vānṭo   mā-kā   di '   Māgir
began,   ' father,   me-to may-come   that   fortune-of   share   me-to   give '   Then

tānẽ   tā-kā̃   āpᵃlo   sãsār   vānṭūn   dilo   Māgir   thodyā-ts   disã̃
him-by   them-to   his   property   having-divided   was-given   Then   few-only   days

bhitar   dhākᵃṭyā   chedyān   sagᵃḷŏ   ek-ṭhã̃y   kelŏ,   āni   paisilyā   mulᵃkhāk
within   younger   son-by   all   together   was-made,   and   far   to-country

gelo,   āni   thaĩ-sai   dzāy   taso   rāvon   āpᵃlŏ   sagᵃlŏ   hogᵃdāyᵃlŏ
he-went,   and   there   it-chanced   thus   having-lived   his   all   was-spent

Tā-chē   kadᵃlŏ   sagᵃlŏ   sarᵃlyā-upᵃrānt   tyā   mulᵃkhānt   vhad   dukaḷ   padᵃlo,
His   near-being   all   was-spent-after   that   country-in   great   famine   fell,

āni   to   jigᵃjigᵃlo   Māgir   to   gelo   āni   tyā   gã̃v-chyā   ekā   gēr   rāvᵃlo,
and   he   was-poor   Then   he   went   and   that   village-of   one-man's   at-house   stayed,

āni   tā-nŏ   tā-kā   dhukᵃrā̃   tsaraũk   śetānt   dhādᵃlo   Āni   dhukᵃrā̃   khātāt
and   him-by   him-as-for   swine   to-feed   fields-in   he-was-sent   And   pigs   eat

to   kuṇḍo   āpᵃnāk   meḷat   kī   kitŏ,   aśŏ   tā-kā   dzālŏ   Āni   kon
that   husk   to-himself   will-be-got   or   what,   thus   him-to   became   And   anyone

tā-kā   di-nā   Āni   jennã̃   tā-che   doḷe   ugadᵃle   tennã̃   to   mhaṇŏk
him-to   would-not-give   And   when   his   eyes   opened   then   he   to-say

lāgᵃlo,   ' majyā   pāy-che   kitᵃle   tsākai   khāvᵃn   jēvᵃn   āhāt,
began,   ' my   father-of   how-many   servants   having-eaten   having-dined   are,

āni   hãv   bhukēn   marᵃtā̃   Hãv   uthān,   āni   majyā   pāy-lāgĩ   vatsān,
and   I   with-hunger   die   I   will-arise,   and   my   father-to   will go,

āni   tā-kā   mhanān,   " pāv,   hãv   Devāi   āni   tujyā   mukhār   tsukᵃlŏ
and   him-to   will-say,   " father,   I   to-God   and   thy   in-face   sinned,

āni   phudŏ   tudzo   put   mhaṇŏk   phāva-nā   Tujyā   tsākᵃrānt-lo   ek   mā-kā
and   hereafter   thy   son   to-say   am-fit-not   Thy   servants-among   one   me

kar " '   Āni   to   uthᵃlo   āni   bāpāy-kadē   āyᵃlo   Puṇ   to   pais   āsᵃtanã̃-ts
make " '   And   he   arose   and   father-to   came   But   he   far   being-only

2 A

tā-chyā bāpāy'n tā-kā paḷelo,   āṇi tā-kā kākūt āy'lī, āṇi to dhāv'lo
his by-father him-to he-was-seen,   and him-to pity came, and he ran

āṇi tā-nĕ tā-chyā gaḷyāk miṭī mār'lī, āṇi tā-tso muko ghet'lo
and him-by his on-neck embracing was-struck, and his kiss was-taken

Āṇi put tā-kā mhaṇõ lāg'lo, 'pāy, hā̃v Devāi āṇi tujyā mukāi
And the-son him-to to-say began, 'father, I to-God and thy in-face

tsuk'lõ, āṇi hyā-up'rānt tudzo put mhaṇõk phāva-nā'   Pun bāpuy
sinned, and henceforward thy son to-say deserve-not.'   But the-father

āp'lyā tsāk'rāk mhaṇõk lāg'lo, 'ek barẽ āṅg'lẽ hāḍā āṇi tẽ hā-kā
his to-servants to-say began, 'one good robe bring and that him-to

ghālā, āṇi hā-chyā hātānt mudī ghālā āṇi pāyānt vhānõ ghālā, āṇi āmī
put, and his hand-on ring put and feet-on shoes put, and we

jẽvyā āṇi khuśāl dzāvyā, kityā, tar ho madzo put mel'lo, to par'to
let-us-feast and merry let-us-be, why, then this my son was-dead, he again

jivo dzālo, to sānd'lalo, āṇi mel'lo'   Āṇi to khuśāl dzāle.
alive became, he was-lost, and was-found'   And they merry became

Ātā̃ tā-tso vhad'lo chedo śetānt gel'lo   Āṇi to yẽvūk lag'lo,
Now his elder son in-the-fields had-gone   And he to-come began,

āṇi gharā-chē lāgĩ pāv'lo, tennā̃ tā-nĕ vhādzap āṇi gānẽ āy'k'lẽ
and house-of near reached, then him-by music and singing was-heard

Āṇi tā-nĕ ekā tsāk'rāk āpay'lo, āṇi vitsār'lẽ, 'hẽ kitẽ?' Āṇi
And him-by one to-servant was-called, and it-was-asked, 'this what?' And

tā-nĕ tā-kā mhaḷẽ, 'tu-dzo bhāv āy'lā āṇi to par'to āp'nāk
him-by him-to it-was-said, 'thy brother has-come and he again to-him

mel'lo, mhaṇ tujyā bāpāy'n jevan dilā̃'   Āṇi tā-kā rāg
was-got, therefore thy by-father feast has-been-given'   And him-to anger

āy'lo, āṇi to gharānt vatsa-nā, mhaṇ tā-tso bāpuy bhāy'r
came, and he house-into would-not-go, therefore his father outside

āy'lo āṇi tā-kā vinav'k lāg'lo   Āṇi to bāpāy'k mhaṇõ lāg'lo, 'paḷe, it'lī
came and him to-entreat began   And he to-father to-say began, 'see, so-many

varsā̃ hā̃v tujī tsāk'rī kar'tā̃, āṇi kennā-ts hāv̐ tujẽ utar mõd'lẽ nā.
years I thy service do, and at-any-time-even by-me thy word was-broken not

It'lẽ āson majyā ishṭā̃ barobar khōśī karūk tuvẽ mā-kā ek
So-much having-been my friends with merriment to-make by-thee me-to one

bokaḍ paryān dilẽ nā Pun ho tudzo put dzā-nẽ tujyā sāsārā-ohī kas'binĩ
kid even was-given not But this thy son whom-by thy property-of harlots

barōbai rāvon vāt lāy'lī, to yẽvū-chyā ādī, tā-chē pāsūn tuvẽ
with having-lived waste was-caused, he coming-of before, him for by-thee

jevan dilẽ'   Āṇi to tā-kā mhaṇõ lag'lo, 'putā, tũ sadā̃ majē-barobar
feast was-given'   And he him-to to-say began, 'son, thou always me-with

āhāy, āni majẽ āhā, tẽ sag²lẽ tujẽ-ts āhā   Āmĩ khuśāl dzāvũk phāvā
art, and mine is, that all thine-only is   By-us merry to-become is-fit,

kityā tar ho tudzo bhāv mel²lo, āni par⁴to jīvo dzālo, to sānd²lalo
why then this thy brother was-dead, and again alive became, he was-lost

āni mel²lo,
and was-found,

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

KŌNKANĪ DIALECT.

(STATE SAWANTWADI)

SPECIMEN II

ट्रेडग्रेँ वसाँ जातीत आमचे पूर्वंज गोंयथान आयल्यार । ते ङ्गासर येऊँक पावो गोंयच्या परास ङ्गा ताँक्कां काम धंदो वरो मेळा । त्या-वेळा वाडी भोंसल्ल्याँचें राज आसलें, आनि ते राजा ताँक्कां बरे भाशीन चलैत । तातले जायते जण वरे कसबी आसले, आनि थोडे येपारी आसले । येपारी आसले ते गोंयाँथान तुप आनि घाण्याँचें ताजें तेल ह्राडीत, आनि वाडीथान पानाचो गोंयाँ व्हरत । ते समँय वाडीथान गोंयाँ वचोंक बरे मारग नसले म्हण म्हाल ह्राडचो व्हरचो तो सगळो बैलाँ वैल्याँन व्हरत । वाटेर चोराँची भिराँत आसताली त्या-पासून दुडू ह्राडचे व्हरचें जाल्यार तेलाच्या दबड्याँनीं घालून तेल म्हण व्हरत । वाडींत बरीं बरीं घराँ आनि बांदकामाँ आह्रात । तीं सगळीं ताँचे आनि ताँचे संसतीचे ह्रातचीं । आजून पर्यान वाडीच्या किरिस्ताँवाँ-भितर जायते बरे गवंडी आह्रात । वाडी किरिस्ताँवाँची वस्ती चडली तेंन्हा गोंयच्या विस्पान (भिस्सान) ङ्गा एक पाद्री ध्राडलो । वाडीच्या राजान इग्रज बांदूँक ताका जागो दिलो । आनि किरिस्ताँवाँची समुत बरी चलोंक लागली । इक्कू इक्कू वाडी चेंका विगारान जायना म्हण एक कुर ध्राडलो । आताँ वाडीच्या राज्यांत पांच ह्रजाराँ वैर किरिस्ताँव आह्रात । ताँचे भितर बामण, चारोडे आनि सुदिर अग्रे-वरग आह्रात, आनि ताँच्यो भासोय वेगवेगळ्यो आह्रात, पुण त्यो चड वेगळ्यो नांत । आनि चेंकाची भास समजोंक दुसर्याक कठीन पडना । गोंयच्या लोकाँचे भाष्यंत फिरंगी उचाँ जायतीं मिसकळ्यांत, तर्भीच वाडीच्या किरिस्ताँवाँचे भाष्यंत मराठी उचाँ मिसक-ळ्यांत, पुण तितलीं नांत । आनि काँय थोडीं फिरंगी उचाँ मिसकळ्यांत पाद्री-वर्वीं । किल्या तर वाडीक पाद्री येतात ते सगळे गोंयचे आनि ताँची भास गोंयची फिरंगी उचाँ मिसकळेली । पुण ते जायत तितले करून घ्रेरमाँवांत फिरंगी उचाँ घाली-नांत । ते ज्ञाणत कीं ङ्गाचे लोक फिरंगी शिकनांत तेंन्हा ताँक्कां फिरंगी उचाँ समजोंचीं नांत ॥

[No. 41]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

KŌNKANĪ DIALECT   (STATE SAWANTWADI.)

SPECIMEN II

TRANSLITERATION AND TRANSLATION

Ded-śĕ   varsā̃ dzātīt ām-che pūrvadz Gŏy-thān   āy°lyār
One-and-a-half-hundred years may-be own ancestors Goa-from coming-on

Te hāngāsaı yeŭk pāvo, Gŏy-chyā parās hāngā tā̃-kā̃   kām-dhando
They hither to-come reason, Goa-of than here them-to work-and-business

baro melā Tyā-velā Vādī Bhŏslyā̃-chĕ ıādz ās°lĕ, ām te rādzā
better was-got That-time at-Vadı the-Bhonslas-of sway was, and those kings

tā̃-hā̃ barĕ bhāśĕn tsalaıt   Tānt°le dzāy°te dzan bare kas°bī ās°le, ām
them-to-good way-ın used-to-treat Them-among many men good artists were, and

thode yepāıı ās°le. Yepāıı ās°le te Gŏyā̃-thān tup ām ghānyā̃-chĕ tājĕ tel
a-few traders were Traders were they Goa-from ghee and pressed fresh oıl

hādīt,   ām Vādī-thān pānātso Gŏyā̃ vharat   Tĕ samāy Vādī-thān
used-to-bring, and Vadı-from tobacco to-Goa used-to-take That at-time Vadı-from

Gŏyā̃ vatsŏk barc mārag nas°le,   mhan   mhāl   hād°tso vhar°tso
to-Goa to-go good roads not-were, therefore merchandıse to-be-brought to-be-taken

to sag°lo baılā̃ vaılyān   vharat   Vātĕr   tsorā̃-chī bhırānt ās°tālī,
that all oxen on they-used-to-bring On-the-road thieves-of fear was,

tyā-pāsūn dudū hād°che vhar°chĕ dzālyār telā-chyā dab°dyā̃-nī ghālūn
therefore money to-be-brought to-be-taken on-becoming oıl-of boxes-ın having-put

tel mhan   vharat   Vādīnt barī barī gharā̃ ām bānd°kāmā̃ āhāt, tī
oıl having-saıd they-brought In-Vadı good good houses and buildings are, they

sag°lī tā̃-chĕ ām tā̃-chĕ sā̃s°tī-chĕ hāt-chī Ādzūn-paryān Vādī-chyā Kırıstāvā̃-
all then and their descendants' hand-of Now-tıll Vadı-of Chrıstıans-

bhıtaı dzāy°te bare gav°ndī āhāt Vādī Kırıstāvā̃-chī vastī tsad°lī, tennā̃
among many good masons are At-Vadı Chrıstıans-of populatıon ıncreased, then

Gŏy-chyā bıspān (or bhısmān) hāngā ĕk pādrī dhād°lo Vādī-chyā rājān ıgradz
Goa-of by-bishop here one prıest was-sent Vadı-of by-kıng churcch

bāndŭk tā-ka dzāgo dılo Ām Kırıstāvā̃-chī samut barī tsalŏk lāg°lī
to-buıld hım-to sıte was-gıven And Chrıstıans-of relıgıon well to-prosper began

Halū-halū Vādī ekā̃ vıgārān   dzāy-nā,   mhan ĕk kur
By-and-by at-Vadı one by-vıcar ıt-could-not-be-managed, therefore one curate

dhād⁺lo   Atā̃ Vādī-chyā   rājyānt   pān̲t̲s had̲ᴢārā̃   ᴠair Kiristā̃ᴠ āhāt
was-sent   Now   Vadi-of   in-the-kingdom five thousand above Christians are

Tā̃-chē bhitar   bāman,   tsārode,   āni   sudir aᴈe varag āhāt, āni tā̃-chyō
Them-of among Brāhmans, Kshatriyas, and Śūdras such castes are, and their

bhāsō-y   vēg⁺vēg⁺lyō āhāt, pun tyō tsad rēg⁺lyō nānt   Āni chā-chi bhās
languages-also different are, but they very different are-not   And one-of language

sam⁺dᴢŏk   dus⁺ryāk kathīn pada-nā Gŏy-chyā lokā̃-chē   bhāsẽnt   Phirangī
to-understand for-another difficult falls-not Goa-of people-of in-language Portuguese

utrā̃   dzāᴠ⁺tī̃   misal⁺lyānt,   tasī̃-t̲s Vādī-chyā Kiristā̃ᴠā̃-chē bhāsẽnt   Marāthī
words many have-been-mixed, thus   Vadi-of Christians-of in-language Marāthī

utrā̃   misal⁺lyānt,   pun   iti⁺lī̃   nānt   Āni kāỹ thodī̃ Phirangī
words have-been-mixed, but so-many they-are-not   And some few Portuguese

utrā̃   misal⁺lyānt pādrī̃-var⁺ᴠī̃   Kityā, tar Vādik   pādrī yetāt te sag⁺le
words have-been-mixed priests-through Why, then to-Vadi priests come they all

Gŏy-che, āni tā̃-chī bhās Gŏy-chī Phirangī   utrā̃   misal⁺lēlī Pun te
Goa-of, and their language Goa-of Portuguese words-(with) is-mixed   But they

dzāẏ⁺t   iti⁺lẽ   karūn   śeimā̃vānt Phirangī utrā̃ ghāli-nānt Te
may-be-possible so-much having-done sermons-in Portuguese words put-not   They

dzānat kī hāṅgā-che   lōk Phirangī śika-nāt, tennā tā̃-kā̃   Phirangī utrā̃
know that here-of people Portuguese learn-not, then them-to Portuguese words

sam⁺dᴢŏ-chī̃   nānt
intelligible   are-not

FREE TRANSLATION OF THE FOREGOING

One hundred and fifty years may have passed since our ancestors came from Goa
The reason why they came was that they found better opportunities for work and business
here than at Goa   At that time the Bhonslas held sway at Vadi, and those rulers treated
them kindly   There were many good artists among them, and also some few traders   The
traders used to bring ghee and freshly pressed oil from Goa, and took tobacco from Vadi
to Goa   At that time there were no good roads between Vadi and Goa   Therefore all
merchandise which should be brought and carried had to be put on oxen   On the road
there was fear of robbers, therefore if there was money to be carried, it was done by
putting it in tins of oil and pretending that it was oil   The good houses and buildings in
Vadi are all (works) of their and their descendants' hands   Up to this time there are
many good masons among the Christians of Vadi   At Vadi the Christian population
increased   Then one priest was sent out here by the bishop of Goa   A site was given
him by the king of Vadi to build a church on, and the Christian religion began to prosper
By and by one Vicar was not enough for Vadi, therefore a curate was sent out   At
present there are over 5,000 Christians in the kingdom of Vadi, among them there are
such divisions as Brāhmans, Kshatriyas, and Śūdras, and their languages are also
different, but they are not very different, and it is not difficult for one to understand the
language of another   In the language of Goa many Portuguese words are mingled, and

in the language of the Christians of Vaḍi Maṛāthī words are mixed, but they are not so many   Through the influence of the priests, some few Portuguese words have also been adopted, owing to the fact that the priests who come to Vadi are all from Goa and their language is Goanese, which is mixed with Portuguese words   But as far as possible they avoid using Portuguese words in their sermons   They know that the people here do not learn Portuguese, and that Portuguese words will not be intelligible to them.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ.

KŌNKANĪ DIALECT (DISTRICT KANARA.)

SPECIMEN III.

Yekā munśāk dog pūt āsullè Āṇi tāntlyā dhākṭya putān āplyā
One to-man two sons were And them-among the-younger by-son his

bāpāi-kade mhuḷĕ, 'bāpāi, moṇyā vāṇṭyāk pŏd-chi āst mā-kā di' Āṇi
father-to it-was-said, 'father, my to-share falling estate me-to give' And

tā-nĕ tā-ohŏ modĕ āph āst viṇtli Āṇi ti-chè upārnt dzāite dis votsŏk
him-by them between his estate was-divided And that-of after many days to-go

nānt, titlyānt dhākṭyā putān sagli āst yekdè kŏrn porśivā
were-not, that-much-in the-younger by-son all estate together having-made far

gāvāk golo, āṇi thaī āph āst pād jinyĕn ibādli Āṇi tā-nĕ sagli
to-country went, and there his estate bad by-living was-wasted And him-by all

āst kharchita-ts, tyā gāvānt yĕk hŏdlŏ dukŏḷ podḷo, āṇi to garjovŏnt
estate on spending-only that in-country one big famine fell, and he wanting

dzālo Āṇi to votson tyā gāŭ-chyā -yekī gāŭkārā-kade kāmāk rāvlo
became And he having-gone that town-of one townsman-to to-work remained

Āṇi tā-nĕ āple dukoi tsaraŭk āplyā gādvānt tā-kā dhādlo Āṇi
And him-by his swine to-feed his in-fields him-as-for he-was-sent And

dukrā-nī khāŭ-tso kundo khāvu āplŏ pot khuśāḷāyĕn bhorto
swine-by to-be-eaten husks having-eaten his-own belly gladly filling

āsullo, pun kŏne-ī tā-kā divŭk nā Āṇi to āplĕ guyānā-chèi
would-have-been, but by-anyone him-to to-give not And he his sense-on

yeta-ts mhuṇālo kī, 'moṇyā bāpāi-gèr kitlè modzure-cho
on-coming-only said that, 'my father's-in-house how-many hue-of

tsākar dzāu titlĕ khāvu jŏvu sāṇṭo kaṇi-sāukhŏ āsāt,
servants wanting so-much having-eaten having-consumed saving to-make-like are,

āṇi hāŭ bhukĕn moṛtā Hāŭ uton moṇyā bāpāi-gèr vetā
and I by-hunger die I having-risen my father's-to-house (will-)go

āṇi mhuṇṭā, "bāpāi, hāvĕ Devā-chèi āṇi tujyā mukāi tsŭk
and say, "father, by-me God-against and thy in-face fault

kelā, āṇi hyā-mukāi hāŭ tudzo pūt mhun ghoŭk phāvo nā
has-been-done, and hence-forward I thy son having-said to-take worthy (am-)not

Mā-kā tujyā modzure-chè tsākrā-vari kai "" Āṇi to uton āplyā
Me thy hue-of servants-like make"" And he having-arisen his

bāpāı-lāgĩ āılo Pun to bōv poıs āstānā̃-ts tā-chyā bāpāın tā-kā poļŏvn
father-to came But he very far on-being-only his by-father him having-seen

tā-chı bırmŏt chıntūn dhāvūn gelo ānı tā-chē mānēr pŏdn tā-kā
him-of pity having-felt having-run went and his on-neck having-fallen him-to

ume dıle Ānı to pūt tā-kā mhuṇālo, 'bāpāı, hāvĕ Devā-cher ānı
kisses were-given And that son him-to said, 'father, by-me God-to and

tuɟyā dolyā̃ mukār tsūk kelā, ānı hyā-mukār hāũ tudzo pūt mhoṇ gheŭk
thy eyes before fault is-made, and henceforward I thy son having-said to-take

ǀphāvo nā' Pun tyā bāpāın āplyā tsākrāk sānglĕ, 'uttīm āngostor
worthy (am-)not' But that by-father his to-servants it-was-said, 'best robe

bhāır hādā ānı tĕ tā-kā ghālā, ānı tā-chyā hātāk yēk mudı ghālā, ānı
out bring and that him-to put-on, and his to-hand one ring put, and

tā-chyā pāyā̃k moche ghālā, ānı āmĩ khāvn khuśālāı karyā̃, kıtyāk
his feet-on shoes put, and we having-eaten merriment let-us-do, why

mhoļyār, ho modzo pūt mello, ātā̃ to portūn jıvōnt dzālā, to sāndullo, ānı
on-saying, this my son was-dead, now he again alive has-become, he was-lost, and

to mellā' Ānı te khuśālāı korŭk lāgle
he has-been-found' And they merriment to-do began.

Ātā̃ tā-tso hŏdlo pūt gādyānt āsullo Ānı to yēvn gharā-lāgĩ
Now his big son in-the-field was And he having-come house-near

pāvtŏ-ts tā nĕ vādzāp ānı nāts āıkalĕ Ānı tā-nĕ yekā tsākrāk
on-reaching-only him-by music and dancing was-heard And him-by one to-servant

āpōvn ıtsārlĕ, 'hā-tso art kıtĕ?' Ānı tā-nĕ tā-kā dzāp
having-called it-was-asked, 'this-of meaning what?' And him-by him-to answer

dılı, 'tudzo bhāv āılā, ānı tuɟyā bāpāın yēk jevān dılĕ, kıtyāk
was-given, 'thy brother has-come, and thy by-father one dinner is-given, why

mhoļyār, to tā-kā boryā bolāıkīn mellā' Ānı to rāgār dzālo,
on-saying, he him-to good in-health has-been-found' And he in-anger became,

ānı bhıtar votsa nā dzālo Dekūn tā-tso bāpuı bhāır āılo ānı porātŭk lāglo
and inside go-not became Therefore his father out came and to-entreat began.

Ānı tānĕ dzāp dīvn āplyā bāpāı-lāgĩ mhuļĕ, 'poļaı hyā sabār
And by-him answer having-given his father-to it-was-said, 'see these many

varsā̃ thāvn hāũ tuɟı tsākrı kartā̃, ānı hāvĕ tuɟĕ utār kaı̃ modŭk nā, ānı
years from I thy service do, and by-me thy word ever to-break not, and

tarī tuvĕ mā-kā yēk bokde-chĕ pıl dekunī̃ kaı̃ dıŭk nā, hāvĕ moɟyā
still by-thee me-to one she-goat-of young-one even ever to-give not, by-me my

ıshtā̃ sāngātā khuśālāı korŭk Pun dzā-nĕ tuɟī āst chediā̃ sāngātā
friends with merriment for making But whom-by thy estate harlots with

ıbādlı, to tudzo pūt āılyā-phārā-ts tuvĕ tā-chyā khātīr yēk jevān
was-wasted, that thy son coming-directly by-thee his for-sake one feast

dılĕ' Ānı tā-ṇĕ tā-kā mhuļĕ, 'putā, tū sadā̃ moɟyā sāngātā āsāı,
was-given' And him-by him-to it-was-said, 'son, thou always me with art,

2 в

āni mojyā-lāgĩ āsā,   tẽ saglẽ tujẽ,   āni · āmĩ   khuśālāi   kar-chi   āni
and   me-with   is,   that   all   thine,   and   by-us   merriment   should-be-made   and

santōs   pāv-tso   somā   dzāvn   āsā,   kityāk mholyāi,   ho   tudzo   bhāv
pleasure should-be-felt proper having-become is,   why on-saying, this   thy   brother

mello,   ātã   to portūn ṇvõnt   dzālā,   to   sāndullo,   āni to   mellā'
was-dead, now he again alive has-become, he had-been-lost, and he has-been-found'

The preceding specimens represent what might be called Standard Kōnkanī, the
language of North Kanara, Goa, and Sawantwadi   The specimens received from
Bombay Town and Island agree in all essential points   The same is the case with the lan-
guage spoken in Malwan and Vengurla in the southern corner of Ratnagiri   The dialect
spoken in the South-West of Belgaum, which is sometimes called Gōmāntaki and Bārdēskari,
shows a strong tendency to drop the Anunāsika.   Thus, *tsolok*, for *tsalũk*, to go, *āv*, for
hãv, I   The aspirates usually lose their aspiration, though they are often preserved in
writing, thus, *vodik*, for *adhik*, more, *vai* for *hai*, yes   D and l seem to be interchange-
able as is also sometimes the case in Kanarese, thus, *tsod* and *tsol*, for *tsad*, much, *dukod*
and *dukol*, famine   The occasional softening of hard consonants is also due to the same
influence, thus, *yēk*, *yōk*, and *yēg* one, *nesog* for *nesũk*, to put on, etc   The final *y* in
verbal forms is usually dropped, thus, *āhā* and *āsā*, thou art   On the other hand, *y* is
substituted for *t* in the second and third persons plural of the present tense, thus, *vetāy*,
you, they, go   In other respects the various Kōnkanī dialects of Belgaum only differ from
the Standard form in unimportant matters, and there will be no difficulty in under-
standing the short specimen which follows   It has been received as illustrating the
language spoken by the Bārdēskars, one of the four divisions of the Śēnvīs or Gaud
Brāhmans

[No. 43]

INDO-ARYAN FAMILY

SOUTHERN GROUP.

MARĀTHĪ

Kŏnkaṇī (Bārdĕskarī) Dialect   (District Belgaum.)

Ĕk	Ārāb	manuśyā-tso	godyā-tso	mŏg	Ĕk	Ārāb	monĭs
One	*Arab*	*man-of*	*horse of*	*love*	*One*	*Arab*	*man*

tsol	garīb	āsulo	Tyā-chĕ	kadĕn	kāĭ-ts	ĕg	nesog	ŏŭ	pāng'rok
very	*poor*	*was*	*Him-of*	*with*	*any-even*	*one*	*to-dress*	*and*	*to-wear*

nāsulo	Pon	yŏk	dzoboi	boro	godo	tyā-chyā	kade	āsulo
was-not	*But*	*one*	*very*	*good*	*horse*	*him-of*	*with*	*was*

To	godo	vik'to	geŭ-chyāk	ĕk	poisolo	monĭs	sodītālŏ	Pon	tyā-kā
That	*horse*	*buying*	*to-take*	*one*	*of-a-far-country*	*man*	*was-seeking*	*But*	*him-to*

godo	vik-chī	bilkul	poilī	khośī	nāsulī	Māgĭr	āpon	tsol
the horse	*to-sell*	*at-all*	*at-first*	*willingness*	*was-not*	*Afterwards*	*himself*	*very*

garīb	āsā	mon	vikūk	kabūl	dzhālo,	ānik	āp'lo	mogā-tso
poor	*is*	*saying*	*to-sell*	*willing*	*he-became,*	*and*	*his-own*	*love of*

godo	geŭn	gelo	tyā	manuśyā-kade	Tyādnā	tĕ	manuśyān
horse	*having-taken*	*he-went*	*that*	*man to*	*Then*	*that*	*by-man*

tsol	khuśĕn	tyā-kā	rupŏy	medzon	dile	Te	rupŏy	ātãt
very willingly		*him-to*	*rupees*	*having-counted*	*were given*	*Those*	*rupees*	*in the-hand*

geŭn	rupayāk	ānik	āp'lyā	godyāk	podoĭt	rāilo,
having taken	*at-the rupees*	*and*	*his-own*	*at-the-horse*	*looking*	*he-remained,*

āni	monok	lāg'lo,	'arĕ	ãv	tu-kā	dus'ryā-chyā	ātāt	detā,	te
and	*to-say*	*began,*	*'O*	*I*	*thee-to*	*others'*	*in-the-hand*	*give,*	*they*

tu-kā	bānd'tole	āni	kŏṇ-dzānā	tu-ka	mārīt,	aśe	dagd	ditalĕ
thee-to	*will tie*	*and*	*who-knows*	*thee to*	*he-will beat,*	*in this way*	*trouble*	*they-will-give*

Tĕ	pāsot	tū	tsol	āp'lyā	gārā	Mājhī	bur'ge-bāḷā	tu-kā
That	*on-account of*	*thou*	*go*	*our-own*	*to-house*	*My*	*children*	*thee-to*

poḷon	khuśāl	dzāt'lī.'	Aśe	monon	te	rupaye	donīr
having-seen	*pleased*	*will become '*	*So*	*saying*	*those*	*rupees*	*on-the-ground*

mārūn	godo	geŭn	phaṭiskon	gelo	Dzālĕ-dzālyāi	te
having-thrown	*horse*	*having-taken*	*immediately*	*he-went*	*But*	*those*

rupŏv	māron	vaiche	kām	dzabŏr	ośĕ	korūk-nā	Poilĕ
rupees	*having-thrown*	*the above*	*business*	*good*	*thus*	*he did-not-do*	*At-first*

div-chyāk	kobūl	dzhālo,	ānik	māgīr	nyāgai	dzālo	Aśe
to-give (sell)	*willing*	*he-became,*	*and*	*afterwards*	*promise-breaker*	*became*	*So*

korūn	tyā ne	poilo	kobūl	dzālo	āni	māgīr
having-done	*him by*	*at-first*	*willing*	*became*	*and*	*afterwards*

2 B 2

nyāgār	dzālo	Aśe	dzātā,	poile	konoyī	vost	kobūl-koron
promise-breaker	*he-became*	*So*	*becomes,*	*at-first*	*whatever*	*thing*	*having-agreed*

āni	māgīr	nyāgāi	dzāle	man²che	he	vāit	kām	ase
and	*afterwards*	*refused*	*became*	*to-say*	*this*	*bad*	*work (is)*	*so*

sam²dzo-che.
it-should-be-considered

FREE TRANSLATION OF THE FOREGOING
HOW AN ARAB LOVED HIS HORSE

Once upon a time there was a very poor Arab He did not possess anything to wear, but had a very good horse Now it happened that a man came from a far country in order to buy his horse At first he was not at all willing to sell it Afterwards, however, he agreed to sell it because he was so very poor He took his beloved horse to the other man, who willingly paid the price for it The Arab took the rupees in his hand, looked at them and afterwards at his horse, and said. 'I am now going to give thee up to others, they will bind thee, and, who knows, if they will not beat thee and thus torment thee Well, go home, then My children will be glad to see thee' With such words he threw the rupees on the ground, took the horse, and went straight off But it was not right of him to do so after having taken the money First he agreed to sell the horse, and afterwards he broke his word And thus it should be considered wrong to break your word when you have once agreed upon a thing, whatever it may be.

The Kōnkanī dialect spoken by the Sarasvat Brāhmaṇs of Karwar presents several peculiarities of its own, and it will, therefore, be illustrated by means of a separate specimen

The Sarasvat Brāhmans, who belong to the Śēnvīs or Gaud Brāhmaṇs, like other Brāhmans of the Konkan, assert that they were originally brought from Trihōtra by Parasurāma Trihōtra they wrongly identify with the modern Tirhut This tradition is found in the Sahyādrikhanda of the Skandapurāna They assert that they first settled in Goa, from which place they fled after the Portuguese conquest They are now found in large numbers in towns and villages in Karwar and Ankola on the coast, and inland in Halyal, Supa, and Sirsi

They are said to speak very fast, and with a singing tone, and their language is rich in tatsamas, but comparatively free from Kanarese and Portuguese loanwords

The most characteristic feature of their dialect is the fact that, generally speaking, no word ends in a consonant Thus, we find *pūtu* instead of *pūt*, son , *dōni* instead of *dōn*, two Exceptions to this rule are only apparent , thus, *dog dzāna pūta*, two persons sons Here *dog-dzāna* forms a compound, and this fact accounts for the termination of *dog*

The short final vowels are unaccented. This is shown by the fact that *ī*, *ū*, *ē*, and *ō* in the preceding syllable are not shortened Thus, *ēku ghodo*, a horse, but genitive *ekā ghodyā-gelẽ*

The short final vowels seem to be the old Prākṛit terminations   Compare *ēku pūtu*, Mihārāshtrī Prākṛit *ekkō puttō*, a son, *ēki dhuva*, Māhārāshtrī *ekki dhūā*, a daughter, *pūta*, Māhārāshtrī *puttā*, sons, *dōni*, Māhārāshtrī *donni*, two   It is probable that their preservation is due to the influence of Kanarese

Long final vowels are often shortened, thus, *āssã*, I am, *āssa*, thou art, *di*, give, *sagli āsti*, all (his) estate

E and *o* have the same sounds as in Standard Kōṅkaṇī, and the vowel system is, in all essentials, the same in both forms of speech

The Anunāsika seems to be rather strongly pronounced   Final vowels are frequently nasalised, thus, *ānĩ*, and, *āmmĩ*, we, *hãvã*, I, *kānũ*, ear

Consonants are often doubled between vowels, thus, *mãkkā*, to me, *tãnnẽ*, by him, *āssa*, is, *bhittari*, inside

Hard consonants are sometimes softened after vowels, as is also the case in Dravidian languages   Thus, *mãkkā mārlida*, they will beat me, I shall be beaten, *tajjẽ*, Standard *tā-chẽ*, his

Nouns.—Weak bases end in vowels   Masculine nouns end in *u* in the Nominative singular, and in *a* in the plural, feminine bases in *a* and *i*, plural *o* and *ī*, neuter bases in *a*, plural *ã*, thus, *pūtu*, a son, *pūta*, sons   *dhuva*, a daughter, *dhuvo*, daughters   *pāthi*, a back, *pāthī*, backs   *chittala*, a deer, *chittalã*, deer   The instrumental and case of the agent ends in *nẽ*, the genitive in *gelẽ* and *chẽ*, the locative in *antũ*, thus, *bāpsu-nẽ*, by the father, *rādzvā-nẽ*, with ropes, *dhuve-chẽ nãvã*, the daughter's name, *ma-gelyā bāpsu-gelyā tsākrã-paiḱĩ*, among my father's servants, *gāvāntũ*, in the village   In other points the declension of nouns agrees with Standard Kōṅkaṇī

Pronouns.—*Hãvã*, I, *hãvẽ*, by me, *majjẽ* and *ma-gelẽ*, my, *āmmĩ*, we, and so on. 'Who'? is *kōṇũ*, and 'what'? is *itẽ*

Verbs—The second person singular has the same form as the third person, and the third person plural is also used for the first and second persons   Thus, *vattã*, I go, *vattā*, thou goest, he goes, *vattāti*, we, you, or they, go   The first person singular of the second future ends in *nã*, thus, *āssanã*, I shall be, *mārinã*, I shall strike

The second person imperative ends in *a* in the first, and in *i* in the second conjugation, thus, *vatsa*, go, *baisa*, sit, *kari*, make, *māri*, strike

'I should strike' is *hãvẽ mār-kādza*

The verbal noun in *chẽ* is used in the oblique form as an infinitive, thus, *mhon-chā* (*i e mhon-chyā*) *lāglo*, he began to say   An infinitive of purpose is often formed by adding the suffix *si*, thus, *davar-si*, in order to keep, *kari-si*, in order to make

The conjunctive participle ends in *ūnu* or *nu*, the final *u* being often nasalised, thus, *kōrnu*, having done, *vātūnu*, having divided, *vatsunũ*, having gone

In most characteristics, however, the dialect of Karwar is simply Standard Kōṅkaṇī, as will appear from a perusal of the version of the Parable of the Prodigal Son which follows   The alphabet used is Kanarese   A list of Standard Words and Phrases will be found below on pp 394 and ff

INDO-ARYAN FAMILY

SOUTHERN GROUP

MARĀTHĪ

KŌNKAṆĪ DIALECT

(SARASWAT BRĀHMANS OF KARWAR)

ಏಕಾ ಗೃಹಸ್ಥಾಕ ದೊಗ್‌-ಜಾಣ ಪೂತ ಅಲ್ಲೆ | ತಾಂತುಲೆ ಫೈಕಿಂ ಸೊನು ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಪು ಕಡೆ ವೊಣ್ಣ್ಯಾ ಲಾಗ್ಲೊ, ಆನ್ನಾಂ, ಮಗೆಲ್ಯಾ ವಾಂಟ್ಯಾಕ ಯೆಂವ್ಜ ತಿತ್ತಿ ಅಸ್ತಿ ಮ್ಹಾಕ್ಕಾ ದಿ | ಆನಿಂ ತಾನ್ನೆಂ ಆಪ್ಣಾಗೆಲಿ ಅಸ್ತಿ ತಾಂಕಾಂ ವಾಂಟೂನು ದಿಲಿ | ಆನಿಂ ಥೊಡೆಜೆಚಿ ದಿವ್ಸಾನಿಂ ಸೂನ್‌ಪೂತು ಆಪ್ಣಾಗೆಲಿ ಅಸ್ತಿ ಸರ್ವ ಯೆಕ್ಟೆ ಕೊೇಸೂರುಂ ಧೂರ್ ಏಕ್ ಗಾವಾಂಕ ವಚುಗೆಲೊ ಆನಿಂ ಥೈಂ ವಾಇಟ್ ಚಾಲ್ನೆಂ ಆಪ್ಣಾಗೆಲೊ ಪೈಸೊ ಸರ್ವ ವಾಇಟ್ ಕೆಲ್ಲೊ | ಆನಿಂ ಸರ್ವ ಖರ್ಚನಾ ಘುಡೆ ತ್ಯಾ ಗಾವಾಂತುಂ ಪೊೇಡ್ ದುಷ್ಟಾಳು ಪಳ್ಳೊ ಆನಿಂ ತಾಕ್ಕಾ ಗರಜ್ ಪಳ್ಳಿ | ಆನಿಂ ತೊ ತ್ಯಾ ಗಾಂವ್ಚ್ಯಾ ಏಕ್ ಗೃಹಸ್ಥಾ ಕಡೆ ಕಾಮಾಕ್ ರಾಬ್ಲೊ | ಆನಿಂ ತಾನ್ನೆಂ ತಾಕ್ಕಾ ಆಪ್ಣಾಗೆಲ್ಯಾ ಗದ್ಯಾಂತುಂ ಡುಕ್ಕಾಂಕ ಚರಾಂವ್ಚ್ಯಾಕ ಧಾಳ್ಳೊ | ಆನಿಂ ತೊ ತ್ಯಾ ಡುಕ್ಕಾನಿಂ ಖಾಂವ್ಚ್ಯಾ ತಸ್ಲೊ ಕುಂಡೊ ಖಾವ್ನುಂ ಖುಶಾಲೆನೆಂ ಆಪ್ಣಾಗೆಲೆಂ ಪೊಟ ಭೊರೂಂ ಫುತ್ಲೆ ಶಿಲ್ಲೊ | ಜಾಲ್ಯಾರಿ ತಾಕ್ಕಾ ಕೊಣಶಿಂ ದೀಸೆಂ | ಆನಿಂ ತಾಕ್ಕಾ ಬುದ್ದಿ ಯೇನಾಸ್ರುಚೆ ತೊ ವೊಣುಂ ಲಾಗ್ಲೊ, ಮಗೆಲ್ಯಾ ಬಾಪ್ಪುಗೆಲ್ಯಾ ಚಾಕ್ಕಾಂಪೈಕಿಂ ಕಿತ್ತೆಕಾಂಕ ಖಾಂವ್ಟೆಂ ಖಾವ್ನು ದವರ್ನ ಅಸ್ನ ಆನಿಂ ಹಾಂವಂ ಭುಕ್ಕೆನೆಂ ಮತಾಂ | ಹಾಂವಂ ಉಟಾವ್ನು ಆನ್ನಾಕಡೆ ವಚುನುಂ ಆನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗ್ಗಿಂ ಆನಿಂ ತುಜ್‌ಲಾಗ್ಗಿಂ ಪಾಪ ಕೆಲ್ಲ್ಯಂ ಆನಿಂ ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೊಣ್ಘಿಂವ್ಯ್ಯಾಕ ಹಾಂವಂ ಫಾಕ್ಕಾಂ | ಮ್ಹಾಕ್ಕಾ ತುಗೆಲ್ಯಾ ಚಾಕ್ಕಾಂಮ್ಹ ಶ್ಕಿ ಕೊೇಸೂರ್ನ ದೆವರಿ ವೊಣುಂ ವೊಣತಾಂ | ಆನಿಂ ತೊ ಉಟಾವ್ನುಂ ಆಪ್ಣಾ ಗೆಲ್ಯಾ ಬಾಪ್ಪುನೆಂ ಆಶಿಲ್ಲೆಕಡೆ ವಚುಗೆಲೊ | ಜಾಲ್ಯಾರಿ ತಾನ್ನೆಂ ಸೊಬಾರ್ ಧೂರ್ ಅಸ್ನ್ನಾಂ ತಾಗೆಲ್ಯಾ ಬಾಪ್ಪುನೆಂ ತಾಕ್ಕಾ ಪಳ್ಳೆಲೊ, ಆನಿಂ ತಾಕ್ಕಾ ಕಾಕುಳ್ತಾ ಯೇವ್ನು ತೊ ಧಾಂವ್ಲೊ, ಆನಿಂ ತಾಕ್ಕಾ ಫೊೇಟ್ಟಿಶಾಳ್ನುಂ ಉಮ್ಮೆ ದಿಲಿ | ತಾವಳ ಪೂತು ತಾಜ್‌ಲಾಗ್ಗಿಂ ವೊಣಲಾಗ್ಲೊ ಆನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗ್ಗಿಂ ಆನಿಂ ತುಜ್‌ಲಾಗ್ಗಿಂ ಪಾಪ ಕೆಲ್ಲ್ಯಂ, ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೊಣ್ಸ್ ಫುಂವ್ಯ್ಯಾಕ ಹಾಂವಂ ಫಾಕ್ಕಾಂ | ಜಾಲ್ಯಾರಿ ತ್ಯಾ ಬಾಪ್ಪುನೆಂ ಆಪ್ಣಾಗೆಲ್ಯಾ ಚಾಕ್ಕಾಂಕ ಸಾಂಗ್ಲೆಂ ಕೀ ಬರೀಚ ಏಕಿ ಅಂಗಿ ಹಾಡ್ನುಂ ತಾಕ್ಕಾ ಘೂಲ್ಯಾ | ಆನಿಂ ತಾಗೆಲ್ಯಾ ಹಾತ್ತಾಕ ಏಕಿ ಮುದ್ದಿ, ಆನಿಂ ಪಾಯ್ಯ್ಯಾಕ ಜೊತ್ತೆಂ ಘಾಲ್ಯಾ | ಆನಿಂ ಆಮ್ಮಿಂ ಖಾವ್ನ—ಜೇವ್ನು ಖುಶಾಲ್ ಕೊಯ್ಯಾಂ | ಇತ್ಯಾ ಮ್ಹಟ್ಲ್ಯಾರಿ ಜೊ ಮಗೆಲೊ ಪೂತು ವೊೇರ್‌—ಗೆಲ್ಲೊ, ಆನಿಂ ಪರ್ತೂನುಂ ಜಿವಂತ್ ಜಾಲ್ಲೊ, ತೊ ನಾಜಾವ್ನುಂ ಗೆಲ್ಲೊ, ವೆಳ್ಳೊ | ಆನಿಂ ತಾನ್ನಿಂ ಖುಶಾಲ್ ಕೊಚ್ಕ್ಯಾಕ ಸುರು ಕೆಲ್ಲೊ ||

ತಾಗೆಲೊ ಹೊೇಡ್ ಪೂತು ಗಾದ್ಯಾಂತುಂ ಆಶಿಲ್ಲೊ | ತಾನ್ನೆಂ ಯೇವ್ನು ಘುರಾಲಾಗ್ಗಿ ಪಾವ್ಸಾಪುಡೆ ನಾಂಚು ಆನಿಂ ಗಾಯನಂ ತಾನ್ನೆಂ ಆಯ್ಕಿಲೆಂ | ಆನಿಂ ತಾನ್ನೆಂ ಚಾಕ್ಕಾಂ ಪೈಕಿಂ ಯೆಕ್ಕ್ಯಾಕ ಆಪೊ್ವ್ಯುಂ ಹಾಜ್ಜಿ ಆರ್ಥು ಇತ್ತೆಂ ಮ್ಹ ುಣಿ ವಿಚಾರ್ಲೆಂ | ತಾನ್ನೆಂ ತಾಕ್ಕಾ ಸಾಂಗ್ಲೆಂ ಕೀ ತುಗೆಲೊ ಭಾವು ಆಯ್ಲಾ, ಆನಿಂ ತಾನ್ನೆಂ ಸುರಕ್ಷಿತ ಪಾವಿಲ್ಲಮಿತಿಂ ತುಗೆಲ್ಯಾ ಬಾಪ್ಪುನೆಂ ಏಕ ಜೀವಣಂ ಕೆಲ್ಲ್ಯಂ | ತಾಕ್ಕಾ ತಾವಳ ಕೊೇಪು ಯೇವ್ನುಂ ತೊ ಭಿತ್ತರಿ ವಚ್ಕ ನಾಜಾಲೊ | ತ್ಯಾಖತಿರ ತಾಗೆಲ್ಯಾ ಬಾಪ್ಪುನೆಂ ಭೈರ ಯೇವ್ನುಂ, ತಾಕ್ಕಾ ಸಮಜೈಕಿತ ಕೊೇಸೂರುಂ ಸಾಂಗ್ಲೆಂ | ತಾನ್ನೆಂ ಬಾಪ್ಪುಕ ಅಶಿ ಉತ್ತರ ದಿಲ್ಲಂ ಕೀ ಹೆಂ ಪಳ ಹೀಂ ಇತ್ತಿಂ ವಸರ್ಂ ಹಾಂವಂ ತುಗೆಲಿ ಚಾಕ್ಕಿ ಕರ್ತಾಂ, ಆನಿಂ ತುಗೆಲಂ ಉತ್ತರ ಕೆದ್ನಾಯಿಂ ವೊಣ್ಲಂ, ಜಾಲ್ಲತಕ್ಕರ್ಟ

ತುವೆಂ ಮೊಕ್ಕಾ ಮುಗೆಲ್ಯಾ ಮಿತ್ರಾಂಸಾಂಗಾತಿ ಖುಶಾಲ್ ಕರೀತಿ ಏಕ ಬಕ್ರ್ಯಾಪೀಲ ಸುದ್ದಾಂ ದೀನೆಂ | ಜಾ–
ಲ್ಯಾರಿ ತುಗೆಲಿ ಭೂಯಿಂಭಾಟ ಚೆಡಿಯಾಂ ಸಹವಾಸಾನೆಂ ಖಾವ್ನ ಕಾಳ್ಳೆಲ್ ತಶ್ಲ್ಯಾ ಹ್ಯಾ ತುಗೆಲ್ಯಾ ಪುತ್ರಾನೆಂ
ಆಯಿಲ್ಲ್ಯಾಕ್ಷಣಂ ತಾಜ್ಬತಿರ ತುವೆಂ ಹೊಡ ಜೆವಣಂ ಕೆಲ್ಲೆಂ | ಅನಿಂ ತೊ ತಾಜ್ಲಾಗ್ಗಿಂ ವುಣಾಲೊ
ಕೀ ಪುತಾ ತೂಂ ಕೆದ್ನಾಯಿಂ ಮಜ್ಜೆ ಲಾಗ್ಗೀಣ ಆಸ್ನ ಅನಿಂ ಮುಗೆಲೆಂ ಸರ್ವ ತುಗೆಲೇಂಚಿ ಜಾವ್ನ್–ಆಸ್ನ |
ಹೊ ತುಗೆಲೊ ಭಾವು ಮೆಲ್ಲೆಲೊ, ತೊ ಆತ್ತಂ ಪರ್ತೂನುಂ ಜಿವಂತ್ ಜಾಲ್ಲಾ | ಅನಿಂ ತೊ ನಾಚಾಲ್ಲೆಲೊ
ಆತ್ತಂ ಮೆಳ್ಳಾ ಮ್ಹುಣುಂ ಆಮ್ಮಿಂ ಖುಶಾಲ್ ಕೊ̇ಸ್ರುಂ ಆನಂದ್ಪಾಂವ್ಪೆಂ ಯೋಗ್ಯ ಆಸ್ನ ||

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

Kŏnkaṇī Dialect

(Saraswat Brāhmans of Karwar)

TRANSLITERATION AND TRANSLATION

Ekā grihastāka dog-dzāna pūta āsille Tāntule-paṅkhī sānu
One householder-to two persons sons were Them-from-among the-younger

āpnā-gelyā bāpsu-kade mhon-chyā lāglo, 'annā, ma-gelyā vāntyāka yĕv-chi tith
his father-to to-say began, 'father, my to-share coming so great

āsti mākkā di' Ānī tānnĕ āpnā-geh āsti tā-kā vāntūnu dili
estate me-to give' And him-by his estate them-to having-divided was-given.

Ānī thodĕ-chi divsā-nī sān-pūtu āpnā-geh āsti sarva yokde kŏrnū
And few only days in the-younger-son his estate all together having-made

dhūr-ĕk gāvāka vatsu-gelo, ānī thaī vāit chālli-nĕ āpnā-gelo paiso sarva
far-one to-country went, and there bad conduct-by his money all

vāit-kello Ānī saiva khartsanā-phudo tyā gāvāntū hŏd dushkāḷu paḷlo, ānī
bad-was-made And all spending-after that in-country great famine fell, and

tīkkā garadz paḷli Ānī to tyā gāv-chyā ēk grihastā-kade kāmāk rāblo
him-to want fell And he that country-of one gentleman-with for-service remained

Ānī tinnĕ tākhā āpnā-gelyā gādyāntū dukrāka tsaraū-chyāka dhāllo Ānī to
And him-by him-as to his in-field swine for-feeding he-was-sent And he

tyī dukrā-nī khāv-tso taslo kundo khāvnū khuśāle-nĕ āpnā-gelĕ poṭa
those swine-by to-be-eaten such husk having-eaten gladness-with his-own belly

bhŏrnu ghetlo-śillo Dzālyāri tākhā koneī di-nĕ Ānī
having-filled would-have-been-taken But him-to by-anyone it-was-not-given And

tākkā buddhi yēnā-phudo to mhonu lāglo, 'ma-gelyā bāpsu gelyā tsākrā-paṅkhī
him-to sense coming-after he to-say began, 'my father-of servants-among

kittĕkākī khāv-chĕ khāvnu davar-si āssa, ānī hāvā bhukke-nĕ maitā
to-how-many to-be-eaten having-eaten for-keeping is, and I hunger-with die

Hāvī utivnu innā-kade vatsunū, "annā, hāvĕ Devā-lāggī ānī tudz-lāggī
I having-risen father-to having-gone, "father, by-me God-to and thee-to

pāpi kellvā, ānī hyā-mukhāri tu-gelo pūtu mhŏn-ghĕv-chyāka hāvā
sin has-been-committed, and henceforward thy son having said-to-take I

phāvnī Mākkā tu-gelyī tsākrā-mhanke kŏrnu davari," mhunū
am worthy not Me thy servants-like having-made keep," having-said

mhanti' Ānī to utivnū āpnā-gelyā bāpsu-nĕ āsille-kade vatsu-gelo
I-will-say' And he having-risen his father-by being-to went

Dzālyāri tinnĕ sobir dhūr āstanā ti-gelyā bāpsu-nĕ tākhā paḷailo, ānī tākhā
But him by very far being his father-by as-for-him he-was-seen, and him-to

kākuḷtī yēvnu to dhā̃vlo, ānī tākkā poṭṭōḷnū umma dilī.
pity having-come he ran, and him having-embraced kiss was-given

Tā-vaḷi pūtu tādz-lāggī mhanālo, 'annā̃, hā̃vē̃ Devā-lāggī ānī tudz-lāggī pāpa
At-that-time the-son him-to said, 'father, by-me God-to and thee-to sin

kellyā̃, hyā-mukhāri tu-gelo pūtu mhōn-ghēv-chyāka hā̃vā̃ phāv-nā̃'
has-been-committed, henceforward thy son to-be-called I am-worthy-not'

Dzālyāri tyī bāpsu-nē̃ āpnā-gelyā tsākrāka sānglē̃ ki, 'bari-chi ēki āngi
But that father-by his servants to it-was-said that, 'good-indeed one robe

hānnū tākkā ghālyā, ānī tā-gelyā hāttāka ēki muddi, ānī pāyyāka dzottē̃
having-brought him-to put; and his hand-on one ring, and foot-on shoe

ghālyā, ānī āmmī khāvn-jēvnū khuśāl koryā̃, ityā
put, and we having-eaten having-feasted merriment let-us-make, why

mhalyāri, ho ma-gelo pūtu mōrn gellelo, ānī partūnū jivant dzāllā,
on-saying, this my son having-died had-gone, and again alive has-become,

to nā-dzāvnū gellelo, meḷḷā' Ānī tānnī khuśāl kor-chyāka
he having-been-lost had gone, has-been-found' And them-by merriment to make

suru kello
beginning was-made

Tā-gelo hōd pūtu gādyāntū āṣillo Tānnē̃ yēvnu gharā-lāggī
His big son in-fields was Him-by having-come house-near

pāvnā-phude nā̃tsu ānī gāyanā tānnē̃ āykilē̃ Ānī tānnē̃ tsākrā-paikī
reaching-after dancing and music him-by was-heard And him-by servants-among

ekḷyāka āppōvnū, 'hādzdzo arthu itiṭ?' mhunū vitsārlē̃ Tānnē̃
one-to having-called, 'this-of meaning what?' having-said it-was-asked Him-by

tākkā sānglē̃ ki, 'tu-gelo bhāvu āylā, ānī tānnē̃ surakshita pāville-mtī
him-to it-was-said that, 'thy brother has-come, and him-by safe reaching-for

tu-gelyā bāpsu-nē̃ ēka jevanā̃ kellyā̃' Tākkā tā-vaḷi kōpu yēvnū to
thy father-by one feast has-been-made' Him-to then anger having-come he

bhittari vatstsa-nā-dzālo Tyā-khatira tā-gelyā bāpsu-nē̃ bhaira yēvnū tākkā
inside would-not-go Therefore his father-by out having-come him-to

samdzai śi kōrnū sānglē̃ Tānnē̃ bāpsūka aśśi uttara dillē̃ ki, 'hē̃
to-persuade for it-was-told Him-by father-to thus reply was-given that, 'this

paḷe, hī itli varsā̃ hā̃vā̃ tu-geli tsākri kartā̃, ānī tu-gelē̃ uttara kednāyī
see, these so-many years I thy service do, and thy word ever

mon-nē̃, dzālle-tarkai tuvē̃ mākkā ma-gelyā mitrā̃ sāngāti khuśāl kari-śi
was-broken-not, still by-thee me-to my friends with merriment making-for

ēka bakryā-pila suddā̃ dī-nē̃ Dzālyāri tu-geli bhūyī-bhāta chediyā̃
one kid even was-not-given But thy land-and-garden prostitutes'

sahavāsā-nē̃ khāvnu-kāḷḷel-taslyā hyā tu-gelyā puttā-nē̃ āyillyā-kshanā̃
company in having-eaten-squandered-such this thy son-by coming-moment-at

tādz-khatıra tuvẽ hoda jevanã kellẽ'   Anĩ to tādz-lāggĩ mhanalo kī, 'putī,
hım-for by-thee bıg feast ıs-made.' *And he hım-to saıd that, 'son,*

tũ kednāyĩ majje-lāggĩ-ohı āssa, ānĩ ma-gelẽ sarva tu-gelẽ-ohı dzāvn
thon always me-near-only art, and mıne all thıne-ındeed havıng-become

āssa   Ho tu-gelo bhāvu mellelo, to āttã partūnũ jıvant dzāllā, ānĩ to
ıs   Thıs thy brotheı had-dıed, he now agaın alive has-become, and he

nā-dzāllelo, āttã mellā, mhunũ āmmĩ khuśāl kōrnũ ānand
was-lost, now has-been-found, therefore by-us meı rıment havıng-made gladness

pãv-chẽ yōgya āssa'
should-be-felt pı opeı ıs'

KUDĀLĪ

It has already been remarked that the dıalects spoken ın Sawantwadı and Ratnagır¹ gradually approach the dıalects of the Centıal Konkan, whıch agaın, ın theır t⸍ form tne connectıng lınk between Kōnkanī and the Konkan Standard of Marāthī

Standard Kōnkanī ıs spoken ın the south-west corneı of Sawantwadı and scattered settlements of the Talukas of Vengurla and Malwan ın Ratnagırı cıpal language of Sawantwadı and of the southern part of Ratnagıı ıs al subdıalect. It ıs usually called Kudālī, a name derıved from the Kulal wadı   In Ratnagırı ıt ıs sometımes also called Mālvanī

The Kudālī dıalect ıs spoken from the Santardı Rıver, whıch falls ın th⸍ at Terekhol, ın the south, to Deogad, Kankolı, and Phonda Ghat ın the eastern and western boundarıes are the Sahyadrı Hılls and the Arabıan Sea Kudālī ıs also spoken ın Bombay Town and Island by settlers from Sawaı Ratnagırı   The followıng numbers have been ıeturned foı thıs Survey —

Sawantwadı	. .	183,6⸍
Ratnagırı		302,00
Bombay Town and Island	. . .	90,000
TOTAL		575,600

The chıef poınts ın whıch Kudālī dıffers from Standard Kōnkaṇī are as follows

The long and short *e* and *o* are not clearly dıstınguıshed   The short forms are found ın consıderable number ın Sawantwadı   Thus, *te-kā*, to hım, *kelō*, done, *hotō* *hutō*, was, etc   Both *ē* and *ō* are, however, usually long, just as ıs the caıe ın Standard Maıāthī.

Ā́ or *ã* ıs used for Standard Maıāthī *ễ*, not only ın cases wheıe ıt ıs so used ın Standard Kōnkanī, but also elsewhere   Thus, *varsã*, years, *duk⸍ıã*, pıgs, *tã sag°lã*, that all

There ıs a strong tendency to drop the Anunāsıka, a tendency whıch ıs also found ıh the Kōnkanī of Belgaum and ın the dıalects of the Central Konkan   Thus, *tyẽtullō* for *tyãtullō*, from among them, *tenı* and *teṽ*, by hım (honorıfıc plural)

The cerebral *n* ıs correctly used ın Sawantwadı, but ıt ıs fıeely ıeplaced by *n* ın Ratnagırı and Bombay, thus, *pānı* and *pānı*, water, *kōn* and *kōn*, who? The dental *n* ıs also substıtuted for Standard Marāthī *l* ın *nhān*, small

V is often dropped before ı and *ī* ; thus *vīs* and *īs*, twenty , *ıt̪s̱ār nā̃*, to ask   It is sometimes also dropped in the conjunctive participle in *vn* or *ūn* , thus, *mhanān*, having said , *uṭhān*, having risen   It is replaced by *y* in *t̪hēy*, keep (Ratnagırı), for which the Sawantwadı texts give *t̪hēv*

The inflection of nouns agrees with Standard Kōnkaṇī   The word *bāpūs*, fatheı, however, dıffers ın the oblıque form whıch ıs *bāpās* or *bāpāśı*, thus, *bāpās-t̪s̱ō* or *bāpāśı-t̪s̱ō*, of a father

The pronoun of the first person sıngular takes the foım *mı* or *mıyā̃* as ın Standard Marāṭhī whıle Kōnkanī has *hāv*   *Āpan* ıs used as the correspondıng plural ıncludıng the person addressed

The pronoun *t̪ō*, that, forms ıts datıve and correspondıng forms fıom the base *t̪ē* or *t̪yā* , thus, *t̪e-kā*, *t̪ē-kā* and *t̪yā-kā*, to hım   The otheı demonstratıve and relatıve pronouns are ınflected ın the same way

' What ? ' ıs *kāy* as ın Standard Marāṭhī   The form *kıt̪ē̃* seems, however, also to be used, foı wo find *kıtyāk*, why ?

The verb substantıve forms ıts present tense as follows —*mı āsā̃y* , *t̪ū̃ āsay*, or *āsas* , *t̪ō āsā* , *āmı āsāv*, *tumı āsāt* , *t̪ē āsat*   In the second person sıngulaı we also find *has* oı *āhas*, and ın the thııd *hā* or *āhā*, and the otheı persons can oertaınly be formed ın a oorespondıng way   The past tense ıs 1 *hōtā̃y*, 2 *hōtay* , 3 *hōtō* , plural, 1 *hōtāv* , 2 *hōtyāt* , 3 *hōtē*

Otheı ıntransıtıve verbs are conjugated by means of the same suffixes   Thus, *āmı d̪s̱ālāv*, wo go , *tumı gēlyāt*, you went   In tho futuıe tho form ın *ān* ıs ın oommon use , thus, *mhanān*, I shall say , *mēlāt*, ıt wıll be got   But also *yētalō*, he wıll come   The habıtual past seems to be used as ın Standard Marāṭhī , thus, *d̪s̱āy-nā*, he would not go

The past tense of transıtıvo verbs agrees wıth Standard Kōnkaṇī   The correspondıng perfect seems to be used ın the same sense   Only a few forms ocouı   The second person sıngulaı ends ın *lay* oı *las*, the thırd person sıngulaı ın *lyān*, the first person plural ın *lāv* , the second person plural ın *lyāt*, and the thırd person plural ın *lyānı*, thus, *t̪ū̃ mār·lay*, or *mār·las*, thou struckest , *t̪ēnı̄ mār·lyān*, he struok , *āmı mār·lāv*, we struok , *tumı mār·lyāt*, you struok , *t̪ē-nı̄ mār·lyānı*, thoy struok , *t̪ū̃ t̪ā kōnā-kad·sūn vık·tā̃ ghēt·lay*, or *ghēt·las*, thou that whom-from buyıng tookest ? from whom dıd you buy that ? *t̪yē-nā t̪yē-chyā galyāk mıtı mār·lyān ānı t̪yē-t̪s̱ō mukō ghēt·lyān*, hım-by hıs neok-on embracıng was-struok and hıs kıss was-taken, he fell on hıs neck and kıssed hım   In *t̪ū̃ jēvān kḕla has*, thou hast made a feast, *kēla has* ıs the uncontraoted form of *kēlas*   The futuro ıs formed as ın Standard Marāṭhī, thus, *mı māı ın*, I shall strıke   In the second person sıngular we find *māı·śıt̪* and *māı·śıl*

In other respects the speoımens whıch follow wıll be found to agree wıth Standard Kōnkaṇī   The first specımen, whıoh has been reoeıved from Sawantwadı, repıesents the language of the hıgher classes   The lower oIasses aıe stated to use the same form of speech, wıth but slıght dıfferences ın pronuncıatıon and ınflectıon   Of the second specımen only the begınnıng has been gıven ın translıteratıon and translatıon wıthout tho correspondıng passage ın the vernaoular character   It comes from Ratnagııı

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARÁTHÍ

KŌNKANĪ (KUDĀḶĪ) DIALECT (STATL SAWANTWADI)

SPECIMEN I.

ऎका माणसाक दोन भील ऊोते । तेतुरलो न्हानगो वापागीक म्हणूक
लागलो बाबा, माका ग्रेतलो तो जिंद्गेचो वाॅटो माका दी । मगे तेणी तेॅॆॉं
आपली जिद्गी वाटून दिली । मगे पुक्ळ दीस जाॅवचे आर्दींच न्हानग्वा भ्रिलान
सगळाॅं एकठॅय केलॅं, आणि दूर देॅशाक जाॅवक गेलो आणि थॅंसर मौज मारून
ऊोताॅं ताॅं सगळाॅं घालयलाॅं । तेचे कडलाॅं सगळाॅं सरल्यार थॅंसर एक थोर टुकळ
पडलो, आणि तेका कठीण दीस आयले । मगे तो थॅंसरल्या ऎका गिरेस्ता-येॅं
जावन रवलो । तेणीं तेका आपलीं डुकराॅं चरॅवक आपल्या ग्रेताॅंत धाडली ।
आणि तेका दिसूक लागलाॅं डुकराॅं खातत तो कुंडी माका मेळात तर वरो ।
पण तो सुद्धाॅं कोण तेका देयना । मगे तो भानार ग्रेवन म्हणूक लागलो,
माझ्या बापासचे कितकी तरी गडी खावन जेवन आसत आणि मी उपासाॅंनीं मरताॅं ।
मी उठान आणि वापाश्री-द्वार जायन आणि तेका म्हणान, वाबा मी देॅवा-कडे
आणि तुजे-कडे चुकलॅय, आणि तुजो भ्रील म्हणूक फावानेॅं । तूॅं माका तुजो
एक गडी म्हणून तुजे-कडे ठेव । आणि तो मगे उठलो आणि वापाश्री-द्वार आयलो ।
तो दूर आसतानाॅंच बापाश्रीन तेका वगलो, आणि तेका तेची काककूत आयली ।
धॅाॅंव मारून तेणीं तेच्या गळ्याक मिठी मारली आणि तेची मुका घेतली । भ्रिलान
तेका म्हटलाॅं, बाबा, मी देॅवा-कडे आणि तुजे-कडे चुकलॅं, मी तुजो भ्रील म्हणूक
फावान । पण वापाश्रीन गड्याॅंक म्हटलाॅं, एक वरोसो आंगरखो ऊाडा आणि
द्वॅका घाला आणि द्वॅच्या द्वाताॅंत एक आंगठी आणि पायाॅंत चुतीं घाला । आणि
जेवन खावन आनंद करूॅंया, माजो भ्रील मेललो तो फिरून जितो जाले, तो
साडललो पण परत गावलो । मगे तेणीं आनंद कीले ॥

तेचो थोरलो भ्रील ग्रेताॅंत गेललो । तो घरा-द्वार ग्रेता तर तेका गाणा नाचणा
आयकूॅंक ग्रेवॅंक लागलाॅं । तेणी ऎका गड्याक साद घातलो आणि कायरे द्वाॅं
म्हणून विचारलाॅं । तेणी तेका म्हटलाॅं तुजो भाव आयलोसा, तो खुश्याल घराक

आयलो म्हणून तुज्या वापाशीन घ्यॉ जेवाण् कॆलॉसा । तॆका राग आयलो आणि तो घराँत जायना । तॆची बापूस भायर आयलो आणि तॆका वावापुता करूॅक लागलो । तॆणी वापाशीक म्हटलॉ, वग, इतकीं वसाँ मी तुजी चाकरी करतैं, तुज्या शब्दा भायर कदीं गॆलैं नाय । पण तूँ माका कॆंच माज्या इश्टाँ वांगडा मजा मारूॅक एक वकऱ्याचाँ पोर सुद्धॉ दिलय नाय । पण जेणी तुजी जिनगी रांडॉ बरोबर वाटीक लायली तो तुजो भील घराँत यॆवँचे आदींच तॆचेसाठीं तूँ जेवाण करतय । वापाशीन सागलॉ, भिला, तूँ सदीं माजे बरोबर आसय, माजाँ आसा तॉ सगळाँ तुजाँच । आमी आनंद करूॅची घ्यॉच खरॉ । किल्या म्हणशीत तर, घो तुजो भाव मॆललो तो जितो जालो. तो नाय जाललो तो गावलो ॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ

Kōṅkaṇī (Kudāḷī) Dialect

(State Sawantwadi)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Ekā māṇˢsāk dōn jhil hōtē   Tētur°lō   nhāṇˢgō   bāpāsˢik   mhanūk lāg°lō,
One to-man two sons were   Of-them the-younger to-the father to say began,

'bābā, mā-kā yētalō tō   jṇd°gê-tso   vāṭō mā-kā dī.'   Magē   tē-ṇī
'*father, me-to will-come that the-property-of share me to give*'   Then   him-by

tē-kā̃ āp°lī jṇd°gī   vāṭūn   dilī   Magē puskal dīs dzā̃ˠ-chē-
them-to his own property having divided was-given   Then many days passing

ādī̃-ts nhāṇˢgyā jhulān sag°lā̃ ēk-thāy kelā̃, āṇi dūṇ desāk
before even the-younger son-by all in-one-place was-made, and far to-country

dzāˠk gēlō āṇi thaĩsai   maudz   mārūn   hotā̃-tā̃   sag°lā̃ ghālayˢlā̃.
to-go went and there merry-making having-done (whatever-)was-that all was-spent

Tē chē-kad°lā̃ sag°lā̃ sarˢlyār   thaĩsai ēk thōi dukaḷ pad°lō, āṇi te-kā
Him-with all was-spent-after there one great famine befell, and him-to

kaṭhin dīs āyˢlē Magē tō thaĩsarˢlyā ekā   guēstā-thaĩ   dzāvˢn
hard days came Then he of-that-place one householder's-house-in having-gone

ravˢlō Tē-ṇī te-kā   āp°lī̃ dukˢrā̃ charā̃ˠk āp°lyā śetā̃t   dhād°lō
dwelt Him-by him-as-for his-own swine to-graze his-own in-the-fields he-was-sent

Āṇi te-kā dsũk lāg°lā̃ dukˢrā̃ khātat tō kundō mā-kā meḷāt tai
And him-to to appear began the-swine are-eating that husks me-to will-come then

barō Pan tō suddā̃ kōn te-kā dēy-nā Magē tō bhānāi yēvˢn
good But that even anyone him-to would-not-give Then he to-senses having-come

mhanūk lāg°lō, 'māyyā bāpās-chē kitˢkē-tarī gadi khāvˢn jēvˢn āsat āṇi mī
to say began, 'my father of how-many servants eating dining are and I

upisā̃-nī   marˢtaĩ, mī uthān āṇi bāpāsī-hāi dzāyˢn āṇi te-kā mhanān
hunger-with am-dying, I will rise and (my)-father-to will-go and him-to will-say

"bⁱbā, mī Devā-kadē āṇi tujē-kadē   tsukˢlā̃y, āṇi tudzō jhil mhanūk
"*father, I God towards and thee towards have-erred, and thy son to-be called*

phāvⁱnaĩ, tũ mā-kā tudzō ōk gadi mhanūn tujē-kadē thēv"' Āṇi tō magē uthˢlō
am-not-fit, thou me-to thy one servant saying thee-with keep"' And he then arose

āṇi bāpāsi-hār āyˢlō Tō dūr   āsˢtānā̃-ts   bāpā-sīṇ te-kā bag°lō, āṇi
and father-to came He far while-he was-even the-father-by him-to was-seen, and

te-kⁱ tē-chī kākˢ|ūt āyˢlī   Dhā̃ˠ-mārūn   tē-ṇī te-chyā galyāk
him-to him of pity came Running-having-struck him-by his on-the-neck

mɪthī   mārᵃlī,   ānɪ   tē-chī   mukā   ghēṭᵃlī   Jhɪlān   te-kā   mhaṭᵃlã,
embracing was-struck, and   him-of   kɪss   was-taken   The-son-by him-to it-was-said,

'bābā,   mī   Dēvā-kaḍē   āṇɪ   tujē-kaḍē   ṯsukᵃlãĩ,   mī   tudzō   jhil   mhanūk
' father, I   God-towards and thee-towards have-erred, I   thy   son   to-be-called

phāvā-naĩ'   Pan   bāpā-śīn   gadyãk   mhaṭᵃlã,   'ēk   barōsō āṅgᵃrakhō hāḍā ānɪ
am-not-fit ' But the-father-by servants to it-was said, ' one good   coat   brɪng and

he-kā   ghālā,   ānɪ   he-chyā   hātãt   ēk   āṅgᵃthī ānɪ   pāyãt   dzutĩ ghālā, ānɪ
him-to put-on, and his ɪn-the-hand one rɪng   and on-the-feet shoes put, and

jēvᵛn   khāvᵛn   ānand   kaɪũ-yā,   mādzō jhil mēlᵃlō,   tō phɪrūn jɪtō
by-dɪnɪng by eatɪng merrɪment let-us-make, my son was-dead, he agaɪn alɪve

dzālō,   tō sāndᵃlalō, pan parat gāvᵛlō'   Magē tē-nĩ   ānand   kēlō
became, he was-lost, but agaɪn ɪs-got '   Then them-by merrɪment was-made.

Tē-ṯsō thōrᵃlō jhil   śetãt   gēlᵃlō   Tō gharā-hār   yetā,   tar   te kā
Hɪs elder son ɪn-the-fields was gone He house-towards comes, then hɪm-to

gānā   nāṯsᵃnā   āyᵃkũk   yēvᵛk   lāgᵃlã   Tē-ṇī   ekā   gadyāk   sād   ghāṭᵃlō āṇɪ,
sɪngɪng dancɪng to hear to come began. Hɪm-by one servant-to a-call was-put and,

'kāy-rē   hyā?'   mhanūn   vɪchārᵃlã   Tē-ṇī   te-kā   mhaṭᵃlã,   'tudzō bhāv
' what-O (ɪs-)thɪs?' sayɪng ɪt-was-asked. Hɪm-by hɪm to ɪt-was-saɪd, ' thy brother

āyᵃlō-sā,   tō khuśāl gharāk āyᵃlō, mhanūn tujyā bāpā-śīn hyā jevān kēlã-sā'
come-ɪs, he safe house-to came, therefore thy father-by thɪs feast made-ɪs '

Te kā   rāg   āyᵃlō ānɪ   tō   gharãt   dzāy-nā   Tē-ṯsō   bāpūs bhāyᵃr
Hɪm-to anger came and he ɪnto-the-house would not-go Hɪs father   out

āyᵃlō ānɪ te-kā babā-putā karũ lāgᵃlō   Tē-nī   bāpā-śīk   mhaṭᵃlã,
came and hɪm-to entreatɪng, to-do began Hɪm-by (hɪs-)father-to ɪt was-saɪd,

'bag,   ɪṭᵃkĩ   varsã   mī   tuji   ṯsākᵃrī   karᵃtaĩ,   tujyā śabdā-bhāyᵃr kadĩ
' see, so-many years I   thy servɪce have-been doɪng, thy word-out-of ever

gēlaĩ   nāy,   pan   tũ   mā-kā   kaĩ-ṯs   mājyā ɪshtã-vangᵃdā   majā
have gone not, but by-thee me to ever even   my   frɪends woɪth   merrɪment

mārũk   ēk   bakᵃryā-ṯsã   por   suddã   dɪlay   nāy,   pan   jē-nī
for-makɪng one   goat-of   young-one   even   was gɪven   not, but whom-by

tuji   jɪuᵃgī ɪāndã-barōbar   vātēk-lāyᵃlī   tō   tudzō jhil   gharãt   yēvᵛ chē
thy propertty harlots-woɪth was-wasted that   thy son   ɪnto the-house comɪng

ādĩ-ṯs   tē-chēsāṭhĩ tũ   jevān   karᵃtay'   Bāpā-śīn   sāngᵃlã,   'jhɪlā,
before-even hɪm-for thou a-feast art-makɪng ' The-father-by ɪt-was told, ' son,

tũ   sadĩ   mājē-barōbar   āsay,   mādzã   ūsā   tã   sagᵃlã   tudzã-ṯs   Āmī
thou always   me-woɪth   art, mɪne ɪs that   all   thɪne-verɪly   By-us

ānand   karũ-ṯsō   hyā-ṯs   kharã,   kɪtyā   mhan'śit,   tar   hō   tudzō
merrɪment should-be-made thɪs-only proper, why ɪf-thou-woɪlt-say, then thɪs thy

bhāv   mēlᵃlō,   tō   jɪtō   dzālō,   tō   nāy-dzālᵃlō,   tō   gāvᵛlō'
brother was-dead, he alɪve became, he was-lost, he ɪs-found '

INDO-ARYAN FAMILY.
SOUTHERN GROUP

MARĀṬHĪ

KŌNKANĪ (KUDĀLĪ) DIALECT
(DISTRICT RATNAGIRI)

SPECIMEN II.

Kōnā yēkā mān'sāk dōg-dzan jhil hutē. Ānī tyītullō dhāk'lo
Some one man-to two-persons sons were. And them-in from the-younger

bāpāśīk unāg'lō, 'bābā, dzō jund'gyī-tsō vātō mū-kā yūū-tsō to dī'
the-father-to said, 'father, what property-of share me-to (is)-to-come that give'

Magē tyē-nā tyē-kā jund'gī vātūn dili Magē thōḍyā dīsā-nī
Then him-by them-to property having-divided was given Then few days-in

dhāk'lō jhil sag'lā ghēvn lāmb-chyā mul'kāt gēlō, ān'kī thūy-sai rītibhagar
the younger son all having-taken far to-country went, and there riotously

tsalān āp'lō paisō khaitsūn tāk'lō Magō tyē-nā sag'lā kharats'lyār tyā
living his money having-spent was-thrown Then him-by all spent-after that

mul'kāt mōthō dukaḷ pad'lō Tyēd'vā tyē-kā paisō myēlā-nīsō dzīlō
in-country great famine arose Then him-to money was-got-not-such became

Tēvā tō tyā mul'kāt'lyā yēkā gīristā-lāgī dzāvn rav'lō Tyē-nā tyē-kā
Then he that country-in-of one householder-near having-gone stayed Him-by him

duk'rā tsaraūk āp'lyā śētāt dhād'lyān Tyēd'vā duk'rā dzō kundō khāy't tyā
swine to-tend his in-field it-was-sent Then swine what husk ate that

kundyān āp'lā pōṭ bharū-tsā asā tyē-kā dis'lā Ānī tyē-kā kōnī
with-husk his belly should-be-filled thus him-to it-seemed And him-to (by-)anybody

kāyyēk dilyān nāy
anything was-given not

DĀLDĪ

The Dāldīs or Nawāīts are a caste of Muhammadan fishermen They claim an Arab descent, but speak a broken Kōnkanī They are found in the Madras Presidency, in Kanara, Ratnagiri, Janjira, and Bombay Town and Island The figures returned for the Linguistic Survey are as follows —

Bombay Town and Island	2,000
Janjira	11,500
Ratnagiri	2,000
Kanara	8,000
TOTAL	23,500

To this total must be added the Nawāīts of the Madras Presidency, for the number of whom no estimates are available

In Ratnagiri the Dāldīs are chiefly found in the Ratnagiri sub-division, and in Kanara they occur in Karwar, but mainly in Bhatkul

The dialect spoken by the Dāldīs is not the same over all the territory in which they are found, but differs and approaches the various local dialects of their neighbours

Many of the Dāldīs are said to be able to talk and understand Hindōstānī   This latter language has, however, had little influence on their dialect   Several Hindōstānī loanwords have been adopted, and some phonetical features are probably due to the influence of that form of speech   Thus, the change of the cerebral *ḷ* to *l*, and, in Ratnagiri and Janjira, the substituting of *r* for *d* between vowels   Compare instances such as *dolo*, eye, *ghōro*, horse   These peculiarities are, however, also shared by the Marāṭhī of the Konkan

Of the Konkani dialects, Dāldī most closely agrees with Kudāḷī   It has the same form *mī* for I, and the same third person singular of the past tense of transitive verbs ending in *o*, thus, *tenis bollan*, him by it-was said, he said

A peculiarity of the dialect is the use of the form *ker* in addition to *kar*, do, thus, *kerūn*, to do, *kerī*, done   The latter form shows that the past tense of this verb differs from Konkani

Characteristic are also the many forms of nouns ending in *s*, thus, *putūs*, son, *bhācs*, brother, *dhūras*, daughter, *bapa lā* and *bapā-lās*, to a father, *putā chis rāhām*, I-with the-son, &c

In most respects, however, Dāldī will be found to agree with Konkani and with the dialects surrounding the speaker   Thus, long and short *e* and *o* are distinguished in Karwar, but apparently not in Ratnagiri and Janjira   The Anunāsika is often dropped or replaced by *n*, and so forth   On the whole, there will be no difficulty in understanding the two specimens which follow   The first is a version of the Parable of the Prodigal Son received from Karwar   It has been printed in Kanarese characters   The second specimen is a folk tale from Janjira, and is printed in Devanagari. Each is accompanied by a transliteration and translation

2 D

INDO-ARYAN FAMILY.

SOUTHERN GROUP

MARĀTHĪ

KŌNKANĪ (DĀLDĪ BROKEN) DIALECT　　　　　(KARWAR, DISTRICT KANARA)

SPECIMEN I.

ಏಕಾ ಮನ್ಷ್ಯಾಲಾ ದೋಗ್ ಜಾನ್ ಪುತೊಸ್ ಹೊತೆ | ತೆಂತೊಸಿ ಲ್ಹಾನ್ಯಾ ಪುತಾಶೀನ್ ಬಾಪಾಲಾ ಘೊಂಗ್ಲಾನ್—ಬಾಪಾ ಮಾಜ್ಯಾ ವಾಂಟ್ಯಾಲಾ ಕಾಯ್ ಯೇತೆ ತಂ ಮಲಾ ದೇ | ಆನಿಂ ತೆನಾ ಆಪ್ಲಿ ಜಮಿನಾನ್ ತ್ಯಾಂಲಾ ವಾಂಟುನ್ ದಿಲಿ | ಥೊಡ್ಯಾ ದಿಸಿಂ ನ್ಹಾನ್ಸೊ ಪುತೊಸ್ ಸಗಟ್ ಯೆಂಕ್ಟೆ ಕರೂನ್ ಭೋಸ್ ದೂರ್‌ಗಾಮಾಂತ್ ಗೆಲೊ | ಥೈಂ ಆಪ್ಲಿ ಸಗ್ಲಿ ಜಮಿನಾನ್ ಖೆರೂನ್—ಖಾಲ್ನ್ ಪಾಡ್—ಕರೂನ್ ಟಾಂಕ್ಲಾನ್ | ತೆನಾ ಸಗಟ್ ಖರಚ್—ಕರೂನ್ ಜೈಲಾ ತೆದ್ನಾಂ ತ್ಯಾ ಗಾವಾಂತ್ ಭಾರಿ ವೊಟೊ ಬಗ್ಗಾಲ್ ಪೋಡ್ಜೊ ತೆದ್ನಾಂ ತ್ಯಾಲಾ ಗರಜ್ ಲಾಗ್ಲಿ | ಆನಿಂ ತೊ ಜಾವ್ನ್ ತ್ಯಾ ಗಾಂವ್ಟ್ಯಾ ಏಕಾ ಗಾಂವ್‌ಕಾರಾ ಲಾಗಟ ಚಾಕಿ ಲಾ ರಾವ್ಲೊ | ತೆದ್ನಾಂ ತ್ಯಾ ಗಾಂವ್ಮ್ಕಾರಾನ್ ತ್ಯಾಲಾ ಆಪ್ಲ್ಯಾ ಗಾದ್ಯಾಂತ್ ಆಪ್ಲಂ ಡುಕ್ರಾಂ ಚರೊಂಲ್ಲಾ ಧಾಡ್ಲಾನ್ | ತೆದ್ನಾಂ ತ್ಯಾ ಡುಕ್ರಾನ್ ಖಾಂಪ್ಟೊ ಕುಂಡೊ ತ್ಯಾಲಾ ಗಾಪ್ರೊ ಹೋತೊ ತರ್ ತೊ ಖುಶಾಲೇಸ್ ಖಾತೊಪೋತೊ, ಜಾಲ್ಯಾರ್ ತೆಲಾ ಕೋಸ್ ಕಾಯ್ ದೇಣನಾಂ | ತೆದ್ನಾಂ ತ್ಯಾಲಾ ಅಕ್ಕಲ್ ಯೇವ್ನ್ ತೊ ಬೊಲುಲಾ ಲಾಗ್ಲೊ ಮಾಜ್ಯಾ ಬಾಪಾ ಘರಾಂ ಚಾಕ್ರೆಬ್ಯಾ ಮನ್ಷ್ಯಾಂಲಾ ಖಾವ್ನ್—ಜೇವ್ನ್ ತೇ ಆಪ್ಲ್ಯಾ ಹಾತಾಂತ್ ಧೈತಾತ್ ಮಿಂ ಹಿತಂ ಭುಕ್ಕಂ ಮತಾಂ | ಮಿಂ ಉಟೂನ್ ಮಾಜ್ಯಾ ಬಾಪಾ ಘರಾಂ ಜಾವ್ನ್, ಇಸೊ ಬೊಲ್ತಂ, ಬಾಪಾ, ಮಿಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾಪ್ತ್ಯೊ ಪಾಪ್ ಕೆಲುಂ | ಆತಾಂ ಹೆಬ್ಯಾಪ್ರೂಡ್ಯಾಂ ಮಿಂ ತುಜೊ ಪುತೊಸ್ ಬೊಲೊನ್ ಬೊಲುಲಾ ಹೋಯ್—ನಾಂ | ತುಜ್ಯಾ ಚಾಕ್ಯಾಂ ಸೊಂಗಾತಿ ಮಲಾ ಚಾಕರ್ ಕರೂನ್ ರೇವ್ | ತೆದ್ನಾಂ ತೊ ಉಟೂನ್ ಬಾಪಾ ಲಾಗಟ್ ಗೆಲೊ | ಬಾಪಾನ್ ಪುತಾಲಾಸ್ ದೂರ್ ಆಸ್ತಾನಾಂ ಬಗ್ಗೆಲಾನ್ | ತೆದ್ನಾಂ ಬಾಪಾಲಾಸ್ ಕಾಕೂರ್ದ್ ಆಯ್ಲಿ | ತೊ ಧಾವ್ನ್ ಜಾವ್ನ್ ತೆಲಾ ಯೆಂಗ್ ಮಾರೂನ್ ಧಲ್ಲಾನ್ ಆನಿಂ ಬೋಂಟಿ ಫೆತ್ಲಾನ್ | ತೆದ್ನಾಂ ಪುತಾಶೀನ್ ತ್ಯಾಚ್ಯಾ ಲಾಗಟ್ ಬೊಲ್ಲಾನ್, ಬಾಪಾ ಮಿಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾಪ್ತ್ಯೊ ಪಾಪ್ ಕೆಲುಂ | ಮಿಂ ತುಜೊ ಪುತೊಸ್ ಬೊಲೊನ್ ಬೊಲುಲಾ ಹೋಯ್ ನಾಂ | ತೆದ್ನಾಂ ಬಾಪಾಶೀನ್ ಆಪ್ಲ್ಯಾ ಚಾಕ್ಯಾಂಲಾ ಸಾಂಗ್ಲಾನ್, ಏಕ್ ಚೊಕೋಟ್ ಅಂಗೊ ಏಕಾ ಹಾಡೂನ್ ತ್ಯಾಚ್ಯಾ ಅಂಗಾಂತ್ ಘುಲಾ, ಆನಿಂ ಏಕ್ ಮುದಿ ತ್ಯಾಚ್ಯಾ ಬೊಟಾಂತ್ ಆನಿಂ ತ್ಯಾಚ್ಯಾ ಪಾಯಾಕ್ ವಾನ್ಸಂ ಘುಲಾ ಆನಿಂ ಆಮಿಂ ಖಾವ್ನ್—ಜೇವ್ನ್ ಖುಶಾಲೀನ್ ರೇವ್ಪೂಲಾ | ಕಿತ್ಯಾ ಬೊಲ್ಲ್ಯಾರ್ ಮಾಜೊ ಪುತೊಸ್ ಮೆಲೊ ಹೋತೊ ಜಿತೊ ಹೋವ್ನ್ ಆಯ್ಲೊ | ತೊ ನಾಂ ಜೈಲೊ ಹೋತೊ, ತೊ ಗಾಪ್ಲೊ | ತೆದ್ನಾಂ ತೇ ಖುಶಾಲ್ಕಿ ಕೆರುಲಾ ಲಾಗ್ಲೆ ||

ತೆದ್ನಾಂ ತೆಜೊ ವೋಟೊ ಪುತೊಸ್ ಗಾದ್ಯಾಂತ್ ಹೋತೊ | ತೊ ಗಾದ್ಯಾಂತುಶಿಂ ಘುರಾ ಲಾಗ್ಲಿಂ ಯೆತಾಂ ವರ್ಲಿ, ಗಾಂವ್ಟಂ ಆನಿಂ ನಾಚಖಂಚಂ ಐಕ್ಲಾನ್ | ತೆದ್ನಾಂ ತೆನಾ ಏಕಾ ಚಾಕಾಲಾ ಲಾ ಆಪೈಲಾನ್ ಆನಿಂ ಇಚಾರ್ಲಾನ್, ಹಿತ್ತಂ ಕಾಯ್ ಹೋತೆಂಕೆ | ತೆದ್ನಾಂ ತೆನಾ ತೆಲಾ ಬೊಲ್ಲಾನ್, ತುಜೊ ಭಾವೂಸ್ ಆಯ್ಲೊಕೆ ಆನಿಂ ತುಜ್ಯಾ ಬಾಪಾಶೀನ್ ಏಕ್ ಜೇವಳ್ ದಿಲಾಸ್ ಕಿತ್ಯಾ ಖಾತಿರ್ ಬೊಲ್ಲ್ಯಾರ್ ತೊ ಚೆಕೋಟ್ ಸೋವ್ನ್ ಆಯ್ಲೊ | ತೆದ್ನಾಂ ತೆಕಾ ರಾಗ್ ಆಲ್ಲೊ ಘುರಾಂತ್ ಜಾಯ್ನಾಜಾಲ್ಲೊ | ತೆದ್ನಾಂ ಬಾಪ್ಸೊಸ್ ಭ್ಯೆರ್ ಆಲ್ಲೊ ತೆಕಾ ಸಮ್‌ಜಾಂವ್ಕ ಲಾಗ್ಲೊ | ತೆದ್ನಾಂ ತೆನಾಂ ಬಾಪಾಲಾಸ್ ಸಾಂಗ್ಲಾನ್, ಹೀ ಬಗಿ ಎತ್ತ ವಸ್ಸಾಂ

ವಿನಾ ತುಜ ಮಾತ್ರ, ಆಪಾಂ ಮುಜ ಬಾವ್ ಕೆಲ್ಯಾಂ ವೊಳ್ಳಿ ನಾಡಂ। ತೇ ಬಿ ಅಲ್ಲ್ಯಾ ದೋಸ್ತ್ರಾ ಸುಾಾನೆಂ ಮನಲ್ಲೆ ಕೆದುಬಾ ಖಿಶ್ ಖತ್ರ್ಯೆಟಂ ಫ್ರೇರ್ ಸನ್ ಅಲ್ಲೆಲಾ ಬಿಶೋೕಸ್ ನಾಡಂ। ಜಾಲ್ಯಾರ್ ತುಜ ಜಿವಿನ್ ಅಜಾಪಪ್ಪಾ, ಗಾಂಗಾಬಿಂ ದೇವೂನ್ ಮಾಯ್ ಖಿಣ್ಜೆಲ್ಯಾ ಪ್ರಕಾಶಾಸ್ ಅಲ್ಲ್ಯಾ ಬೆರೋಬರ್ ಜಾಬಾ ಜಾಲೆರ್ ಎನಾ ಮೊಣಾಂ ಜೆಣ್ ಬಿಶೋೕಸ್। ಜೆಡ್ಯಾಂ ಜೆಣಾಂ ಜೆಲಾ ಸೊಂಗ್ಲಾನ್ ತೂಂ ಅವಾಜ್ಜೆ ಪಣ್ಯಾ ಬಾಗಟ್ ಅಸಸ್, ಪಣ್ಜ ಬಾಗ್ಗಿಂ ಖಣಯ್ ಅಣೆ ತಂ ತುಜುಖ್। ಆಮಿಂ ಖುಣಾಖಿ ಕೆಲೆ ಕೆ ಅಬಿ ಮುಲೀನ್ ದಪ್ಯುಾ ಜೊಣಜೋೕಟ್ ಅಣೆ। ಕೆಬಾಲಾ ಜೊಲ್ಲ್ಯಾರ್ ಜೋ ತುಜೊ ಭಾವೂಸ್ ಮೆಲ್ಲ ಪುಣ್ಯಾ, ಪಣಣ್ ಅಮ್ಲಿ, ಜೋೕ ನಾಡಂ ಮೈಲ ಅಣಾಂ ಗಾಸ್ಫ್ಲೊ ।

INDO-ARYAN FAMILY.　SOUTHERN GROUP.

MARĀTHĪ.

KŌṄKAṆĪ (DĀLDĪ BROKEN) DIALECT.　　　(KARWAR, DISTRICT KANARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā　　mānsā-lā　dog-dzān　putūs hote.　Tentūsi　lhānsā　putāśin
A-certain　man-to　two-persons　sons were　Of-them　the-younger　son-by
bāpā-lā　sānglān,　'bāpā,　mājyā vāntyā-lā　kāy　yēte　tā　ma-lā dē'　Ānī
the-father-to it-was-said, 'father,　my　share-to what comes that me-to give'　And
te-nā　āpli　dzamīn　tyā-lā　vāntūn　dili　Thodyā　diśī　nhānsō
him-by　his-own　land　them-to　having-divided　was-given.　A-few　in-days the-younger
putūs sagat　yenkte　karūn　ghēvn　dūr　gāvānt gelo　Thaī　āpli
son　all　together　having-made having-taken distant into-country went　There his-own
saglı dzamīn　kherūn-khāvn　pād-karūn　ṭāṅk'lān.　Te-nā　sagat　kharach
whole　land　having-eaten-away bad-making was-thrown　Him-by　all　expenditure
karūn　dzaılā tedvā tyā　gāvānt　bhārı moto bargāl poḍḷo.　Tedvā　tyā-lā
having-made became then　that into-country very great famine fell　Then him-to
garadz lāg'ı　Ānī tō　dzāvn　tvā gāv-chyā　ekā gāv-kārā lāgat tsākrı-lā
want was-felt　And he having-gone that country-of one　citizen　near in-service
rāvlo　Tedvā tyā gāv-kārān tyā-lā　āplyā　gādyānt　āplī dukrā tsaraūv-lā
remained　Then that citizen-by him-to his-own into-field his-own swine to-graze
dhāḍlan　Tedvā tyā dukrān khāv-tso kuṇdo tyā-lā　gāvto　hōto　tar tō
it-was sent.　Then those swine-by eating-of husks him-to if-obtained had-been then he
khuśālēn　khāto hōto,　dzālyār te-lā　kōn　kāy　dēı-nāī.　Tedvā
gladness-with would-have-eaten,　but　him-to anyone anything would-not-give.　Then
tyā-lā akkal　yēvn　tō bolū-lā lāglo, 'mājyā bāpā-gharā　tsākrī-chyā mānsā-lā
him-to sense having-come he to-speak began, 'my father's-house-in service-of men-to
khāvn　jēvn　tō āplyā　hātānt thaıtāt, mī hıtī bhukkē martā
having-eaten having-fed they their-own in-hands keep, I here hunger-by am-dying.
Mī　utūn　mājyā　bāpā-gharā　dzāvn　aıso boltā, "bāpā, mī Khudā
I having-arisen my of-father-to-house having-gone thus speak, "father, by-me God
nā tu-jyā sāmko pāp kerlū,　ātā he-chyā-phudyā mī tudzo putūs bolūn bolū-lā
and thee-of before sin is-done,　now henceforward　I　thy son speaking to-speak
hōy-nāī,　tu-jyā tsākrā-sāngātı　ma-lā　tsākar　karūn　thēv"'　Tedvā tō
am-not-fit;　thy　servants-with　me-to a-servant having-made keep."'　Then he
utūn　bapā lāgat gelo　Bāpān　putā-lās　dūr　āstā-nā bagaılān,
having-arisen father near went.　By-the-father the-son-to distant being it-was-seen;

tedvã bāpa-lās kākrūd āylı. Tō dhāṽn dzāṽn te-lā yeng
then the-father-to compassion came. He running having-gone him-to embracing

mārūn dharlān ānī bōñchi ghetlān Tedvã putā-sīn tyā-chyā lāgat
having-struck it-was-held and kiss was-taken. Then the-son-by him-of near

bollān, 'bāpā, mī Khudā nā tujyā sāmko pāp kerlũ, mī tudzo putūs bolūn
it-was-said, 'father, by-me God and thee-of before sin is-done, I thy son saying

bolū-lā hōy-nāī' Tedvã bāpā-sīn āplyā tsākrã-lā sānglān, 'ēk tsokōṭ
to-say am-not-fit' Then the-father-by his-own servants-to it-was-said, 'one good

āngrōkā hādūn tyā-chyā āngānt ghālā, ānī ēk mudı tyā-chyā botānt, ānī
a-coat having-brought him-of in-body put, and one ring him-of in-finger, and

tyā-chyā pāyāk vānnẽ ghālā Ānī āmī khāvn jēvn khusālīn
him-of to-feet shoes put And we having-eaten having-dined gladness-with

rēvū-lā, kıtyā bollyār, mādzo putūs mēlo hōto, jıto hōvn āylo,
let-us-live, why if-you-ask, my son dead was, alive having-become has-come;

tō nāī-dzaılo hōto, tō gāvlo' Tedvã tē khusālkı kerū-lā lāgle
he lost was, he is-found' Then they merriment to-do began

Tedvã te-tso mōto putūs gādyānt hōto Tō gādyāntu-śī gharā-lāggī yetã-varı
Then his elder son in-the-field was He the-field-in-from house-near coming-on

gāv-tsā ānī nātsū-tsā aıklān Tedvã te-nā ekā tsākrā-lā āpaılān ānī
singing and dancing was-heard Then him-by one servant-to it-was-called and

ıchārlān, 'hıttī kāy hōtẽ-śe?' Tedvã te-nā te-lā bollān, 'tudzō bhāvūs
asked, 'here what is going-on?' Then him-by him-to it-was-said, 'thy brother

āylo-se ānī tujyā bāpā-sīn ēk jevan delān, kıtyā-khātır bollyār, tō tsokōṭ
has-come and thy father-by one dinner is-given, what-for if-you-ask, he good

hōvn āylo' Tedvã te-kā rāg āylo, gharānt dzāy-nā-dzāylo Tedvã bāpūs
being came' Then him-to anger came, in-the-house would-not-go Then the-father

bhaır āylo, te-kā samjāṽ-kā lāg'lo. Tedvã te-nā bāpā-lās sānglān, 'hī bagı,
out came, him-to to-persuade began Then him-by the-father-to it-was-said, 'this see,

etle varsã mī tujı tsākrı kartã, tujı bāt kedvã moḷḷeh nāī Tē-bı āplyā
so-many years I thy service am-doing, thy word ever was-broken not Still my-own

dōstã-sāngātī khusālkı kerū-lā ēk bakryā-tsã pōr pan āplyā-lā dılōs nāī.
friends-with merriment to-do one goat-of young-one even my-own-self-to gavest not.

Dzālyār tujı dzamīn kalāvantnyā sāngātī rēvūn khāvn kādlelyā putā-lās
But thy land harlots with having-lived having-eaten that-wasted the-son-to

āylyā barōbar tyā chyā khātır tū mothã jevan dılōs' Tedvã te-nā te-lā
coming with him-of sake-for thee-by a-great dinner is-given' Then him-by him-to

sānglān, 'tū kedvã-bı mājyā-lāgat āsas, māje-lāggī kāy āse tã tudzã-ts
it-was-said, 'thou at-all-times my-near art, me-with what is that thıne only

Āmī khusālı kerū-tsā ānī khusīn ravū-tsā tsokōṭ āse Kıtyā-lā bollyār, hō
By-us merriment to-be-made and gladly to-live good is For-what if-you-say, this

tudzo bhāvūs mello hōto, jıvān āylo, tō nāī-dzaılo, ātã gāvlo'
thy brother dead was, alive came, he was-lost, now is-found'

—

INDO-ARYAN FAMILY.　　　　SOUTHERN GROUP

MARĀTHĪ

KŌNKANĪ (DĀLDĪ BROKEN) DIALECT　　　　　　　(STATE JANJIRA)

SPECIMEN II.

A FOLK-TALE.

एक फकीर-साद्दे द्योते । ल्याचे चार सोकरे द्योते । ल्याची वायको आपल्या
घोवाला बोलते, तुमी घरांत बैसून इल्याॉव घदी रोजगार नाय । तवाॅ ही
लेकरा खातील पितील काय । तवाॅ तो वायकोला बोलते, बिबी आजचे दीस
सबुर करा आनि सबा चार रोटी मला भुजून द्या, म्हनजे मी धंद्याला जान ।
आता बायकोनी सुबोची आपल्या घोवाला चार रोटी भुजून दिलान । ल्यो
रोट्यो तो घो घेजन जंगलच्या तरफ रवाना भैलो । ती मुव्या कोकस्थानांत
गीलो । ल्याला दिसा बारा वाजन्याच्या घुमाराला एक वाव नजर पडली । त्या
बावी-वर बैठून सोवनच्यी चार रोट्यो सोडून बावीच्या चार कोना-वर ठेवलान,
आनि बोलवे लागलो, एककॉ खॉव की दोकु खॉव । आवर्यांत त्या बावितला
शेखनागाची घू द्योती । तवाॅ बापानी धुवेला बोलवे लागलो की, बावी-वर एक
फकीर भुका येजन बेठलेलो द्याय, ल्याला काद्दे खावेला दे । घू बोलव्या लागली
आपल्या जवल खावेला देबेला काय नाय । तवाॅ वाप बोललो, आपली द्दांडी
द्याय, ती वरती घेजन जा, आनि त्या द्दांडीच्या खलती लुबान जाल, म्हनजे त्या
द्दांडीत काय तरी शिजून तयार द्योईल । ताॉ ल्याला खॉव देस । ल्या-परमान
घू वरती येजन बापानी सागितल्या परमान करून फकिराला खाव्या घातलान,
आनि ती द्दांडी बी फकिराच्या द्ववार्लीं कीलान । फकिरानी ती द्दांडी घेजन
घनघ्री चालतो भैलो । तो वाट चालता चालता एका खापरी चोराच्या गावात
गेलो । रात भैली द्योती, आनि त्या गावाचे सगले लोक चोरीला गेले द्योते ।
म्हगून एकाच्या ओटी-वर ल्यान आपला विस्तार लावलान । चोराची बायको घरात
द्योती । त्या बायकोनी त्या फकिराच्या सोवनची द्दांडी बगलान । तिच्या दिलाला
लागलॉ की, ही द्दांडी मुटी गुनवान द्याय । आवर्यात तिचो घो चोरी करून
येलो । ती आपल्या घोवाला सांगते, द्या फकिरा जवल एक द्दांडी द्याय, ती मोटी

गुनवान घाय । म्हनून फकीर निजल्या-वर आपल्या घरानची एक इंडी न्ह्या आनि फकिराची इंडी घाय ती आपल्या घरातला घ्ना । त्या-परमाने-तेच्या घोवान केलान । वायकोनी ती इंडी चुली-वर ठेविल्या बरोबर त्यात आखनो विरियानी शिजली । ती दोघा घो वायलानी बैठून खाल्ये । तिन-वरती वायको आपल्या घोवाला बोलव्या लागली, तुमला आताँ चोरी करव्या जान्याची काय जरूर नाय । आपल्याला आताँ पोट भर खाव्याला मिळ्घाय ॥

[No. 48.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

Kŏnkanī (Dāldī broken) Dialect. (State Jaɴjira)

Specimen II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ēk phakīr-sāi hōtē   Tvā-chē chār sŏkʰrō hōtē   Tyɪ̄-chī bāyʰkŏ āpʰlyā ghŏvā-lā
One faqır was   Hım-of four sons were   Hıs wıfe her husband-to

bōlʰtē, 'tumī gharānt baɪsūn rhēlyā̃v, dhandŏ rōdzʰgār nāy
says, 'you ın-the-house having-sat have-ı emaıned, occupatıon employment ıs-not

Tavã̄ hī lēkʰrā khātīl pɪtīl kāy?' Tavā tō bāyʰkŏ-lā bōlʰto, 'bɪbī
Then these children shall-eat shall-drınk what?' Then he wıfe-to says, 'wıfe

ādz-chē dīs sabur karā, ānı sabā chāı rōtī ma-lā bhudzūn dyā,
to-day-of day patıence make, and to-morrow four cakes me-to having-baked gıve,

mhanʰjē mī dhandyā-lā dzān' Ātā bāyʰkŏ-nī subŏ-chī āpʰlı̄ā
then I work-on shall-go' Now the-wıfe-by eaı ly-mornıng-of her-own

ghŏvā-lā chār rōtī bhudzūn dɪlān Tyŏ rōtyŏ tŏ ghŏ
husband-to four cakes having-baked weı e-gıven Those cakes that husband

ghēūn dzangal-chyā taraph ravānā-dzhaılō Tō mutyā kŏkasthānānt
having-taken a-jungle-of ın-the-dırection started-off He gı eat ın-a-forest

gēlō Tyā-lā dɪsā bārā vadzʰnyā-chyā shumārā-lā ēk bāv nadzʰra padʰlī
went Hım-to by-day twelve strıkıng-of about-at one well ın-sıght fell

Tyā bāvī-var baɪthūn sōban-chyō chār rōtyŏ sŏdūn bāvī-chyā chār
That well-on havıng-sat accompanyıng four cakes having-taken-out the-well-of four

kōnā-vaı thēvʰlân, ānı bōlʰvē lāgʰlō, 'ēk-kū̃ khāv kī dō-ku khāv'
corners-on weı e-put, and to-speak he-began, 'one-to I-should-eat or two-to I-should-eat'

Āvʰryānt tyā bāvɪntʰlā śēkh-nāgā-chī dhū hōtī Tavã̄
In-the-meanwhıle that well-ın-from a-cobı a-snake-of daughter theı e-was Then

bāpā-nī dhuvē-lā bōlʰvē lāgʰlō kī, 'bāvī-vaı ēk phakīr bhukā
the-father-by the-daughteı-to to-speak was-begun that, ' the-well-upon one dervish hungry

yēūn bēthʰlēlō hāy, tyā-lā kāī khāvē-lā dyē' Dhū bōlʰvyā
having-come sat ıs, hım-to something to-eat gıve' The-daughter to-speak

lāgʰlī, 'āpʰlyā-dzaval khāvē-lā dēvē-lā kāy nāy' Tavã̄ bāp bōlʰlō,
began, 'of-us-near to-eat to-gıve anythıng ıs-not' Then the-father saıd,

'āp'lī hāndī hāv, tī vaṛ tī ghēūn dzā, āṇi tyā hāndī-chyā khal'tī lubān
'our-own pot is, that up having-taken go, and that pot-of under incense

dzīl, mhaṇ'jē tyī hīndīt kāy taṛī śidzūn tayāṛi hōīl Tã tyā-lā
burn, then that in-pot something at-least having-cooked ready will-be That him-to

khāvē dēs' Tyī-pṛ'mān dhū vaṛ'tī yēūn bāpā-nē
to-eat give' That-according-to the-daughter up having-come the-father-by

sāṅgit'ly ī-pṛ'mān karūn phakīrā-lā khāvyā ghīt'lān, āṇi tī hāndī bī
told-way-in having-done the-faqir-to to-eat it-was-put, and that pot also

phakīrā-chyi hav'lī kēlān Phakīrā-nō tī hāndī ghēūn than-śī
the-faqir-of in-charge was-made The-faqir-by that pot having-taken there-from

tsīl'tō-dzhaīlō To vāṭ tsīl'tī tsīl'tī ēki khāp'ri-tsōri-chyā gāvāt gēlō
went-away He the way walking walking one house-breaker-of in-village went.

Rāt dzhālī-hōṭi, āṇi tyā gāvī chō sag'lē lōk tsōri-lā gēlō hōtō Mhaṇūn
Night become-had, and that village-of all people theft-for gone were Therefore

ēkā-chyi ōṭi-vaṛ tyī-na āp'lī bistīr lāv'lān Tsōrā-chi bāy'kō
one-of verandah-on him-by his bedding was-kept The thief-of the-wife

gharīt hotī Tyī bāy'kō-nī tyi phakīrā-chyā sōban-chi hāndī bag'lān
in-the-house was That wife-by that faqir-of with-of the-pot was-seen.

Ti-chyi dilā-lā lāg'lã ki, hī hāndī muṭī gun'vān hāy.
Her mind-to it-occurred that, this pot great possessing-merit is

Ävryāt ti-tsō ghō tsōri karūn aōlō Ti āp'lyā ghōvā-lā
In-the-meanwhile her husband theft having-made came She her-own husband-to

sāṅgtē, 'hvi phakīrā-dzaval ēk hāndī hāy, tī mōṭi gun'vān hāy.
tells, 'this faqir-near one pot is, that great possessing-merit is

Mhaṇūn phakīr nidz'lyi-vaṛ āp'lyā gharān-chi ēk hāndī nhyā āṇi
Therefore the-faqir having-slept-after our-own in-house-of one pot you-take and

phakīrā-chi hāndī hāy, tī āp'lyā gharat-lā hanā' Tyā-pṛ'mānē tē-chyā
the-faqir-of the-pot is, that our-own in-the-house-to you-bring' That-like her

ghōvīn kēlān Bāy'kō-nī tī hāndī tsulī-vaṛ thōvilyā-barōbar
husband-by it was-done The-wife-by that pot the-hearth-on was-kept-immediately-after

tyāt ākhanī-biriyānī śidz'lī Tī dōghā ghō-bāy'lā-nī baiṭhūn
in-that best-dishes were-cooked That both the-husband-and-wife-by having-sat

khāl'yō Tin-vaṛ'tī bāy'kō āp'lyā ghōvā-lā bōl'vyā lāg'lī, 'tum-lā ātã
was-eaten That-on the-wife her-own husband-to to-speak began, 'you to now

tsōri kar'vyā dzānyu-chi kāy dzarūr nāy Āp'lyā-lā ātã pōṭ-bhar khāvyā-lā
theft to-make going-of any necessity is-not Us to . now belly-full eat-to

miḷāy '
is-got '

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Musalmān mendicant. He had four sons. His wife said to him, 'you are sitting idle at home and do no work. What shall these children eat?' He then said to her, 'wife, wait for to-day and give me four roast cakes to-morrow morning, so that I may go in search of some employment.' Accordingly the wife gave her husband four roast cakes early the next morning, and the husband took them and set out in the direction of a forest. After having entered a thick jungle, at about noon he chanced to see a well. He sat down by the side of the well, and taking out his four cakes placed them at its four corners, one at each, and said, 'shall I eat one or two?' At that moment a serpent in the well said to his daughter, 'daughter, there is a hungry faqīr sitting by the side of the well. Give him something to eat.' The daughter replied that there was nothing in the house which she could offer him to eat. Thereupon the father said, 'take this our cooking pot up there and burn some incense underneath it. Something will then be cooked in the pot which you should offer him to eat.' The daughter accordingly ascended and did as her father had ordered. She put the food before the faqīr, and also presented him with the pot. The faqīr walked away from the place with the pot. While journeying he happened to come to a village inhabited by thieves. It was night and all the thieves of the village had gone out on business, and therefore the faqīr made his lodging in the veranda of one of their houses. The wife of the thief, who was at home, perceived the faqīr's pot, and it struck her that it must possess some special merit. In the meanwhile her husband came home from his thieving excursion. The wife said to her husband, 'this faqīr has a pot which is endowed with some special merit. When therefore the faqīr goes to bed, take one pot from our house and exchange it for the one which he possesses.' Her husband acted upon her instructions. The wife then placed the pot on the fire and in a moment she saw elaborate dishes cooked up in it, to which the husband and wife helped themselves. Then the wife said to her husband, 'there is no more need for going a-thieving, we have now enough to live upon.'

CHITPĀVANĪ.

The Chitpāvans or Konkanasths are the chief Konkan Brāhmans. Their head-quarters are Parshuram Hill, near Chiplun, in Ratnagiri. They are found all over Ratnagiri, in Bombay Town and Island, and in Sawantwadi. In the latter district they are chiefly found in the towns of Vadi, Kudal, and Banda, in some villages near the Sahyadris, and in the Ajgaon sub-division, but are not numerous. Estimates of the number of speakers of the Chitpāvanī dialect are only available for Bombay and Ratnagiri. They are as follows :—

Bombay Town and Island	4,000
Ratnagiri	65,000
TOTAL	69,000

The Chitpāvans understand and speak Standard Marāṭhī, which language they use in their dealings with outsiders, only introducing a more marked pronunciation of the

nasal sound   Then home tongue is, however, closely related to Kōṅkaṇī, and forms a connecting link between that form of speech and the dialects of the Central Konkan.

$\tilde{A}$ is used for $\tilde{e}$ in the same cases as in Kudāḷī, thus, *dukʳrā̃*, swine, *dzā̃ madzhā̃ sē tā̃ sagʳlā̃ tudzhā̃ sē*, what mine is that all thine is.

$\bar{E}$ and ō are apparently always long. Thus, *ghōḍē*, horses.

The inflection of **Nouns** in many points agrees with Standard Marāthī   The oblique form of strong feminine bases ends in *ĩ*, thus, *mulʳgi-tsā̃*, of a daughter   The dative ends in *lā*, thus, *mān°sā-lā*, to a man, etc

Pronouns.—*Mē*, I, by me, *mā-lā*, to me, *tēṇin*, by him, *kitā̃*, what ? Other forms mainly agree with Kōṅkaṇī

Verbs —The verb substantive is *sa-ṇā*, to be   Present tense, *sõ*, I am, *sas*, thou art, *sē*, he is, *sõ*, we are, *sā̃*, you are, *sat*, they are   The regular present *mē satsā̃* seems to be used as a habitual present, 'I usually am', thus, *tũ mājhē-dzaval rōdz satsas*, thou art always with me   The past tense is regularly formed, thus, *tũ salōs*, thou wast

The finite verb forms its present from the participle in *tsō*, thus, *mē mārʳtsā̃*, I strike   This participle has no longer a passive meaning   The future participle passive ends in *vā̃*, corresponding to Standard Marāthī *vē̃*, thus, *mē mārʳvā̃*, by-me a-striking-should be done, I should strike

The past tense of intransitive verbs agrees with Kōṅkaṇī in the singular and with Standard Marāthī in the plural. The second person singular, however, ends in *s* and not in *y* as in Kōṅkanī, thus, *gēlõ*, I went, *gēlōs*, thou wentest, *gēlō*, he went, plural, *gēlõ*, *gēlā̃*, *gēlē*

The past tense of transitive verbs ends in *s* in the second person singular, in *n* in the third person singular, and in *t* in the second person plural   Thus, *tũ mā-lā bakʳrō dilōs*, by-thee me-to a-goat was given, *bāpān   miṭhi mārʳlin āṇi tē-tsō mukō ghēṭʳlōn*, the-father-by embracing was-struck and his kiss was-taken, the father embraced him and kissed him

The past tense is sometimes formed without the suffix *lō*, thus, *mē tē-chē mulʳgē-lā pushkal tsābūk māyʳrē*, I have beaten his son with many stripes

The perfect, future, and habitual past are formed as in Standard Marāthī   Thus, *mē pātak kēlā̃ sē*, by-me sin made is, I have sinned, *mē mhanēn*, I will say, *dzāy-nā*, he would not go, *khāyʳt*, they usually ate

The imperative of *dē-nā*, to give, is *dē* or *dēs*   Other imperatives are regular, thus, *ghē*, take, *yā*, go ye

The verbal noun in *nā*, corresponding to Standard Marāthī *nē̃*, is common, thus, *mārʳṇā*, to strike, *khānā*, to eat   The usual oblique base of the verbal noun ends in *vē*, corresponding to Standard Marāthī *vyā*, thus, *ghēvē-chi yōgyatā*, fitness to take

The conjunctive participle ends in *uni* or *ni*, thus, *māruni* and *mārʳni*, having struck, *dzāvʳni*, having gone

The vocabulary differs to some extent from that of Standard Marāṭhī. Thus, we find *bōdyō*, a son, *chēḍ*, a daughter, *tsōkhōṭ*, good, *tēdʳḷā*, then, *kitā̃*, what ? etc   A short list of such words has been printed in the *Gazetteer of the Bombay Presidency*, Vol X, Bombay 1880, pp 111 and f.

It is hoped that the preceding remarks are sufficient to remove every difficulty in reading the version of the Parable of the Prodigal Son in Chitpāvanī which follows. A list of Standard Words and Phrases will be found below on pp. 394 and ff

[No 49]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

CHITPĀVANĪ DIALECT   (DISTRICT RATNAGIRI)

एका माणसाला दोन बोड्ये सले । ते-पैकीं धाकटो आपले वापाला म्हणाले वावा, जो जिनग्याचो बांटो माला येचे तो दे । मग तेणीन तेला आपली जिनगी वांटून दिलीन । मग योडे दिवसान धाकटो मुलगो सगळी जिनगी गोला-करनी टूर देशांत गेलो आणि त्याच्चां उधळेपणान वागुनी आपली जिनगी उडयलीन । मग तेणीन सगळाँ खर्चुनी टाकले-वर ते देशांत मोठो दुकळ पडलो । ते-मुळाँ तेला गरज लागूँ लागली । तेडला ते देशांतले एका गृहस्था-जवळ जावनी रेहिलो । तेणीन तेला आपले घेतात डुकराँ चारवेला धाडलीन । तेडला डुकराँ जीं साळाँ खात सत ते-वर तेणीन आपलाँ पोट आनदान भरलान असतान । पण कोणी सुद्धाँ तेला काँहीं दिलान नाही । मग जेडला तो घुद्धी-वर आलो तेडला तो म्हणाले माझे वापाचे कितीतरी चाकरानला खावनी पुरे इतकी भाकरी से, आणि मे भुकान उपाश्यँ मरचाँ । मे उठुनी वावा-च्चार्रीं जावनी तेला म्हणेन, वावा मे देवाचे घरा तुझे देखत अन्याय कीलोसे । आणि हेचे उपर मे तुझो मुलगी म्हणुनी घेंवेला योग्य नाहीं । माला आपले एका पायकाळ्या प्रमाण ठेय । मग तो उठुनी आपले वापा-च्चार्रीं आलो । पण तो लांब सताँच तेचे वापान तेला वघितलान आणि तेला दया आली आणि घाँवनी तेचे गळेला मिठी मारलीन आणि तेंचो मुको घेतलोन । मुलगो तेला म्हणालो, वावा, मे देवाचे घरा व तुझे डोळाँ देखत पातक कीलाँ से व मे हेचे उपर तुझो मुलगो म्हणवेला योग्य नाहीं । पण वापूश चाकरानला म्हणालो चागलो आगरखो सेल तो आणणी हेचे आंगांत घाला, तेंचे च्चातांत आंगठी व पायात जोडा घाला । मग आम्ही जेवनी-खावनी गोड करूँया । कारण घो माझो मुलगो मेलो सलो तो फिरनी जिवंत से, तो साडलो सलो तो साँपडली से । असाँ म्हणणी ते आनद करूँ लागले ॥

ते वेळा तेंचो वडील मुलगो घेतात सलो । तो जेवनी येवनी घरा जवळ पोंचलो तेडला तेणीन गाणा व नाचणा आयक्चीलान । आणि तेणीन आपले चाकराँ

पैकीं एकाला द्याक मरलीन व विचारलान हैं कितॉ चाललॉ से । तेडला तो तेला म्हणालो । तुझो भाऊझ आलो से व तुझे वापसान मेजवानी कीलीन से । कारण तेला तो सुखरूप मिळालो से । तेडला तो रागावनी आंत जायना । म्हणणी तेचो वापूझ वाहेर येवनी तेची विनवणी करूँ लागलो । पण तेणीन आपले बापसाला उत्तर दिलान कीं, वघ आज इतकॉ वर्षॉं मे तुझी चाकरी करचॉ व कद्ग्ही तुझी आञ्ना मोडली नाह्यी । तरी मे माझे मिञॉं वरोवर आनंद्गान वागवॉं असे हेतून एकादॉ करडूँ दीखील तूं माला दिलॉस नाह्यी । पण जेणीन तुझो पैसो राडॉंचे संगतीन खावनी फडग्यो पाडलोन से तो हो तुझो बोद्यो आलो तोंच तूं तेचेसाठी एक मेजवानी दिलीस । तेचे-वर तो तेला म्हणालो मुलग्या तूं माझे जवळ रोज सचस व माझे जवळ जॉं कॉंची से तॉं सगळॉं तुझॉं से । आपलेनला हर्ष व आनंद करवो हैं चांगलॉं सलॉं । कारण हो तुझो भाऊझ मेलो सलो तो फिरुनी जगलो से व साडलो सलो तो सॉंपडलो से ॥

[No. 49]

INDO-ARYAN FAMILY   SOUTHERN GROUP.

MARĀṬHĪ

CHITPĀVANĪ DIALECT   (DISTRICT RATNAGIRI).

TRANSLITERATION AND TRANSLATION

Ēkā   māṇsā-lā dōn bōḍyē salē.   Tē-paikĩ   dhāktō   āplē   bāpā-lā
A-certain   man to   two sons   were. Them-from-among the-younger his-own father -to

mhanālō, 'bābā,   dzō   jıngyā-tsō   vāntō mā-lā   yēčhē   tō   dē'   Mag tē-nīn
said, 'father, what   the-estate-of   share   me-to   comes   that   give'   Then him-by

tē-lā   āplī   jıngī   vāntūn   dılīn.   Mag thōḍē   dıvsān   dhākṭō
him-to his-own   estate   having-divided   was-given   Then   few   days-in   the-younger

mulgō saglī   jıngī   gōḷā-karnī   dūr   dēśānt   gēlō,   ānı tyāhã̄
son   all   estate   together-having made   distant   into-a-country   went,   and there

udhlēpanān   vāgunī   āplī   jıngī   udaylīn   Mag   tē-nīn
prodigal manner-by   having behaved   his-own   estate   was-squandered   Then   him-by

saglã̄   khartsunī-ṭāklē-var   tē   dēśānt   mōṭhō   dukaḷ   paḍlō
all   having squandered-away-after   that   into-country   great   famine   fell

Tē-mulã̄   tē-lā   garadz lāgū̃ lāglī Tēḍlā tē   dēśāntlē   ēkā   gṛhasthā-
That-owing-to him-to   want to-fall began.   Then that country-in-of   one   householder-

dzavaḷ   dzāvnī   ɪēhēlō Tē-nīn tē-lā   āplē   śētānt   dukrã̄ tsārvē-lā
near   having-gone   he-lived   Him-by him-as-for his-own   in-the-field   swine   to-feed

dhāḍlōn Tēḍlā   dukrã̄   jī   sālã̄   khāt   sat   tē-var tē-nīn   āplã̄   pōṭ
he-was-sent Then   swine   what   husks   eating   were   that-upon   him-by   his-own   belly

ānandān   bharlān   astān   Pan   kōnī-suddhã̄   tē-lā   kãhĩ
gladness-with   filled   would-have-been   But   (by-)anybody-even   him-to   anything

dılān   nāhī.   Mag   jēḍlā tō   śuddhī var ālō   tēḍlā tō mhanālō, 'mājhē bāpā-chē
was-given   not   Then   when he senses-on   came   then he said,   'my father-of

kıtī-tarī   tsākɪ̄ān-lā   khāvnī   purē   ıtkī bhākrī sē,   ānı mē   bhukān
how-many   servants-to   having-eaten   enough   so-much bread   ıs,   and I   hunger-by

upāśĩ   martsã̄   Mē   uthunī   bābā-hārĩ   dzāvnī   tē-lā   mhanēn,
of-starvation   am-dying   I   having-arisen   father-to   having-gone   him-to   will-say,

"bābā,   mē   Dēvā-chē   gharā   tujhē   dēkhat anyāy   kēlō-sē   Ānı hē-chē-upaɪ
"father,   by-me   God-of   at-house   thy   in-sight fault   committed-ıs   And this of-after

mē tudzhō   mulgō   mhanunī   ghēvē-lā   yōgya   nāhī   Mā-lā   āplē   ēkā
I   thy   son   having-said   to-take   fit   am-not   Me-to   thy-own   one

pāykāḷyā-pramān thēy"'   Mag   tō   uthunī   āplē   bāpā-hārĩ   ālō   Paṇ tō
servant-like   keep"'   Then he having-arisen   his-own   father-to   came   But he

lāmb satā̃-ts tē chē bāpān tē-lā baghıt'lān ānı tē-lā dayā ālı ,
distant being-just his father-by him-to it-was-seen and him-to compassion came ,

ānı dhā̃v'nı tē-chē galē-lā mıṭhī mār'līn , ānı tē-tso mukō ghēt'lōn Mul'gō
and having-run his neck-to embracing was-struck, and his kiss was-taken The son

tē-lā mhaṇālō, 'bābā, mē Dēvā-chē gharā va tujhē dōlā̃-dēkhat pātak kēlā̃ sē
him-to said, 'father, by-me God-of at-house and thy in-eye-sight sin made is

Va mē hē-chē-upaı tudzhō mul'gō mhaṇ'vē-lā yōgva nāhī' Pan bāpūs tsāk'rān-lā
And I this-of-after thy son to-be-called fit am-not' But the-father the-servants-to

mhaṇālō, 'tsāṅg'lō āṅgar'khō sēl tō ān'ṇı hē-chē āṅgānt ghālā,
said, 'good a-coat will-be that having-brought his in-body put ,

tē chē hātānt āṅg'thī va pāyānt dzōdā ghālā Mag āmhī jēv'nī-khāv'nı
his in-hand a-ring and in-feet shoes put Then we having-dined-having-eaten

gōd karū-yā Kāraṇ hō mādzhō mul'gō mēlo salō, tō phıunī ɟıvant
merriment will-make Because this my son dead was, he again alive

-sē, tō sānd'lō salō, tō sā̃pad'lō sē' Asā̃ mhaṇ'ṇı tē ānand karū̃ lāg'lē
is, he lost was, he found is' So having-said they joy to-make began

Tē vēlā tē-tso vadīl mul'gō śētānt salō 'Tō ɟēd'lā vēv'nī ghaıā
That time-at his eldest son in-the-field was He when having-come the-house

dzāval pōts'lō, tēd'lā tēnīn gānā va nā̃ts'nā āy'kyēlān Ānı tēnīn āp'lē
near arrived, then him-by singing and dancing was-heard And him-by his-own

tsāk'rā-paıkī̃ ēkā-lā hāk mār'līn va vıchār'lān, 'hē̃ ḷıtā̃ tsāl'lā̃ sē?'
servants-from-among one-to call was-struck and it-was-asked 'this what going-on is?'

Tēd'lā tō tē-lā mhaṇālō, 'tudzhō bhāūs ālo sē, va tujhē bāp'sān mēɟ'vānī
Then he him-to said, 'thy brother come-is, and thy father-by a-feast

kēlīn sē, kāran tē-lā tō sukh'rūp mılālō sē' Tēd'lā tō rāgāv'nī ānt
made is, because him-to he safe got is' Then he being-angry in

dzāy'-nā Mhaṇ'nī tē-tso bāpūs bāhēr yēv'nī tē-chī vınav'nī karū̃ lāg'lō
would-not-go Therefore his father out having-come his entreaty to-make began

Pan tēnīn āp'lē bāp'sā-lā uttar dılān kī̃, 'bagh, ādz ıt'kē varshā̃ mē
But him-by his-own father-to reply was-given that, 'look, to-day so-many years I

tujhī tsāk'ɾī kar'tsā̃ va kaı-hī tujhī ādnyā mōd'lī nāhī Tarī mē mājhē
thy service do and ever thy command was-broken not Yet by-me my

mıtrā̃-barōbar ānandān vāg'vā̃ asē hētūn ēkādā̃ kar'dū̃
friends-with gladness-with it-should-be-behaved such object-with one kid

dēkhīl tū mā-lā dılā̃s nāhī Pan jēnīn tudzhō paısō rāndā-chē
even by-thee me-to was-given not But whom-by thy money harlots-of

saṅg'tīn khāv'nī phad'sō-pād'lōn sē tō hō tudzhō hōdyō ālo to-ts
in-company having-eaten squandered-away is that this thy son came just-then

tū tē-chēsāthī ēk mēɟ'vānī dılīs' Tē-chē-vaı tō tē-lā mhaṇālō, 'mul'gyā
by-thee him-of-for one feast was-given' There-upon he him-to said, 'son

tū mājhē-dzaval rōdz satsas, va mājhē-dzaval dzā̃-kāhī sē tā̃ sag'lā̃ tudzhā̃ sē
thou of-me-near always art-usually, and of-me near whatever is that all thine is

Āp'lēn-lā harsha va ānand kar²vō hẽ tsāng'lã salã Kāran hō tudzhō
Us to delight and joy should-be-made this good was Because this thy

bhāūs mēlō salō, tō phiruni dzag'lō sē, va sānd'lō salō, tō sãpad²lō sē.'
brother dead was, he again alive is, and lost was, he found is'

MARĀTHĪ IN BERAR AND THE CENTRAL PROVINCES

Marāthī is the principal language of Berar and of the southern part of the Central Provinces   It has already been mentioned that the usual Dekhan form of the language is current in the western part of Buldana, and in some districts to the north of the Satpuras, which formerly belonged to the dominions of the Peshwas   The dialect spoken over the greater part of Berar and in the south of the Central Provinces is, however, slightly different   The limits within which it is spoken may be broadly defined as follows

Beginning from the west this dialect covers the eastern part of Buldana, leaving the
Area in which spoken
western border to Standard Marāthī   The frontier line thence goes northwards so far as the river Tapti, and then turns eastwards, including Ellichpur and the southern parts of Betul, Chhindwara, and Seoni, with speakers all over the southern part of Balaghat   Thence the line turns southwards, including Bhandara and the north-western portion of Chanda, whence it turns back to Buldana including the greater part of Wun and Basim   The dialect is further spoken by scattered settlers in Raipur, Bilaspur, Nandgaon, Kawardha, and Bombay Town and Island

The Marāthī of Berar is usually spoken of as Varhādī or Bērārī, and Nāgpurī is the
Name of the dialect
traditional name of the dialect spoken in the Central Provinces   Both names have been retained, in deference to the traditional usage, though they in reality connote the same form of speech   Several smaller dialects of Marāthī have been returned from the districts under consideration   They will all be mentioned in the ensuing pages, and they will be shown to be simply local forms of the current Marāthī of Berar and the Central Provinces

Number of speakers
The so-called Varhādī, the Marāthī of Berar, has been returned from the following districts —

A Spoken at home in—

Amraoti	541,623
Akola	465,600
Ellichpur	210,600
Buldana	140,500
Wun	811,500
Basim	831,650
TOTAL	**2,001,473**

B Spoken abroad in—

	75,000
Betul	4,550
Chanda	3,000
Bombay Town and Island	
TOTAL	**82,550**
GRAND TOTAL	**2,084,023**

The so-called Nāgpurī has been returned from the following districts —

A Spoken at home in—

Seoni	19,000
Chhindwara	54,950
Wardha	316,000
Nagpur	540,050
Chanda	285,000
Bhandara	490,675
Balaghat	98,700
Raipur	9,600
TOTAL	1,813,975

B Spoken abroad in—

Bilaspur	3,500
Nandgaon	4,000
Kawardha	1,000
Akola	1,000
TOTAL	9,500
GRAND TOTAL	1,823,475

It has been stated above that several minor dialects which were originally returned from Berar and the Central Provinces have proved to be local forms of the current Marāṭhī of the said districts They are the following —

Name of dialect	Where spoken	Number of speakers
Dhan'garī	Chhindwara	1,800
Dzharpī	Ellichpur	5,000
Gōvarī	Chhindwara	2,000
,,	Chanda	500
,,	Bhandara	150
Kōshṭī	Akola	300
,,	Ellichpur	500
,,	Buldana	2,100
Kumbhārī	Akola	4,500
,,	Chhindwara	?
Kunbāu	Chanda	110,150
Māhārī	Chhindwara	9,000
,,	Chanda	10,000
Marhēṭī	Balaghat	?
Natakānī	Chanda	180
	TOTAL	146,180

bhukē-na, with hunger, *asal*, I shall be   In some rustic dialects this short final *a* is occasionally dropped altogether, thus, *tyān*, by him, in the so-called Dhan°garī and Gōvārī of Chhindwara

I is often interchanged with *ē* and *ya*, thus, *dila*, *dēlla*, and *dyalla*, given. The *ē* in such words is probably short   Compare *īl*, *yēl*, and *vēl*, time

An initial *ē* is commonly pronounced as a *yē*, as is also the case in the Konkan, thus, *ēk* and *yēk*, one

The Anunāsika is very commonly dropped, or, occasionally, replaced by an *n*, thus, *karu*, to do, *tyā-mulē*, therefore, *dēvā-śin*, to God, *tun*, thou   The same is, however, also the case in the Dekhan and in the Konkan

The cerebral *d*, when preceded by a vowel, is pronounced as an *r* in the so-called Māhārī of Chhindwara   The same is probably also the case in the rustic dialects in other districts   This conclusion is forced upon us by the fact that *d* in such positions is very commonly confounded with *l*   Thus, in the so-called Ḍzhārpī and Kōshtī of Ellichpur we find forms such as *ghōlā*, a horse, and in the dialect of the Kun°bīs of Akola *d* is substituted for *l* in words such as *dzavad*, near   The cerebral *l*, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft *r*, and even as a *y*, in which case it is sometimes almost inaudible   Thus, *mālī*, *mārī*, *māyī* and *māī*, a gardener   All these facts can only be explained on the assumption that the cerebral *l* has a sound which is very near to that of a cerebral *r*, and that the cerebral *d* after vowels assumes the same sound

The cerebral *n* is always changed to *n*, though *n* is often retained in writing, thus, *kōn*, who, *pānī*, water   It has sometimes been stated that quite the opposite change takes place in Nagpur, every dental *n* being pronounced as an *n*   There are, however, no traces of any such peculiarity in the specimens received from the districts

L and *n* are continually interchanged in the future tense, thus, *mī mārīn* and *mārīl*, I shall strike, *tō māran* and *māral*, he will strike

V is very indistinctly sounded before *i*, *ī*, and *ē*, and it is often dropped altogether Thus, *istō*, fire, *īs*, twenty, *yēl*, time   This fact accounts for occasional spellings such as *Viśvar*, God

Vh occasionally becomes *bh*, thus, *nabhatē* and *navhatē*, it was not

Nouns —The substitution of *a* for *ē* in neuter bases, together with the tendency to shorten long final vowels, has caused the distinction between the masculine and neuter genders to be weakened   Thus, the word *pōr°ga*, a child, is constantly used in the sense of 'son'   *Mān°sa*, men, which is a neuter plural, is frequently combined with an adjective in the masculine gender, thus, *tsāng°lē mān°sa*, good men, and so on   In the dialect of the Kun°bīs of Akola and Chanda, of the Gōvārs of Chanda and Bhandara, in the Marhēṭī of Balaghat, the Marāṭhī dialect of Raipur, and so on, the masculine and neuter genders are constantly confounded

The neuter gender is thoroughly preserved only in Marāṭhī and Gujarātī, and it will therefore be seen that the dialect of Berar and the Central Provinces in this respect forms a link between those languages and the related forms of speech to the north and east

The plural is formed as in Standard Marāṭhī   In the oblique form plural, however, *hī* or *ī* is often added, thus, *bāpāhīs*, to fathers, *mān°sāi-lē*, to men

The case suffixes are the same as in the Dekhan   The dative, however, is formed by adding *lē* and not *lā* in most of the rustic dialects such as the Kun°bī of Akola and

Buldana, the Kumbhārī of Akola and Chhindwara, the Dhan'garī and Gōvārī of Chhind-wara and Chanda, and so on Thus, *bāpā-lē*, to the father

Pronouns —The case of the agent of the personal pronoun of the second person is *tyā*, by thee , ' my ' is *māhā*, and ' thy ' is *tuhā* The usual Dekhan forms, however, also occur , thus, *tuvā* and *tvā*, by thee, *mādzha nāv*, my name ' To me ' is *madz*, *madz-lē*, and *ma-lē*

The demonstrative pronoun *tō*, that, is, in most respects, inflected as in the Dekhan The usual form of the nominative singular feminine is, however, *tē* as in Old Marāṭhī

Kāy, what ? has an ablative *kāvhun* or *kāhun*, why ? *Kāmhun*, why ? is a compound meaning ' what having said ?'

Verbs —There is only one conjugation , thus, *mī mar'tō*, I die , *mī mār'tō*, I strike , *mī mhanīn*, I shall say , *mī karīn*, I shall do , *mī asal*, or *asīn*, I shall be, and so on

The second person singular has usually the same form as the third person , thus, *tū āhē*, thou art , *tū gēlā*, thou wentest Similarly the second person plural of the past tense coincides with the third person , thus, *tumhī gēlē*, you went , *tē gēlē*, they went The ordinary Dekhan forms are, however, also used , thus, *tū āhēs*, thou art

The verb substantive is, with the above exceptions, regular In the first person singular of the present tense, however, we find *mī āhō* and *mī āhē*, I am From the root *hō* is formed *mī vhay*, I am, etc In the past tense *vha* is interchangeable with *hō* , thus, *tū hōtā* or *vhatā*, thou wast

The present tense of finite verbs is often formed as in the Dekhan , thus, *mī kar'tō*, I do , *tū kar'tō(s)*, thou dost , *tē kar'tāt*, they do Frequently, however, the second and third persons singular and the third person plural are formed in the same way as in the verb substantive, in which case the verb does not change for gender, thus, *tu rāh'tē(s)*, thou livest , *tō yētē*, he comes , *tō kar'tyē*, he does , *tē dzātēt*, they go In Berar *a* is substituted for *ē* in the terminations of the second person singular and the third person plural , thus, *tū mār'ta*, thou strikest , *tē mār'tat*, they strike

In the imperative we may note forms such as *dzāy*, go , *khāy*, eat (Berar) , *pāhya*, see

The habitual past is often used as an ordinary past Thus, *tō mhanē*, he said The first person singular ends in *ō* in the only instance which occurs in the materials available , thus, *mī nidzō*, I used to sleep Note forms such as *tō dzāyē-nā*, he would not go , *tō dēyē-nā*, he would not give

The past tense is formed as in the Dekhan , thus, *myā mār'la*, I struck , *tyā mār'la*, thou struckest The third person singular of transitive verbs sometimes ends in *an* , thus, *dhād'lan*, sent. Such forms occur in the rustic dialects of Ellichpur, Chhindwara, and Bhandara The final *n* in such forms corresponds to *n* in the Konkan, where we find forms such as *sāngit'lān*, it was said It has perhaps developed from an Anunāsika In the Central Provinces, however, it can also be due to the influence of Eastern Hindī

The past tense of transitive verbs is used in the same way as in the Dekhan, the subject being put in the case of the agent, and the verb agreeing with the object in gender and number or being put in the neuter singular In some rustic dialects in Chhindwara, Bhandara, and Balaghat, however, the influence of the neighbouring dialects of Eastern Hindī has caused the passive and impersonal constructions to be frequently superseded by the active one, and we find forms such as *mī pāp kēlō*, I sinned

In the future we must note forms such as *mī asal*, I shall be, *tū mār'sīn*, thou wilt strike, *tē māi'tīn*, they will strike. The final *l* and *n* are interchangeable in such forms. In the dialect of the Kun'bīs of Akola we find a form *tumhī mār'sān*, instead of *māi āl*, you will strike. Note also forms such as *pāhādzōs*, thou wilt see, which are properly a future imperative.

The verbal noun is formed as in the Dekhan. Thus, *tsārāyās*, in order to tend, *rākh'nyās*, in order to keep. Besides such forms there are, however, several others. The base alone seems to be used as a verbal noun, with oblique forms ending in *yā*, *ā*, and *āy*. Thus, *tsāi'yā-lē*, in order to tend (Akola and Buldana), *tsāi āy-lē*, in order to tend (Akola, Basim, Betul, and Raipur), *kai ā-lē*, in order to do (Ellichpur, Chanda, Chhindwara). Similarly we find forms such as *i ākhāvā-lē*, corresponding to Standard Marāthī *i ākhāv'yā-lā*, in order to tend (Ellichpur, Bhandara, and Balaghat).

In the conjunctive participle *sanyā* is often added, thus, *dhāūn-sanyā*, having run. From *mhan'na*, to say, an abbreviated form is *mhun*, having said, therefore. Forms such as *mhanōn*, having said, which occur in the Nāgpurī specimens from Wardha, are current in old Marāthī and in the Konkan.

The **vocabulary** contains some words which are not usual in the Dekhan. Thus, *bhēṭ'na* for *mil'na*, to be got, *vāvar*, a field, *pōi yā*, a son, *phōt'i a*, husks, *tangī*, difficulty, *va*, and, and so forth.

On the whole, however, grammar and vocabulary are the same as in the form of Marāthī current in the Dekhan.

The district of Akola is situated in the very centre of Berar. The principal language of the whole district has been returned as Varhādī and closely agrees with the form of Marāthī described in the preceding pages.

There is a slight difference between the so-called Brāhmanī, which is spoken by the educated, and the so-called Kun'bī, the language of the bulk of the population. The estimated figures for the two dialects are as follows —

Brāhmaṇī	18,000
Kuṇ'bī	443,600
TOTAL	461,600

The total number of speakers in Akola has been estimated at 465,600, and there remain thus 4,000 regarding whom we are unable to tell to which of the two dialects they belong.

To this total must be added 1,000 individuals who have been returned as speaking Nāgpurī, and the weavers and potters who have been reported to speak separate dialects. See below on pp. 291 and ff., 295 and ff.

The two specimens which follow illustrate the so-called Brahmaṇī dialect. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness. The only points which need be noted are the use of the dative suffix *lā* and the frequency with which *ya* is substituted for *i* and *ē*, i e perhaps *e*. Thus, *mān'sā-lā*, to a man, *rāhyalā*, he lived, *tyāvhā*, then

[No 50]

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARÁTHI

Varhádi (Bráhmaní) Dialect   (District Akola)

SPECIMEN I.

कोना एका मानसाला दोन लेक होते ।   त्याच्यातला एक लाहान आपल्या
बापास म्हनाला, वावा जो जिंदगीचा हिस्सा माझ्या वाट्यास येईल तो मला द्या ।
मग थोडक्या दिवसान लाहान पोरान सगळ जमा करून तो दूर मुलकाला गेला ।
आनि तेथ उधळेपनान राहून आपला सगळा पैसा खर्च करून टाकला ।   मग त्यान
अवघ खरचल्या-वर त्या मुलकात मोठा काळ पडला (माग्गी पडली) व त्याला
अडचन पडू लागली ।   मग तो त्या देशातल्या एका मानसा-जवळ जाऊन राह्यला ।
त्या-नतर त्यान त्याला डुकर चारायला आपल्या वावरात धाडल ।   त्यँला डुकर जे
टप्प खात व्हते त्याच्या-वर आपन आपल पोट भराव अस त्यास वाटू लागल ।   आनी
त्याला कोन काही द्याछ नाही ।   मग तो सुधीत येऊन म्हने, माझ्या वापाच्या किती
सालदाराइला पोटभर भाक्कर मिळते (मिळ्ते), आन मी उपाशी मरतो ।   मी उठून
माझ्या वापा-कडे जाइल आनी त्याल्ला म्हनल, वावा म्या देवाच्या काठ्या-बाहेर व
तुमच्या सामने पाप केल आहे ।   या-उपर तुमच पोरग म्हनन्यास मला लाज वाटते ।
तुमच्या एका सालदारा-वानी मछा ठेवा ।   मग तो उठून आपल्या वापा-जवळ गेला ।
तो दूर आहे इतक्यात त्याला पाहून त्याची त्याच्या वापाला कीव आली, आनी त्यान
धावत जाऊन त्याच्या गळ्यात हात घातले व त्याचे मुके घेतले ।   मग ते पोरग
त्याला म्हनू लागल, वावा, देवाच्या काठ्या-बाहेर व तुमच्या सामने म्या पाप केल ।
आनि या-उपर तुमच पोरग म्हनन्याची मला लाज वाटते ।   पन वापान आपल्या
कामदाराइला सागितल, चागल (चोखोट) पाघरून आनून त्याच्या आगा-वर घाला
आनी त्याच्या वोटात मुदी व पायात जोडा घाला ।   मग आपन खाऊन पिऊन
चयन करू ।   का-म्हुन म्हनाल तर ह्या माझ पोरगा मेला व्हता त जिता झाला
आन हारपला व्हता त सापडला ।   त्यँला ते चइन करू लागले ॥

त्या वेळीं त्याचा मोठा मुलगा वावरात व्हता ।   मग तो घरा-जवळ
आल्या-वर त्यान वाजंत्री व नाच ऐकला ।   त्यँला कामदारातल्या एकाला

वलावून त्यान इचारले (पुसले) हे काय ह्वय । त्यान त्याला संगितल, तुहा भाऊ आला आहे, आन तो तुह्या वापाला खुशाल भेटला, म्हून त्यान मोठी पगत केली आहे । त्यँह्या तो राग भरून आत जाये-ना । म्हनून त्याचा वाप वाहेर येऊन त्यास समजाऊ लागला । पन त्यान वापाला ह्मटल, पाह्या, मी इतकी वर्सं तुमची चाकरी करतो, आन तुमची मर्जी ह्या कधी-ही वलांडली नाहीं । तरी म्या आपल्या गड्याह्-वरोवर मजा करावी म्हनून मला कधी ग्येळीच पिलू-ही देऊ नाहीं । आनी ज्यान तुमचा पयसा कचनी-वरावर खराव केला तो तुमचा पोरगा आला तेह्हा तुह्मी त्याच्यासाठी मोठी पंगत देह्ली । तेह्हा त्यान त्याला ह्मटल, पोरा, तू सगळ्या इऊ माह्या-जवळ आहे । आनी माही सगळी जिनगी तुह्हीच आहे । घा तुह्हा भाऊ मेला ह्वता त जिता झाला आन हारपला ह्वता त सापडला । म्हनून आनद व चऊन करावी हे वर ह्वत ॥

INDO-ARYAN FAMILY.

VARHĀDĬ (BRĀHMANĬ) DIALECT   MARĀṬHĪ   SOUTHERN GROUP.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

(DISTRICT AKOLA.)

Kŏnā ēkā mān°sā-lā dōn lēk hŏtē. Tyā-chyāt°lā ēk lāhān
Certain one man-to two sons were. Them from-among one younger

āp°lyā bāpās mhanālā, 'bābā, dzŏ jind°gī-tsā hissā māhyā vātyās
his-own to-father said, 'father, what property-of share my to-share

vēïl tŏ ma-lā dyā.' Mag thŏd°kyā div°sā-na lāhān pŏrā-na
will-come that me-to give.' Then a-few days-after the-younger son-by

sag°la dzamā karūn tŏ dūr mul°kā-lā gēlā. Āni tētba
all together having-made he a-distant country-to went. And there

udh°lēp°nā-na rāhūn āp°lā sag°la paisā kharts-karūn tāk°lā.
extravagance-by having-lived his-own all money having-spent was-thrown.

Mag tyā-na av°gha kharats°lyā-var tyā mul°kāt mŏthā kāj pad°lā
Then him-by whole having-spent-on that in-country mighty famine fell

(māhāgī pad°li), va tyā-lā ad°tsan padū lāg°lī.
(dearness fell), and him-to difficulty to-fall began.

Tyā-nantar tō tyā dēsāt°lyā ēkā mān°sā-dzaval dzāvūn rāhyalā.
That-after he that country-in-of one man-near having-gone lived.

Tyā-na tyā-lā dukar tsārāy-lā āp°lyā vav°rāt dhād°la.
Him-by him-to swine to-feed his-own into-field it-was-sent.

Tyāvhā dukar jē tapra khāt vhatē tyā-chyā-var āpan āp°la pōt
Then the-swine what husks eating were that-of-upon by-himself his-own belly

bharāva asa vātū lāg°la. Āni tyā-lā kŏna kahī dyalla nāhī.
should-be-filled so to-appear began. And him-to by-anyone anything was-given not.

Mag tō suddhit vēun mhanē, 'māhyā bāpā-chyā kitī sāl°dārāi-lā
Then he into-senses having-come said, 'my father-of how-many servants-to

pōt-bhar bhākar bhēt°tē (bhĕṭṭē), ān mī upāsi martō.
belly-full bread is-obtained, and I hungry die.

Mī myā uthūn māhyā bāpā-kadē dzāīl, āni tyā-hi-lā mhanal,
I by-me having-arisen my father-to will-go, and him-to will-say,

'bābā, Dēvā-chyā kahyā-bāhēr va tum-chyā sām°nē pāp kēla āhē.
'father, God-of order-against and you-of before sin made is.

Yā-upar
This-after

tum-tsa   pōr̆'ga   mhan'nyās   ma-lā   lādz   vāt'tē   Tum-chyā   ēkā   sāl'dārā-vāni
you   *son*   *to-be-called* *me-to* *shame* *seems*   *Your*   *one*   *servant-like*

mallā   thēvā "'   Mag   tō   uthūn   āp'lyā   bāpā-dzaval   gēlā   Tō
me-to *keep* "'   *Then* *he*   *having-arisen* *his-own* *father-near* *went* *He*

dūr   āhē   it'kyāt   tyā-lā   pāhūn   -tyā-chī   tyā-chyā   bāpā-lā   kīv
distant *is* *in-the-meantime* *him-to* *having-seen* *him-of* *his* *father-to* *pity*

ālī,   ānī   tyā-na   dhāvat   dzāūn   tyā-chyā   galyāt   hāt   ghāt'lē,
came, *and* *him-by* *running* *having-gone* *him-of* *on-the-neck* *hands* *were-put,*

va   tyā-chē   mukē   ghēt'lē   Mag   tē   pōr'ga   tyā-lā   mhanū   lāg'la,   'bābā,
and *him-of* *kisses* *were-taken* *Then* *that* *son* *him-to* *to-say* *began,* *'father,*

Dēvā-chyā   kahyā-bāhē̇   va   tum-chyā   sām'nē   myā   pāp   kēlā   Ānī
God's   *order-against* *and* *you-of* *before* *by-me* *sin* *was-made* *And*

yā-upar   tum-tsa   pōr'ga   mhan'nyā-chī   ma-lā   lādz   vāt'tē'   Pan
this-after *your* *son* *being-called-of* *me-to* *shame* *appears'* *But*

bāpā-na   āp'lyā   kām'dārā-lā   sāngit'la,   'tsāng'la   (tsōkhōt)   pāngh'rūn
the-father-by *his-own* *servants-to* *it-was-told,* *'good* *(good)* *cloth*

ānūn   tyā-chyā   āngā-var   ghālā,   ānī   tyā-chyā   bōtāt   mudī   va
having-brought *him-of* *body-upon* *put,* *and* *him-of* *on-finger* *a-ring* *and*

pāyāt   dzōdā   ghālā   Mag   āpan   khāūn   piūn   chay'n   karū
on-feet *a-shoe* *put* *Then* *we* *having-eaten* *having-drunk* *merriment* *shall-make*

"Kā-mhun?"   mhanāl   tar,   hā   māhā   pōr'gā   mēlā   vhatā,   ta   jitā   dzhālā,
"Why?" *if-you-say* *then,* *this* *my* *son* *dead* *was,* *he* *alive* *became,*

ān   hārap'lā   vhatā,   ta   sāpad'lā'   Tyāvhā   tē   chaīn   karū   lāg'lē
and *lost* *was,* *he* *is-found'* *Then* *they* *merriment* *to-make* *began*

Tyā   vēḷī   tyā-tsā   mōthā   mul'gā   vav'rāt   vhatā   Mag   tō   gharā-dzaval
That *at-time* *his* *eldest* *son* *in-field* *was* *Then* *he* *house-near*

ālyā-var   tyā-na   vādzantī   va   nāts   aik'lā   Tyāvhā   kām'dārāt'lyā
having-come-upon *him-by* *music* *and* *dance* *was-heard* *Then* *the-servants-in-from*

ēkā-lā   balāvūn   tyā-na   ichār'lē   (pus'lē),   'hē   kāy   vhay?'   Tyā-na
one-to *having-called* *him-by* *it-was-asked* *(it-was-asked),* *'this* *what* *is?'* *Him-by*

tyā-lā   sāngit'la,   'tuhā   bhāū   ālā   āhē,   ān   tō   tuhyā   bāpā-lā   khuśāl
him-to *was-told,* *'thy* *brother* *come* *is,* *and* *he* *thy* *father-to* *safe-and-sound*

bhēt'lā,   mhūn   tyā-na   mōthī   pangat   kēlī   āhē'   Tvāvhā   tō   rāg-
was-met, *therefore* *him-by* *great* *a-feast* *made* *is'* *Then* *he* *anger-with*

bharūn   āt   dzāyē-nā   Mhanūn   tyā-tsā   bāp   bāhēr   vēūn   tyās
having-become-filled *in* *would-not-go* *Therefore* *his* *father* *out* *having-come* *to-him*

sam'dzāū   lāg'lā   Pan   tyā-na   bāpā-lā   mhat'la,   'pāhya,   mī   it'kī   varsa
to-entreat *began* *But* *him-by* *father-to* *it-was-said,* *'see,* *I* *so-many* *years*

tum-chī   tsāk'rī   kar'tō,   ān   tum-chī   marjī   myā   kaddhī-hī   valānd'lī
your *service* *am-doing,* *and* *your* *will* *by-me-* *ever-even* *was-transgressed*

nāhī   Tarī   myā   āp'lyā   gadyāi-barōbar   majā   karāvī   mhanūn   ma-lā
not *Yet* *by-me* *my-own* *friends-with* *mirth* *should-be-made* *having-said* *me-to*

kadhī   śēḷī-tsa   pilū hī   dēlla   nāhī̃   Ānī   jyā-na   tum-tsā
ever   *she-goat-of*   *a-young-one-even*   *was-given*   *not*   *And*   *whom-by*   *your*

pay°sā   kañch°nī-barābar   kharāb   kēlā   tō   tum-tsā   pōr°gā   ālā,   tēvhā
money   *harlots-with*   *waste*   *was-made*   *that*   *your*   *son*   *came,*   *then*

tumhī   tyā-chyāsāthī   mōthī   paṅgat   dēlī '   Tēvhā   tyā-na   tyā-lā
by-you   *him-of-for*   *great*   *a-feast*   *was-given* '   *Then*   *him-by*   *him-to*

mhaṭ°la,   ' pōrā,   tū   sag°ḷā   īḷ   māhyā-dzavaḷ   āhē,   ānī   māhī   sag°ḷī
it-was-said,   ' *son,*   *thou*   *whole*   *time*   *of-me-near*   *art,*   *and*   *my*   *whole*

jin°gī   tuhī-ts   āhē   Hā   tuhā   bhāū   mēlā   vhatā,   ta   jitā   dzhālā,   ān
property   *thine-alone*   *is*   *This*   *thy*   *brother*   *dead*   *was,*   *he*   *alive*   *became,*   *and*

hārap°lā   vhatā,   ta   sāpad°lā.   Mhanūn   ānand   va   chain   karavī
lost   *was,*   *he*   *is-found*   *Therefore*   *joy*   *and*   *merriment*   *should-be-made*

hē   bara   vhata '
this   *good*   *was* '

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARĀTHĪ

VARHĀDĪ (BRĀHMANĪ) DIALECT (DISTRICT AKOLA)

SPECIMEN II.

DEPOSITION OF A WITNESS

राम-जी वच्छद सोना-जी। जात माळी। उंवर वर्स पंचेचाळीस। वस्ती सोम-
ठान। प्रतिज्ञे-वर कळविंतो की, आजमास (सुमार) पंधरा दिवस झाले असतील रोज
शुक्कर-वारी राची मी व माझी वायको आनी दोन पोर असे घरात निजलो असता दोन
प्रहर रात्रीचे सुमारास माह्या वायकोन मला जाग केल, आन म्हनू लागली की, घरात
भांडे वाजत असून मानसाचा चाह्ळाळ येते। तेव्हा उठा। त्या-वरून मी उठलो आनी
भीती-कडे पाह्चिले त मला भोक दिसल। त्या-वरून खास वाटल की, कोनी-तरी
घर फोडून आत घिरल आहे। घरात दिवा नव्हता। माह्या आथरुना-खाले आक-
पेटी व्हती, ती लगेच काढून पिटविली। इतक्यात ह्याच आरोपी भीतीस पाडलेल्या
भोका-जवळ जाऊँ लागला। त्याच्या-वर माझी नजर गेल्या-वराबर म्या त्यास
पकडल। आनि त्याचा ह्यात धरून त्यास म्हनालो की, अरे चोरा कोठ जात।
त्या-वरून त्याची व माझी भींवाभींवी वरीच झाली। मी घरातून कलमाद्दे झल्ला
केला। त्या-वरून घराचे शेजारी लोक सिताराम व इठोबा हे आले। इतक्यात
माह्या वायकोन दिवा लावला आनी घरातली साखळी काह्ाडली। व सदरह्न इसम
आत आले। मग मला झल्ल जोर आल। सदरह्न आरोपी-जवळ घराच्या-जवळ
पाह्चिल त पाच खन निघाले। ते खन तीन रुपये किमतीचे आह्चेत। ते माझे
आहेत। माह्या वायकोच्या गाठोह्यात व्हते। ते गाठोड जाल्या-जवळच्या उतरंडी-
जवळ व्हत। या-शिवाय दुसरा माल गेला नाही ॥

आम्ही तिघान त्याचे ह्यात वांधले। आनी लगेच पाटला-कडे घेऊन गेलो।
आनी झालेली हकीकत पाटलास सांगितली। त्या-वरून पाटलान चवकीदार
आनी माह्ार याच्िच्या ताव्यात आरोपीला देऊ। आनी प्रातःकाळी पोलीस
ठेसन वारसीटाकळी या-कडे पाठवल। आरोपी कोनल्या गावाचा आहे, त्याच
नाव काय, हे मला ठाऊक नाही। कारन तो आमच्या गावाचा नाही। दिवा

लावन्या-करता म्या आक-पेटीची काडी वडली इतक्यात आरोपी भोका-जवळ दिसला त्या-मुळे माच्या-कडून दिवा लावता आला नाही। पाडलेल्या भोकातून मनुष्य अडचनीन जाऊ यऊ सकत। कोरटात असलेला खिळा ज्यान भीतीस भोक पाडल तो मला भोका-जवळच्या न्हानीत सापडला॥

[No 51]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

VARHĀDĪ (BRĀHMANĪ) DIALECT

(DISTRICT AKOLA)

SPECIMEN II

DEPOSITION OF A WITNESS

TRANSLITERATION AND TRANSLATION

Rām-jī, valled Sōnā-jī, *dzāt* māli, umbar varsa pañchēchāls;
Rām-jī, son-of Sōnā-jī, caste māli (gardener) age years forty-five;

vasī Sōm'thān Pratidnyē-var kalavītō ki, *jūl'mis (sumār)*
residence Somthan Sole in-affirmation-on I-inform that, about (about)

pandh'rā divas dzhālē as'il, rōjz Sukhar-vārī rātrī mī va māhī
fifteen days become might-are, day on-Friday at-night I and my

bāy'kō ānī dōn pōra asē gharāt nidz'lō astā dōn prahar
wife and two children these in-the-house sleeping being two quarters

ratri-chē sumāris māhyā bāy'kō-na ma-lā *dzāga* kēla, ān mhanū
night-of at-about my wife-by me-to awakening was-made, and to-say

lāg'lī ki, 'gharāt bhāndē vādzat asūn mān'sā-tsā tsāhāl
she-began that 'in-the-house pots sounding having-been man-of noise

yētē. Tērhā uthā' Tyā-varūn mī uth'lō ānī bhītī-kadē pāhilē,
comes. Therefore get-up' Thereupon I got-up and the-wall-towards it-was-seen.

ta ma-lā bhōk dis'la. Tyā-varūn khās vār'la ki kōnī-tarī
then me-to a-hole appeared Thereupon certainly it-appeared that some-one

ghar phōdūn āt sir'la āhē Gharāt divā navh'tā Māhyā
house having-broken in entered is In-the-house lamp not-was My

āth'rūnā-khālē āk-pēī vhatī tī lagē-ts vādhūn pēr̄'lī
bed-beneath a-match-box was that at-once having-taken-out was-lighted.

It'hyāt hā-ts ārōpī bhītīs nād'lēlyā bhōsā-dzaval dzaū
In-the-meantime this-very accused in-the-wall made hole-near to-go

lāg'lā. Tyā-chyā-var māhī nalzar gēlyā-barābar myā tyās pakad'la.
began Him-of-at my sight went-just-as-soon by-me to-him it-was-caught.

Ānī tyā-tsā hāt dharūn tyās mhanālō ki. 'are tsōrā, kōtha
And him-of hand having-held to-him I-said that, 'Ah thief, where

dzāta'' Tyā-varūn tyā-chī va māhī dzhōmbā-dzhōmbī barī-ts dzhālī
do-you-go'' That-upon him-of and my struggling considerable became.

Mī gharāūn kal'mā-ī bhallā kēla Tyā-varūn gharā-chē
(By-)me house-in-from noise-also great was-made Thereupon the-house-of

śēḍzārī   lōk   Sītārām   va   Ithōbā   hē   ālē   It'kyāt
neighbouring people Sītārām   and   Vithōbā   these came   In-the-meantime

māhyā   bāy'kō-na   dīvā   lāv'lā,   ānī   gharāt'lī   sākh'lī   kāhāḍ'lī
my   wife-by   lamp   was-lighted, and house-in-from a-chain   was-taken-out

Va   sadar'hū   ısam   āt   ālē   Mag   ma-lā   bhalla   dzōı   āla   Sadar'hū
And   the-said   persons in   came Then me-to   great   force came   The-said

ārōpī   dzaval   ghaıā-chyā-dzaval   pāhıla   ta   pāṯs   khan   nıghālē   Tē
accused-near   the-house-of-near   it-was-seen then five   bodices were-found Those

khan   tīn   rupayē   kım'tī-chē   āhēt   Tē   māhē   āhēt   Māhyā   bāy'kō-chyā
clothes three rupees worth-of   are   Those mine   are   My   wife of

gāthōdyāt   vhatē   Tē   gathōda   dzātyā-dzaval-chyā   ut'randī-dzaval   vhata
in-a-cloth-bundle were   That bundle   of-a-grinding-stone-near   jar-pile-near   was

Yā   śıvāy   dus'rā   māl   gēlā   nāhī
This   besides other   property went   not

Āmhī   tıghā-na   tyā-chē   hāt   bāndh'lē   Ānī   lagē-ṯs   Pāt'lā-kadē   ghēūn
Us   three-by   his   hands were-tied And   at-once the-Patel-to   having-taken

gēlō   Ānī   dzhālēlī   hakīkat   Pāt'lās   sāngıt'lī   Tyā-varūn   Pāt'lā-na
we-went And   happened   account   to-the-Patel was-told   There-upon   the-Patel-by

tsav'kīdār   ānī   māhār   yāhı chyā   tābyāt   ārōpī-lā   dēlla   Ānī
the-Chaukıdar and   a-Mahar these of   in-charge the-accused-to was given And

prātahkālĩ   pōlıs   ṭhēsan   Bār'sıtāk'lī   yā-kadē   pāthav'la   Ārōpī   kōn'tyā
in-the-morning police station Barsı-Taklı   this-to   was-sent   The-accused what

gāvā-ṯsā   āhō,   tyā-ṯsa   nāv   kāy,   hē   ma-lā   thāūk   nāhī   Kāran   tō   ām-chyā
village of is,   him-of   name what, this me-to   known   is-not Because he us of

gāvā-ṯsā   nāhī   Dīvā   lāv'nyā-kar'tā   mvā   āk-pētī-chī   kāḍī   vahad'lī,
village-of is not Lamp   to-light-in-order by-me match-box-of a-stick was-rubbed,

ıt'kyāt   ārōpī   bhōkā-dzaval   dıs'lā,   tyā-mulē   māhyā-kadūn
in-the-meantime the-accused the-hole-near appeared, that-on-account-of me-by

dīvā   lāv'tā   ālā   nāhī   Pād'lēlyā   bhōkātūn   manusy   ad'tsanī-na   dzāū
lamp   to-light came   not   Bored   the-hole-through a-man   difficulty-with   to-go

yaū   sak'ta   Kōr'tāt   as'lēlā   khılā   jyā-na   bhītīs   bhōk   pād'la   tō
to-come is able In-the-court been   the spike which-by in-the-wall a-hole was-made that

ma-lā   bhōkā-dzaval-chyā   nhānīt   sāpad'lā
me-to   the-hole-of-near   in-the-bath-room was-found

FREE TRANSLATION OF THE FOREGOING

(DEPOSITION OF) RĀM-JĪ, SON OF SŌNĀ-JĪ, OF THE MĀLĪ CASTE, AGED FORTY-FIVE, A RESIDENT OF SOMTHAN

I solemnly affirm that about a fortnight ago, on a Friday night, I and my wife and two children were sleeping in the house At midnight my wife roused me and said,

'there is a rattling of pots in the house, and footsteps are heard, therefore get up' Then I got up and on looking towards the wall I saw a hole in it. I then understood that some one must have broken into the house   There was no light in the house, but there was a match-box beneath my bed   I immediately got hold of it and lighted a match, Then this very accused began to move towards the hole made in the wall   As soon as I saw him, I caught hold of him and holding him by the hand said to him, 'Ah, thief! where do you go?'   Whereupon there was a great struggle between him and me, and I cried out loudly from within the house   Thereupon my neighbours, Sītārām and Vithōbā, came   In the meantime my wife lighted a lamp and unchained the door from within, and the said neighbours stepped into the house   Then I felt more strength On the accused being searched five pieces of bodice-cloth were found on him.   They are worth three rupees   They are mine and were in the bundle belonging to my wife   The bundle was near the jar-pile by the grinding-mill   Nothing beside this is lost   We three bound the accused by his hands and immediately took him to the Patel and informed him of what had happened   Whereupon the Patel gave the accused in charge of a Chaukidar and a Mahar and in the morning sent him to the police station at Barsi-Takli   I do not know either the village the accused lives in or his name, for he does not belong to our village   I struck a match to light the lamp when I saw the accused at the hole, therefore I could not light the lamp   One can with difficulty go in and out of the hole made in the wall   The iron spike before the Court with which the wall was bored was found by me in the bath-room near the hole

Tho dialect of the Kun'bīs is, in all essentials, identical with that illustrated in the preceding specimens   The cerebral *l* is, however, pronounced as a *y*, thus, *kāy*, famine, *yīy*, time   *Ava* usually becomes *ō*, thus, *dzōy*, *dzōd*, and *dzavad*, near   The writing of *d* in the two last forms of this word is probably only an attempt at a correct orthography   Tho dative ends in *lē*, thus, *mān°sā-lē*, to a man.   The masculine and neuter genders are sometimes confounded, thus, *jē hisā*, which part, *duk°¹a khāt vhatē*, the swine were eating   In all essential points, however, the so-called Kun'bī closely agrees with tho usual Marāthī of Berar, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows

[No 52]

INDO-ARYAN FAMILY   SOUTHERN GROUP.

MARĀTHĪ

VARHĀDĪ (KUN'BĪ) DIALECT   (DISTRICT AKOLA)

कोन्या एका मानसाले दोन पोर व्हते । व्यामधला एक लाच्चना वापाले म्हने, वावा, जे जिनगीचा हिसा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून देला । मंग थोड्या दिसान लाच्चना पोर भाडून पैसा जमा करून लाम मुलकान गेला, अन तथी उधयेपनान राहुन आपला पैसा गमावून देला । मंग त्यान अवघ खरचल्या-वर त्या मुलकात काय पडला । त्या-मुये तो खायाले मोताद झाला । तव्हा तो त्या मुलकातल्या एका मानसा-जोड जाऊन राहेला । त्यान तर त्याले डुकर चाऱ्याले आपल्या वावरात धाडल । तव्हा डुकर जे टप्र खात व्हते त्याच्या-वर त्यान आपल पोट भराव अस त्याले वाटल । आनि त्याले कोन काद्र देल नाही । मग तो घुदी-वर येऊन म्हने । माझ्या वापाच्या किती साल-दाराले पोट-भर भाकर भेटते, आनि मी उपासी मरतो । मी उठून माझ्या वापा-कड जाईल आखीन त्याले म्हनील, अरे वावा, म्या देवाच्या काद्धा बाहीर व तुझ्या सामने पाप कील छाये, या-पुढे तुझ पोरग म्हन्याले मले वर लागत नाही । तुझ्या एका सालदारा-वानी मले ठिव । मंग तो उठून आपल्या वापा-जोय गेला ॥

[No 52]

INDO-ARYAN FAMILY

SOUTHERN GROUP.

MARĀTHĪ

VARHĀDĪ (KUNᵃBĪ) DIALECT

(DISTRICT AKOLA)

TRANSLITERATION AND TRANSLATION.

Kōnyā   ēkā   mānˢsā-lē dōn pōr vhatē   Tyā-mandhᵃlā ĕk lāhyanā bāpā-lō
Certain   a   man-to   two sons were   Them-among one younger father-to

mhanē, 'bāvā, jē jınᵃgī-tsā hısā ma-lē yōıl tō dō' Mang tyā-na
said, 'father, which property-of share me-to will-come that give' Then him-by

tyā-lē   paısā   vātūn   dōlā   Mang thōdyā dısā-na   līhyanā   pōr
him-to   money   having-divided was-given Then a-few days-in the-younger son

dzhādūn paısā dzamā-karūn lām mulᵃkā-na gēlā, au tathī udhᵃyēpanā-na
altogether wealth having-collected far a-country-to went, and there riotousness-with

rāhūn   āpᵃlā   paısā   gamāvūn   dēlā,   mang   tyā-na   avᵃgha
having-lived his-own wealth having-wasted was-given, then him-by all

kharatsᵃlyā-var   tyā   mulᵃkāt   kāy   padᵃlā, tyā-muyō tō khāyā-lē
having-been-spent-upon that into-country famine fell, therefore he to-eat

mōtād dzhālā. Tavhā tō tyā mulᵃkātᵃlyā ēkā mānˢsā-dzōd dzāūn rāhēlā
needy became Then he that country-in-of one man-near having-gone lived

Tyā-na tar tyā-lē dukᵃra tsāryā-lē āpᵃlyā vāvᵃrāt dhādᵃla Tavhā dukᵃra
Him-by then him-to swine to-feed his-own into-field it-was-sent Then swine

jē tapra khāt vhatē tyā-ohyā-var tyā-na āpᵃla pōṭ bharāva asa
what husks eating were of-that-upon him-by his-own belly should-be-filled so

tyā-lē vātᵃla, āmı tyā-lē kōnı kāı dēla nāhī Mang
him-to it-appeared, and him-to by-anyone anything was-given not Then

tō śudī-var   yēūn mhanē, 'māhyā bāpā-chyā kıtī sālᵃdārā-lō
he senses-on having-come said, 'my father-of how-many servants-to

pōt-bhar bhākaı bhēṭᵃtē, ānı mī upāsī marᵃtō Mī uṭhūn māhyā
belly-full bread is-obtained, and I hungry die I having-arisen my

bāpā-kadē dzāıl ākhīn tyā-lē mhanīl, "arē bāvā, myā Dēvā-ohyā kahyā
father-to will-go and him-to will-say, "O father, by-me God-of word

bāhīr va tuhyā sāmᵃnē pāp kēla hāyē, vā-pudhē tuha pōrᵃga mhanyā-lē
against and thee-of before sin done is, hereafter thy son to-be-called

ma-lē bara lāgat nāhī, tuhyā ēkā sālᵃdārā-vānī ma-lē ṭhıv"' Mang tō
me-to well appearing is-not, of-thee one servant-like me-to keep"' Then he

uṭhūn   āpᵃlyā bāpā-dzōy gēlā.
having-risen his-own father-near went.

To the west of Akola lies the district of Buldana. It has already been mentioned that the western part of the district belongs to the Dekhan form of Marāṭhī. The language of the eastern part, on the other hand, is identical with that spoken in Akola. There is said to be a slight difference between the dialect spoken above the Ghāts, called *Ghāṭā vaṛ-chī Varhāḍī*, in the south, and the *Ghāṭā khāl-chī Varhāḍī*, in the north. No materials are available to illustrate this difference, and it is probably of no importance.

The beginning of the Parable of the Prodigal Son which follows illustrates the language of the Kunᵇbis in Molkapur Taluka. The only peculiarity of the dialect is the pronunciation of the cerebral *ḷ* as *y* and the use of the dative suffix *lē*. Thus, *ḍōyā*, an eye; *bāpā-lē*, to a father. We may, in addition to this, note the tendency to substitute an *ō* for *ava* and *avi*, thus, *dzoy* and *dzavay*, near; *jiⁿᵍī udōlī*, his property was squandered.

[No 53]

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARĀṬHĪ

Varhāḍī (Kunᵇbī) Dialect (District Buldana.)

कोन्या एका मानसाले दोन लेक होते । त्यातुन लाह्यना बापाले म्हनि
की, आरे वावा, माह्या हिश्याची जीनगानी मले दे । म्हुन वापान आपली जीनगी
दोघा मधी वाटुन देली । थोड्या दीसानी लाह्यना पोरगा आपली समदी
जीनगी घेउन देश-वर गेला । व तठी त्यान चैनी-मंधी समदी जीनगी उडोली ।
त्याचा समदा पैसा खर्च झाल्या-वर त्या देश-मधी मोठा काय पडला । म्हुन त्याले
फार अडचन पडली । मग तो एका गीरस्ताचे घरी जाउन राह्यिला । त्या
गीरस्तानें त्याले त्याचे वावरात डुक्कर राख्याले ठीवल । तठी त्या मानसानें
डुकरान खाउन टाकेल कोंड्या-वर खुश्मीन पोट भरल असत । पन त्याले ते-बी
कोन देल नाह्यीं । या-करता त्याचे डोये उघडले ॥

Kōnyā	ēkā	mánᵇsā-lē	dōna	lēka	hōtē	Tyātun	lāhyanā	bāpā-lē
Certain	*a*	*man-to*	*two*	*sons*	*were*	*Them-in-from*	*the-younger*	*the-father-to*
mhanē	ki,	'ārē	bābā,	māhyā	hiśā-chī	jiⁿᵍānī	ma-lē	dē'	Mhun
said	*that,*	*'O*	*father,*	*my*	*share-of*	*property*	*me-to*	*give'*	*Therefore*
bāpā-na	āpᵇlī	jiⁿᵍī	dōghā-mandhī		vātun		dēlī	Thōḍyā
the-father-by	*his-own*	*property*	*both-among*		*having-divided*		*was-given*	*A-few*
dīsā-nī	lāhyanā	pōrᵇgā	āpᵇlī	samᵇdī	jiⁿᵍī		ghēun	dēśā-var	gēlā
days after	*the-younger*	*son*	*his-own*	*all*	*property*		*having taken*	*a-country-to*	*went.*

Va tathī tyā-na ohainī-mandhī sam'dī jīn'gī udōlī Tyā-<u>ts</u>ā sam'dā
And there him-by merry-making-in all property was-squandered His all

paisā khar<u>ts</u> dzhālyā-var tyā dēśā-mandhī mōthā kāy pad'lā Mhun
money spent having-become-on that country-into great famine fell Therefore

tyā-lē phār ad'<u>ts</u>an pad'lī Mang tō ēkā gūastā-ohē gharī d<u>z</u>āun
him-to great difficulty fell Then he one householder-of in-house having-gone

rāhilā Tyā gīrastā-nē̃ tyā-lē tyā-ohē vāv'rāt dukkar rākhyā-lē thīv'la
lived That householder-by him-to his into-field swine to-keep it-was-placed.

Tathī tyā mān'sā-nē̃ duk'rā-na khāun ṭākēla kōndyā-var khuśī-na
There that man-by the-swine-by having-eaten thrown husks-upon gladness-with

pōt bhar'la as'ta Pan tyā-lē tē bī kōna dōla nāhī̃
belly filled would-have-been But him-to that too by-anyone was-given not.

Yā-kar'tā tyā-ohē dōyē ughad'lē.
This-for his eyes opened

Proceeding towards the east from Buldana we reach the district of Basim, the main language of which is Marāṭhī   The inhabitants maintain that their dialect is much purer than the so-called Varhādi   An inspection of the beginning of the Parable of the Prodigal Son which follows will, however, show that this is not the case, and that the dialect of Basim must be classed with the usual Marāṭhī of Berar   Compare forms such as *mī āhō*, I am , *mī mihyī bāpī-kaḍa dzāīl*, I will go to my father and so forth   The suffix of the dative, on the other hand, is *lā* as in the Dekhan

[No 54]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ

VARHĀDĪ DIALECT   (DISTRICT BASIM)

कोनी एक्का मानसाला दोन पोर होते । त्यातल लहान पोरग वापाला म्हनाल वावा, मला जिनगीचा जो हिस्सा यायचा तो दे । मग त्यान त्यास जिनगी वाटून देली । मग थोड्या दिसानी धाकट पोरग सर्व जिनगी जमा करून मुलखावर गेल । तेव उधळमावद्या करून सर्व खर्ची उडून टाकली । सगळी जमा खर्चिल्या-वर त्या देशां-मधें मोठा दुक्काळ पडला । त्या-मुळ त्याला मोठी तंगी झाली । तेव्हा तो त्या देगांतल्या एक्का मानसा-जवळ चाकरी राहिला ।   त्यान त्याला डुक्र चारायला वावरात पाठवल । तेव्हा डुक्र जी टरफल खाऊन राहत ती टरफल खाऊन राहव आस त्याला वाटल । आनी त्याला कोन्ही कांहीं देल नाहीं । मग डोक्ष उघडल्या-वर त्यान म्हनल कीं, माझ्या वापाच्या घरीं रोजदारास भरपूर भाकर मिळते, मीं तर भुकन मरतों । मीं माझ्या वापा-कड उठून जाईल, आनी म्हनीन कीं वावा, मीं देवाच्या उलट आनी तुझ्या समोर पाप केल । आतां-पसून तुझ पोरग म्हनायला लायक नाहीं । मला एक्का रोजदारा-सारख ठेव ॥

[No. 54]

INDO-ARYAN FAMILY.

Southern Group.

MARĀṬHĪ

Varhādī Dialect

(District Basim)

TRANSLITERATION AND TRANSLATION

Kōnī ēkā mān'sā-lā dōn pōɩ hōtē Tyāt'la lahān pōr'ga
Certain one man-to two sons were Them-among the younger son

bāpā-lā mhanāla, 'bābā, ma-lā ɩɩn'gī-tsā dzō hɩssā yāy-tsā tō dē'
father-to said, 'father, me-to propei ty-of what share to-come that give'

'Mag tyā-na tyūs ɩɩn'gī vātūn dēlī Mag thōdyā dɩsā-nī
Then him-by to-him propei ty having-divided was-given Then a-few in-days

dhāk'ta pōr'ga sarv ɩɩn'gī dzamā kaɩūn mul'khā-var gōla Tētha
the-youngei son all propei ty together having-made a-countɩy-to went There

udhaḷ-māvandyā kaɩūn sarv kharchī udūn tāk'lī Sag'lī
extravagance having made all pɩovɩsion having-squandei ed was-thɩown All

dzamā kharchɩlyā-var tyā dēsā̃-madhẽ mōthā dukaḷ pad'lā Tyā-muḷa tyā-lā
wealth being-spent-on that country-into great famine fell Thei efore him-to

mōthī tangī dzhālī Tēvhā tō tyā dēsāt'lyā ēkā mān'sā-dzavaḷ tsāk'rī
great difficulty became Then he that oountry-in-from one man-neaɩ in-sei vice

rāhɩlā Tyā-na tyā-lā dukra tsāɩāy-lā vāv'rāt pāthav'la Tēvhā dukra
lived Him-by him-to swine to-feed into-field it-was-sent Then the-swine

jī ṭar'phala khāūn rāhat tī tar'phala khāūn rāh'va
which husks having-eaten lived that husks having-eaten it-should-be-lived

āsa tyā-lā vāt'la Ānī tyā-lā kōnhī kāhĩ dēla nāhĩ
so him-to it-appeared And him-to by-anybody anything was-given not

Mag dōḷē ughad'lyā-var tyā-na mhan'la kĩ, 'māhyā bāpā-obyā
Then eyes having-been-opened-upon him-by it-was-said that ' my father-of

gharĩ rōdz'dārās bhar-pūr bhākaɩ mɩl'tē Mī tar bhuka-na mar'tõ Mī
at-house to-sei vants sufficient bread ɩs got I then hunger-with die I

māhyā bāpā-kada uthūn dzāīl, ānī mhanīn kĩ, "bābā, mĩ Dēvā-chyā
my father-to havɩng-ɩ ɩsen will-go, and will-say that, "father, by-me God-of

ulat ānī tuhyā samōr pāp kēla Ātā̃-pasūn tuha pōr'ga mhanāy-lā
against and of-thee befoɩe sɩn ɩs-made Now-fɩom thy son to-be-called

lāyak nāhĩ Ma-lā ēkā rōdz'dārā-sār'kha ṭhēv"'
worthy am-not Me-to one sei vant-like place"'

To the east of Basim lies the district of Wun   The principal language of the district is Varhādī   In the south it meets with Telugu and Gōndī, but these languages do not appear to have influenced the current Marāthī of the district, which closely agrees with the form which that language assumes all over Berar

I am indebted to Captain W. Haig for an excellent version of the Parable of the Prodigal Son in the dialect of Wun   It is the only Berar specimen which can be referred to a well-known authority, and it has, therefore, been printed in full

[No 55.]

INDO-ARYAN FAMILY.　　　　SOUTHERN GROUP.

MARĀTHĪ.

VARHĀDĪ DIALECT　　　　　　　　　　　　　　　　　　　(DISTRICT WUN)

(Capt. W. Haig, 1896)

एका मानसास दोन पोर होते । त्यातल लहान पोरग वापास म्हने, बाबा माझ्या हिश्श्याचा माल मला देऊन टाक । तेव्हॉ त्यान आपल्या जिनगीच्या दोघा पोरॉत वाटन्या किल्या । पुढ थोड्याच दिवसॉत लहान्या पोरान आपली सर्व जिनगी सावडली । मग तो दुसऱ्या मुलखॉत फिरन्यास गेला । तेथ त्यान चहूल बाजींत आपला सर्व पैसा उडवला । जेव्हॉ जवळची वाकी सर्व झाली, तेव्हॉत्या देशॉत मोठा दुकळ पडला । व त्याला खाया पियाची वान पडली । मग तो त्या मुल-खातील एका भल्या मानसाच्या घरीं जाऊन त्याच्या जवळ राहिला । तेव्हॉ त्यान त्यास आपल्या वावरॉत डुक्कर राखन्यास धाडल । त्या येकी डुक्कर जे भुस खात होते से भुस खाऊन पोट भरन्यास तो राजी झाला । पन ते भुस ही त्यास कोनी देयेना । अस झाल तेव्हॉ मग त्याचे डोके उघडले । मग त्यान म्हटल कीं माझ्या बापाच्या घरी वह्त सालकरी आहेत । त्याचीला पोटा-पेचा ज्यास्त भाकर मिळतें, अन मी येथ भुकेन मरतो । तर मी आता उठून वापा-कडे जातो व त्यास म्हनतो । बाबा, मी तुझा व देवाचा अपराधी आहे । या उपर मी तुझ पोरग व्हय अस म्हनाव हे बरोवर न व्हय । म्हनून तूं मला आपला सालकरी कर । अस वोलून तो उठला अन आपल्या वापा-कडे आला । पन तो दूर अतरा-वर होता तेव्हॉंच बापान त्यास पाह्यल व त्याला कीव आली । म्हनून तो धावला व पोराच्या गळ्यास मिठी मारून त्यान त्याचा मुका घेतला । मग पोरग म्हने, वावा, मी देवाचा व तुझा अपराधी आहे । व तुझ पोरग म्हनवून घेन्यास मी आता लायक नार्ह्हीं! पन वापान आपल्या गड्यास सागितल कीं चागले पाघुरन आनून यास द्या व याच्या वोटॉत मुदी घाला अन याच्या पायॉत जोडा

घाला । आज आपन खाऊन पिऊन चगळ करूँ, काल्हुन कीं हेँ माझ लेकरूँ मेल
व्हत पन ते पुन: जित झाल । ते हरपल होत पन आज फिरन मेटल । मग ते चगळ
करूँ लागले ॥

त्या येळी त्याच मोठ पोरग वावराँत होत । ते-ही घरीं येऊँ लागल, तेव्हाँ त्यास
नाचन व गान ऐकूँ येऊँ लागल । तेव्हाँ त्यान एका गड्यास हाका मारून पुसल,
काँ रे, आज हे काय व्हय । तेव्हाँ त्यान सागितल कीं, तुझा भाऊ आला व तो खुशा-
लीन आला म्हनून तुझा वाप त्यास पाह्ननचार करत्ये । तेव्हाँ त्याची मर्जी विघडली,
मग तो घराँत काह्ल्यास जाते । म्हनून त्याचा वाप वाहेर येऊन त्याची खुशामत करूँ
लागला । तेव्हाँ ते पोरग म्हने, पाह्या वावा इतके साल म्या तुझी चाकरी कीली
तुझा हुकूम म्या कधीं मोडला नाहीं । इतक असून माझ्या गड्या वरोवर मजा कर-
न्यास तुवा मज वकऱ्याचेँ पिलूँ ही कधीं देल नाहीं । पन रांडवाजींत तुझी सर्व जिनगी
वुडवून टाकनारा हा तुझा लेक आला तेव्हाँ तुवा त्यास पाह्ननचार कीला । तेव्हाँ
त्यान त्यास म्हटल—पोरा तूँ अचयी माझ्या जवळ राहत व जे काय माझ्या जवळ आहे,
ते सर्व तुझ आहे । हा तुझा मेलेला भाऊ पुन: उठला, भेटायचा नाहीं तो पुन:
भेटला, म्हनून आपनास कौतुक व्हाव व आपन आनंद कराव हे वेस आहे ॥

[No 55]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARÁTHÍ

VARHÁDÍ DIALECT   (DISTRICT WUN)

(Capt W Haig, 1896)

TRANSLITERATION AND TRANSLATION

Ēkā mān'sās dōn pōr hōtē Tyāt'la lahān pōr°ga bāpās
One to-a-man two sons were Them-among the-younger son to-the-father

mhanē, 'bābā, māhyā hɪśyā-tsā māl ma-lā dēūn ṭāk' Tēvhã
said, 'father, my share-of property me-to having-given throw' Then

tyā-na āp'lyā jɪn°gī-chyā dōghā pōrãt vāt'nyā kēlyā Pudha
him-by his-own the-property-of both between-sons divisions were-made Then

thōḍyā-ts dɪv'sãt lahānyā pōrā-na āp'lī sarv jɪn°gī sāvad'lɪ
a-few ɪn-days the-younger son-by his-own all property was-gathered-together

Mag tō dus'ryā mul'khãt phɪr°nyās gēlā Tētha tyā-na tsahūl-bājɪt
Then he another ɪnto-country to-journey went There him-by ɪn-rɪotous-living

āp'lā sarv paɪsā udav'lā Jēvhã dzaval-chī bākī sarv dzhālī,
his-own all money was-squandered When near-of remaɪnder all became,

tēvhã tyā dēśãt mōṭhā dukaḷ paḍ'lā, va tyā-la khāyā pɪyā-chī
then that ɪnto-country mighty famɪne fell, and him-to eatɪng drɪnking-of

vān paḍ'lī Mag tō tyā mul'khātīl ēkā bbalyā mān'sā-chyā gharī
want fell Then he that country-ɪn-being one noble man-of to-house

dzāūn tyā-chyā-dzaval rāhɪlā Tēvhã tyā-na tyās āp'lyā vāv°rãt dukar
havɪng-gone him-of-near lived Then him-by him his-own ɪnto-field the-swɪne

rākh'nyās dhāḍ'la Tyā yēḷī dukar jē bhus khāt hōtē tē
to-tend ɪt-was-sent That at-tɪme the-swɪne what chaff eatɪng were that

bhus khāūn pōṭ bhar°nyās tō rājī dzhālā Pan tē bhus hɪ
chaff havɪng-eaten belly to-fill he willing became But that chaff even

tyās kōnī dēyē-nā Asa dzhāla tēvhã mag tyā-chē dōḷē ughaḍ'lē
to-him anybody would-not-give Such became then after him-of eyes opened

Mag tyā-na mhaṭ'la kɪ̃, 'māhyā bāpā-chyā gharī bahu sāl-karī
Then him-by ɪt-was-saɪd that, 'my father-of ɪn-house many hɪred-servants

āhēt Tyāhī-lā pōṭā-pēkshā jyāst bhākar mɪḷ'tē, an mī yetha bhukē-na
are Them-to belly-than more bread ɪs-got, and I here hunger-with

mar°tō, tar mī ātā uthūn bāpā-kaḍē dzātō, va tyās
dɪe, then I now havɪng-rɪsen father-to go, and to-him

mhan°tō, "bābā, mī tuhā va Dēvā-tsā ap'rādhī āhē, yā
I-say, "father, I thy and God-of offender am, this

upar mī tuha pōr°ga vhaya asa mhanāva hē barōbar na
npon *I* *thy* *son* *am* *so* *it-should-be-said* *this* *proper* *not*

vhaya Mhanūn tũ ma-lā āp°lā sāl-karī kar " ' Asa
is *Therefore* *you* *me-to* *thy-own* *hired-servant* *make* " ' *Thus*

bōlūn tō uth°lā, an āp°lyā bāpā-kadē ālā Pan tō dūr
having-spoken *he* *arose,* *and* *his-own* *father-to* *came* *But* *he* *far*

ant°rā-var hōtā tēvhã̄-ts bāpā-na tyās pāhyala, va tyā-lā
distance-on *was* *then-even* *the-father-by* *to-him* *it-was-seen,* *and* *him-to*

kīv ālī Mhanūn tō dhāv°lā va pōrā-chyā galyās
compassion *came* *Therefore* *he* *ran* *and* *the-son-of* *to-the-neck*

muthī mārūn tyā-na tyā-tsā mukā ghēt°lā Mag
embracing *having-struck* *him-by* *him-of* *a-kiss* *was-taken* *Then*

pōr°ga mhanē, ' bābā, mī Dēvā-tsā va tuhā ap°rādhī jhē,
the-son *said,* '*father*, *I* *God-of* *and* *thy* *offender* *am,*

va tuha pōr°ga mhan°vūn ghēnyās mī ātā lāyak nāhī ' Pan
and *thy* *son* *having-called-myself* *to-take* *I* *now* *worthy* *am-not.'* *But*

bāpā-na āp°lyā gadyās sāngit°la kī, 'tsāng°lō pānghurana
the-father-by *his-own* *to-servants* *it-was-told* *that,* '*good* *robes*

ānūn yās dyā, va yā-chyā bōtãt mudī ghālā, an yā-chyā
having-brought *to-this-one* *give,* *and* *this-of* *on-a-finger* *a-ring* *put,* *and* *this-of*

pāyãt dzōdā ghālā Ādz āpan khāūn piūn tsangal
on-feet *a-shoe* *put* *Today* *we* *having-eaten* *having-drunk* *merry*

karũ, kā-vhun kī, hē māha lēk°hū mēla vhata, pan tē
shall-make, *because* *that,* *this* *my* *child* *dead* *was,* *but* *it*

punah jita dzhāla, tē harap°la hōta, pan ādz phiran bhēt°la ' Mag
again *alive* *became,* *it* *lost* *was,* *but* *today* *again* *was-met'* *Then*

tē tsangal karũ lāg°lē
they *merry* *to-make* *began*

Tyā yēlī tyā-tsa mōtha pōr°ga vāv°rãt hōta Tē hī gharĩ yēũ
That *at-time* *him-of* *eldest* *son* *in-field* *was* *He* *too* *to-house* *to-come*

lāg°la, tēvhã̄ tyās nātsan va gān aikũ yēũ lāg°la Tēvhã̄ tyā-na
began, *then* *to-him* *dancing* *and* *singing* *to-hear* *to-come* *began* *Then* *him-by*

ēkā gadyās hāk mārūn pus°la, ' kã-rē, ādz
one *to-servant* *a-call* *having-struck* *it-was-asked,* '*what-O,* *today*

hē kāy vhay ?' Tēvhã̄ tyā-na sāngit°la kī, 'tuhā bhāū
this *what* *is ?'* *Then* *him-by* *it-was-told* *that,* '*thy* *brother*

ālā, va tō khusālī-na ālā, mhanūn tuhā bāp tyās
came, *and* *he* *safety-with* *came,* *therefore* *thy* *father* *to-him*

pāvhan°tsār kar°tyē ' Tēvhã̄ tyā-chī marjī bighad°lī. Mag tō
hospitality *is-making* ' *Then* *him-of* *temper* *was-spoiled* *Then* *he*

gharãt kābyās dzātē ? Mhanūn tyā-tsā bāp bāhēr yēūn
into-house *what-for* *goes ?* *Therefore* *him-of* *father* *out* *having-come*

tyī-chī khuśāmat kaiū lāg'lā Tēvhā̃ tō pōr'ga mhanē,
him-of *flattery* *to-make* *began* *Then* *that* *son* *said,*

'pīhya, bābā, it'kē sāl myā tuhī tsāk'rī kēlī, tuhā
'see, *father,* *so-many* *years* *by-me* *thy* *service* *was-done,* *thy*

hukūm myī kadhī̃ mōd'lā nāhī̃, it'ka asūn māhyā gadyā-
order *by-me* *ever* *was-broken* *not,* *so-much* *having-been* *my* *friends-*

barōbar madzī kar'nyās tuvā madz bak'ryā chē̃ pilū hī kahī̃
with *merriment* *to-make* *by-thee* *to-me* *a-goat-of* *young-one* *even* *ever*

dēlla nāhī̃ Pan rānd'bājīt tuhī sarv jin'gī bud'vūn ṭāk'nārā
was-given *not* *But* *in-wenching* *thy* *all* *property* *having-drowned* *th' over*

hā tuhā lēk ālā tēvhā̃ tuvā tyās pāvhan'tsār kēlā' Tēvhā̃
this *thy* *son* *came* *then* *by-thee* *to-him* *hospitality* *was-made'* *Then*

tvā-na tyās mhaṭ'la, 'pōrā, tū akshayī māhyā-dzaval rāhat, va
him-by *to-him* *it-was-said,* *'son,* *thou* *always* *of-me-near* *art-living,* *and*

jī-kāy māhyā dzaval āhē tē sarv tuha āhē Hā tuhā mēlēlā bhāū
whatever *of-me* *near* *is* *that* *all* *thine* *is* *This* *thy* *dead* *brother*

punah uth'lā, bhēṭāy-tsā nāhī̃, tō punah bhēṭ'lā, mhanūn āp'nās kautuk
again *arose,* *to-be-met* *not,* *he* *again* *was-met,* *therefore* *to-us* *delight*

vhāva va āpan ānand kaiāva, hē bis āhē '
should-be *and* *by-us* *joy* *should-be-made,* *this* *good* *is '*

Marāthī is also the principal language of Amraoti. No specimens have been forwarded, but the dialect is certainly identical with that spoken in the neighbouring districts

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The district of Ellichpur is situated to the north of Amraoti and Akola   Varhādī is spoken all over the district   Two smaller dialects, Dzhārpī and Kōshtī will be separately dealt with below, though they do not materially differ from the principal language of the district.   This latter form of speech is the same as that current elsewhere in Berar The beginning of the Parable of the Prodigal Son which follows represents the language of the higher classes   Note the use of the dative suffix *lā* in *ma-lā*, to me, etc

[No 56]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

VARHĀDĪ DIALECT   (DISTRICT ELLICHPUR.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग वापास म्हने, वावा, माह्या हिश्श्याचा माल मला देऊन टाक। तेव्हाँ त्यान आपल्या जिनगीच्या दोघा पोराँत वाटन्या केल्या। पुट थोड्याच दिवसाँत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखाँत फिरन्यास गेला।   तेय त्यान चहूलवाजीत आपला सर्व पैसा उडवला। जेव्हाँ जवळची वाकी सर्व भाली तेव्हाँ त्या देगाँत मोठा टुकळ पडला। व त्याला खाया-पियाची वान पडली।   मग तो त्या मुलखातील एका भल्या मानसाच्या घरी जाऊन त्याच्या-जवळ राहिला। तेव्हाँ त्यान त्यास आपल्या वावराँत डुकर राखन्यास धाडल। त्या-चेव्ळीं डुकर जे भुस खात होते ते भुस खाऊन पोट भरन्यास तो राजी भाला। पन ते भुस ही त्यास कोनी देऊना।   अस भाल तेव्हाँ मग त्याचे डोळे उघडले। मग त्यान म्हटल कीं, माह्या वापाच्या घरी वऱ्ह सालकरी आहेत, त्याहिला पोटा-पेचाँ जास्त भाकर मिळते, अन मी येथ भुकेन मरतो ॥

[No 56]

INDO-ARYAN FAMILY SOUTHERN GROUP.

MARĀTHĪ

Varhādī Dialect (District Ellichpur)

TRANSLITERATION AND TRANSLATION

Ēkā mān'sās dōn pōr hōtē Tyāt'la lahān pōr'ga
A-certain to-man two sons were Them-in-from the younger son

bāpās mhanē, 'bābā, māhyā hiśyā-tsā māl ma-lā dēūn
to-father said, 'father, my share-of property me-to having-given

tāk' Tēvhā̃ tyā-na āp'lyā jin'gī-chyā dōghā pōrā̃t vāt'nyā
make-over' Then him-by his-own property-of two among-sons divisions

kēlyā Pudha thōḍyā-ts div'sā̃t lahānyā pōrā-na āp'lī sarv jin'gī
were-made Then a-few-only in-days the-younger son-by his-own all property

sāvaḍ'lī Mag tō dus'ryā mul'khā̃t phir'nyās gēlā Tēthā tyā na
was-collected Then he another into-country to-journey went There him-by

tsahūl-bājīt āp'lā sarv paisā udav'lā. Jēvhā̃ dzavaḷ-chī
in-riotous living his-own all money was-squandered When near-being

bākī sarv dzhālī tōvhā̃ tyā dēśā̃t mōṭhā dukaḷ paḍ'lā, va
remainder all was-over then that into-country great famine fell, and

tyā-lā khāyā-piyā chī vāṇ paḍ'lī Mag tō tyā mul'khātīl
him-to eating-and-drinking-of difficulty fell Then he that country-in-from

ēkā bhalyā mān'sā-chyā gharī dzāūn tyā-chyā dzavaḷ rāhilā Tēvhā̃
one well-to-do man of to house having-gone him of-near lived Then

tyā-na tyās āp'lyā vāv'rā̃t dukar rākh'nyās dhāḍ'la Tyā-yēḷī dukar
him-by to-him his-own into-field swine to-keep it-was-sent At-that-time swine

jō bhus khāīt hōtē tō bhus khāūn pōṭ bhar'nyās tō rājī dzhālā.
what chaff eating were that chaff having-eaten belly to-fill he ready became

Pan tē bhus-hī tyās kōṇī dēyē-nā Asa dzhālā tēvhā̃ mag
But that chaff-even to-him anyone would-not-give Such became then after

tyā-chē ḍōḷē ughaḍ'lē. Mag tyā-na mhaṭ'la kī, 'māhyā bāpā-chyā gharī
him-of eyes opened Then him-by it-was-said that, 'my father-of in-house

bahu sāl karī āhēt, tyāhī-lā pōṭā-pēkshā̃ jāst bhākar miḷ'tē, an mī yēthā
many servants are, them-to belly than more bread is got, and I here

bhukē-na mar'tō'
hunger-with die'

Varhādī has also been returned as spoken in the southern part of Betul   The beginning of the Parable of the Prodigal Son which follows will show that it is the same form of speech as that illustrated in the preceding pages   We may only note the forms *nabhatē*, for *navhatē*, was not , *mhat°la*, for *mhat°la*, it was said , and *tithas*, there

[No 57]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

VARHĀDĪ DIALECT   (DISTRICT BETUL)

एका मानसाले दोन पोर होते। व्यातल्या लाइन्या पोरान बापाले म्हतल
कीं, दादा माझा हिस्सा करून दे। तव्हाँ ल्यान दोघा पोराद्वले बरोबर हिस्सा देल्हा।
घोड्यासाच दिवसा लाइन पोरग आपला हिस्सा घेऊन दुसऱ्या मुलुकाँत गेला।
तीथी जाऊन व्या पोरान बदफैली करून आपल सार धन बुडवल। जेव्हाँ ल्यान
सार धन उडवल, तेव्हाँ व्या मुलुकाँत मोठा कार पडला। तेव्हाँ तो मोठा गरीब झाला।
मग तो जाऊन तीयस येका किरसानाचे घरी राहिला। ल्यान ल्याले आपल्या वाव-
राँत डुकर चारायले धाडल।   तव्हाँ ल्यान ल्याच सेंगान आपल पोट भरल, ज्याले
कि डुकर खात होते। आणखिन ल्याले कोन्ही काहीं भी देत नभते॥

[No 57.]

INDO-ARYAN FAMILY. Southern Group

MARĀṬHĪ

Varhāḍī Dialect   (District Betul)

TRANSLITERATION AND TRANSLATION

Ēkā mān'sā-lē dōn pōɪ hōtē   Tyāt'lyā   lāh'nyā   pōrā-na   bāpā-lē
One   man-to   two   sons   were   Them-ın-from   the-younger   son-by   father-to

mhat'la kĭ, 'dādā, mādzhā hɪssā   karūn   dē'   Tavhã̄ tyā-na dōghā
ıt-was-saıd that, 'father', my   share   having-made give'   Then hım-by both

pōrāɪ-lē barōbar hɪssā   dēllā   Thōdyāsyā-ts dıv'sā   lāh'na   pōr'ga āp'lā hɪssā
sons to equal share was-given A-few-only ın-days the-younger son hıs-own share

ghēūn   dus'ryā   mulukã̄t   gēlā   Tīthī   dzāūn   tyā pōrā-na bad-phaılī
having-taken another ınto-country went There having-gone that son-by debauchery

karūn   āp'la sāra dhan   budav'la   Jēvhã̄ tyā-na sāra dhan
having-made hıs-own all wealth was-caused-to-be-drowned When hım-by all wealth

udav'la,   tēvhã̄ tyā   mulukã̄t   mōthā   kār pad'lā, tēvhã̄ tō mōthā
was-squandered, then that ınto-country mıghty famıne fell, then he very

garīb dzhālā   Mag tō   dzāūn   tɪthas yēkā kɪr'sānā-chē   gharī   rāhɪlā Tyā-na
poor became Then he havıng-gone there one cultıvator-of ın-the-house lıved Hım-by

tyā-lē āp'lyā vāv'rã̄t   dukar tsārāy-lē   dhād'la   Tavhã̄ tyā-na   tyā-ts
hım-to hıs-own ınto field the-swıne to-feed ıt-was-sent Then hım-by that-very

sēngā-na   āp'la pōt bhar'la, jyā-lē kɪ   dukar   khāt hōtē, ān'khɪn tyā-le
husks-wıth his own belly was-filled, whıch that the-swıne eatıng were, and hım-to

kōnhī   kāhĭ̄   bhī   dēt nabhatē
anybody anythıng even gıvıng was-not

The Marāthī spoken in the rest of the Central Provinces is usually called Nāgpurī, from the head-quarter of the Marāthā kingdom of Berar and the Central Provinces   It has already been stated that this form of speech is identical with the dialect of Berar

The district of Nagpur is situated in the very heart of the Nāgpurī country, and 540,050 speakers have been returned   The numbers have been stated to include speakers of the following dialects, (1) Varhādī, (2) Dakh'nī, (3) Kōnkanī, (4) Dhan°garī, (5) Kēwatī, (6) Kōshtī, (7) Kumbhārī, and (8) Māhārī, but in each case the number is reported to be extremely small, and not worth counting   Dakh'nī is probably the Dekhan form of Marāthī, Kōnkanī may mean any dialect spoken by settlers from the Konkan, Kēwatī is a mixed form of speech, based on Baghēlī mixed with Marāthī   The other dialects mentioned above are also reported from other parts of Berar and the Central Provinces   It will be shown later on that none of them are proper dialects, but only local forms of the Marāthī current in the district in which they happen to be spoken.

Of the two Nagpur specimens which follow the first is a version of the Parable of the Prodigal Son, and the second the statement of an accused person   They will be found in all essential points to agree with the so-called Varhādī illustrated in the preceding pages   Note the frequency with which long vowels are shortened, thus, *is*, her, *ghari*, in the house, *mi*, I   The dative is always formed in *s* in the specimens, thus, *bāpās*, to the father   There is, however, no reason for distinguishing the dialect of the specimens from that current in Berar

[No 58]

INDO-ARYAN FAMILY.   SOUTHERN GROUP

MARĀTHĪ.

Nāgpurī Dialect.   (District Nagpur.)

Specimen 1

कोन्या एका मानसास दोन पोर होते। त्या-पैकी लहान बापास म्हनाला कि, वावा जमित माझा जो हिस्सा असल तो मज दे। त्यानि धन वाटुन देल्ल। थोड्या दिवसान लहान पोऱ्या सर्व घेजन दूर देशी गेला। आनि तेथ उधळपट्टी करुन आपल धन उडवल। त्यानि सर्व खर्चल्या-वर त्या देशात मोठा दुकाळ पडला। त्या-मुळे त्यास अडचन पडली। तेव्हा तो तेयच्या एका गृहस्था-जवळ जाजन राहिला। त्यान त्यास डुकर चारायास आपल्या वावरात पाठवल। तेव्हा डुकर जो भुसा खातित त्या-वर आपल पोट भराव अस मनात आनल। कोनी काही त्यास देल्ल नाही। मग तो सुद्धी-वर एजन म्हनाला, माझ्या बापाच्या घरी चाकरास

पोट-भर खायास मिळते, आनि मी भुकेन मरतो । आता मी आपल्या वापा-
कडे जातो व ल्यास म्हनतो की, देवाच्या इछ्छेच्या विरुद्ध व तुह्या सामने पाप किल
आहे । म्हनुन मी तुह्या लेक राहिलो नाही । मज आता चाकरा-सारख ठेव ।
मग तो आपल्या वापा-कडे गेला । ल्यास दुरुन पाहुन वाप गह्विरला । आनि
धाऊन-सन्या ल्याच्या गळ्यास मिठी मारली, व ल्याचा मुका घेतला । मग लेक
ल्यास म्हनाला, वावा, देवाच्या विरुद्ध व तुह्या सामने पाप किल, तर आता तुह्या
लेक राहिलो नाही । पर वापान मानसास सांगितल कि, यास उत्तम आगरखा
आनुन घाल, आनि याच्या हातात मुद्री व पायात जोडा घाल । मग आपन
खाऊन पिऊन आनद करु । कारन की, ह्या माह्या लेक मेला होता तो पुन्हा
जिता झाला व हवडला होता तो सापडला । अस म्हनुन आनद करायास लागले ॥

ल्या येळेस ल्याचा वडिल लेक वावरात होता । तो घरा-जवळ एऊन पोह्ये-
चल्या-वर ल्यान गान वजावन ऐकिल । चाकरा-पैकी एकास हाक मारुन पुसल कि,
हे काय चाळ आहे । ल्यान सांगितल कि, तुह्या भाऊ आला आहे व तो खुशाल
तुह्या वापास मिळाला म्हनुन ल्यानि मोठी मेजवानी दिली आहे । तेह्वा ल्यास राग
एऊन आत जाईना । म्हनुन ल्याचा वाप वाहेर एऊन ल्यास समजाऊ लागला ।
परतु ल्यानि वापास जवाव देह्ला कि, मि इतकी वरस तुह्मी चाकरी करतो, आनि तुह्मी
आज्ञा कह्मी मोडली नाही । अस असुन म्ह्या आपल्या मिच्रा-वरोवर चैन कराय-
साठी ल्या मला कोकरु देखील देह्ल नाही । आनि ज्यान तुह्या पैसा राडांह्णी-वरोवर
उडवला तो तुह्या लेक आला म्हनुन ल्या ल्याच्यासाठी मोठी मेजवानी देह्ली । तेह्वा
वाप म्हनाला, सुला तु सारा येक माह्या-वरोवर आह्वेस, आनि माह्वी सारी जिनगी
तुह्वीच आहे । पर आनद करावा हे जरुर होत । कारन की, तुह्या भाऊ मेला
होता तो पुन्हा जिता झाला व हवडला होता तो सापडला आहे ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

NĀGPŪRĪ DIALECT (DISTRICT NAGPUR)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Kōnyā ēkā min'sis dōn pōr hōtē Tyā-pukī lahān
Certain a to man two sons were Them-from among the-younger

bāpās mhanālā ki, 'bābī dramīt mihā dzō hissā asal
to the-father said that, 'father in the-estate my what share will-be

tō madz dē' Tyā-nē dhan vāṭun dēllā. Thōḍyā
that to-me give' Him-by the-wealth having-divided was-given A-few

div'sā-na lahān pōryā sarv ghēūn dūr dēsī gēlī
days-after the-younger son all having-taken far-off into-a-country went

Ām tēthā udhal'patṭī karun āp'la dhin ud iv'la
And there debauchery having-made his-own wealth was-squandered

Tyā-nē sarv kharts'lyā-var tyā dēsīt mōthī dukil pad'lā
Him-by all had-been-spent-after that in-country great famine fell

Tyā-mulē tyās ad'tsan pad'lī Tēvhā tō tēth'chyī ēkā grahasthā-
Therefore to-him difficulty fell Then he there-of one householder-

dzaval dzāūn rihilā Tyī-na tyīs dukar tsiriyās āp'lyā vār'rit
near having-gone lived Him-by to-him some to-feed his-own in-a-field

pāthav'la Tēvhā dukar dzō bhusī khātēt tyā-var āp'la pōṭ
it-was-sent Then the-swine what husks eat that-upon his-own belly

bharāva asa manāt ān'la Kōnī kihī tyās
s'ould-be-filled so in-the-mind it-was-brought Anyone(-by) anything to-him

dēllā nāhī Mag tō suddhi-var ēūn mhanālā, 'mihyī bīpī chyī
was-given not Then he senses-on having-come said, ' my father-of

gharī tsik'rās pōt-bhar khāyīs mil'tē, ām mī bhukē-na mir'to
in-house to-servants belly-full to-eat is-got, and I hunger-with die

Ātā mī āp'lyā bīpī-kade dzātō va tyīs mhin'tō kī, "Dōvī chyī
Now I my-own father-to go and to-him (I)-say that, " God of

ichhē-chyī viruddh va tuhyā sām'nē pīp kēla īhī, mhannu mī tuhā
the-will-of against and of-thee before sin made is, therefore I thy

lēk rihilō nāhī, madz ātā tsik'rī-sā'kha ṭhēv'" Mag tō āp'lyī
son remained not, me now a-servant-like place'" Then he his-own

bāpā-kaḍō　gēlā　　Tyās　　durun　　　　pāhun　　　　bāp
fathei-to　　went　　To-him　　fiom-a-distance　　having-seen　　the-father

gahivar'lā　　Āni　dhāun-sanyā　tyā chyā　galyās　mithī
was-overcome-by-affection　And　having-run　him-of　to-the-neck　an-embiacing

mār'lī,　va　tyā-tsā　mukā　ghēt'lā　Mag　lēk　tyās　mhanālā,
was-struck,　and　him-of　kiss　was-taken　Then　the-son　to-him　said,

'bābā,　Dēvā-chyā　viruddh　va　tuhyā　sām°nē　pāp　kēla,　tar　ātā
'father',　God-of　against　and　of-thee　befoie　sin　was-made,　therefore　now

tuhā　lēk　rāhilō　nāhī'　Pai　bāpā-na　mān°sās　sāngit'la　ki,
thy　son　(I-)iemained　not.'　But　the-father-by　to-the-men　it-was-told　that,

'yās　uttam　āngar'khā　ānun　ghāl,　āni　yā-chyā　hātāt
'to-this-one　best　coat　having-biought　put,　and　this-one-of　on-the-hand

mudī　va　pāyāt　dzōḍā　ghāl,　mag　āpan　khāun　piun
a-ring　and　on-the-feet　shoes　put,　then　we　having-eaten　having-diunk

ānand　karu　Kāran　kī,　hā　māhā　lēk　mēlā　hōtā,　tō　punhā
joy　shall-make　Because　that,　this　my　son　dead　was,　he　again

jitā　dzhālā,　va　davad'lā　hōtā,　tō　sāpaḍ'lā '　Asa　mhanun　ānand　karāyās
alive　became,　and　lost　was,　he　is-found '　So　having-said　joy　to-make

lāg°lē
(they)-began

Tyā-yēlēs　tyā-tsā　vaḍil　lēk　vāv°rāt　hōtā　Tō　gharā-dzaval
At-that-time　him-of　the-eldest　son　in-the-field　was　He　house-near

ēun　pōhōts°lyā-var　tyā-na　gāna　bajāv°na　aikila
having-come　ariving-after　him-by　singing　dancing　was-heard

Tsāk°rā-paikī　ēkās　hāk-mārun　pus°la　ki,　'hō　kāy　tsālla
The-seivants-fiom-among　to-one　having-called　it-was-asked　that,　'this　what　going-on

āhē?'　Tyā-na　sāngit'la　ki,　'tuhā　bhāu　ālā　āhē,　va　tō　khuśāl　tuhyā
is?'　Him by　it-was-told　that,　'thy　biother　come　is,　and　he　safe　of-thee

bāpās　milālā　mhanun　tyā-nē　mōṭhī　mēj°vānī　dilī　āhē '　Tēvhā　tyās
to-father　was-got　therefoie　him-by　gieat　a-feast　given　is '　Then　to-him

rāg　ēun　āt　dzāyē-nā　Mhanun　tyā-tsā　bāp　bāher　ēun
anger　having-come　inside　would-not-go　Therefoie　him-of　father　out　having-come

tyās　sam°dzāu　lāg'lā　Parantu　tyā-nē　bāpās　dzavāb　dēllā　ki,
to-him　to-entieat　began　But　him-by　to-the-father　an-answer　was-given　that,

'mi　it°kē　varas　tuhī　tsāk°rī　kar'tō,　āni　tuhī　ādnyā　kahi　mōḍ°lī　nāhī.
'I　so-many　years　thy　service　do,　and　thy　oider　even　was-broken　not

Asa　asun　myā　āp°lyā　mitrā-barōbar　chain　karāy°sāthī　tvā
Such　being　by-me　my-own　friends-with　merriment　making-for　by-thee

ma-lā　kōk°ru　dēkhīl　dēlla　nāhī　Āni　jyā-na　tuhā　paisā　rāṇḍāhī-barōbar
me-to　a-kid　even　was-given　not　And　whom-by　thy　money　harlots-with

udav'lā　tō　tuhā　lēk　ālā　mhanun　tvā　tyā-chyāsāthī　mōṭhī　mēj°vānī
was-squandeied　that　thy　son　came　theiefore　by-thee　him-of-for　great　feast

dēllī ' Tēvhā bāp mhaṇāla, 'mulā, tu sārā-yēḷ māhyā-barōbar āhēs,
was-given ' *Then the-father said, 'son, thou all-time of-me-with art,*

āṇi māhī sārī jīn'gī tuhī-ts āhē. Pan ānand karāvā hō ḍzarur
and my all estate thine-only is But joy should-be-made this necessary

hōta Kāran kī tuhā bhāū mēlā hōtā, tō punhā jītā ḍzhālā, va
was Because that thy brother dead was, he again alive became, and

davaḍ'lā hōtā, tō sāpaḍ'lā āhē.'
lost was, he found is.'

INDO-ARYAN FAMILY.   SOUTHERN GROUP

MARĀTHĪ

Nāgpurī Dialect   (District Nagpur.)

Specimen II

STATEMENT OF AN ACCUSED PERSON

सवाल—पटगोवारीचा चिधु लोधी याच्या-कडे तु चाकरी द्येतास का ।

जवाव—द्येतो ।   सात आठ मद्दिने चाकरी कीली ।   गेल्या चैताचे मधात चाकरी सोडली ।

सवाल—चाकरी-वर द्येता तेव्हा कोठ राद्दत द्येता ।

जवाव—माद्दि ठेवलेली बायको द्रुस घेजन मि चिंधुचे घरात राद्दत द्येतो ।
माद्द्या-कडे किरसानकीच काम द्येत ।   आनखिन मालकान जे काम सांगितल ते
कराव ।   जेव्हा सार पिक जमा द्भाल व वावरात खळ कील तद्दि मि खळ्यात
राच्दिवस रखवालिस राद्दत द्येतो ।   व माद्दि वायको घरि राद्दे ।

सवाल—चिधु कद्दी-तरी खळ्यात राद्देला द्येता ।

जवाव—तो कधी कधी खळ्यात निजे ।   एक कडव्याच्या पेंढ्याचि
लद्दानसी द्भोपडी कीली द्येती ।   त्यात मि निजो ।

सवाल—तारिख १२ माद्दे मार्च सन १८८८ रोजी, म्हनजे सनवरी चिधु
खळ्यात निजला द्येता ।

जवाव—द्धो निजला द्येता ।   ल्या गोष्टीस दिड मद्दिना द्भाल ।   ल्या राद्दि
मि द्भोपडी-मधे द्येतो व माद्दि वायको वस्तीत घरि द्येती ।   वावरी नव्हती ।

सवाल—चिंधु ल्या दिवसी खळ्या-वर निजला द्येता, तर ल्याच्या आगा-वर
डागिने द्येते ।

जवाव—चिधु दिवस-भर खळ्या-वर द्येता ।   जेवायास घरि गिला नाद्दि ।
सध्या-काळी ल्याचि सासु वलाउ आलि घर गिला नाद्दि । भुक नाद्दि, म्हुन सागितले ।
ल्या राद्दि खळ्या-वर निजला ।   ल्याच्या आगा-वर सोन्याच कड, चादिच कड,
सोन्याच्या ४ चव्रकद्द्या चांदिचा कारदोडा आनि सोन्याचा छल्ला द्दतक द्येत ।

सवाल—आज कोर्टांत पेश केलेले डागिने कोनाचे आहेत ।

जवाब—चिधुचे आहेत ।   तो निजला होता तेव्हा ते व्याच्या आगा-वरच होते ।

सवाल—हे डागिने तुह्मा कवजांत कसे आले ।

जवाब—व्या सनवारि दोन वाजता चेता झालो ।   तेव्हा चिधु मेला दिसला ।   व्यास कोन मारल होत माहित नाहि ।   मग व्याच्या आगा-वरचे सारे डागिने काहाडुन निघाले ।   चिधुचे दोन्ही पाय मान पहिल्यानेच रस्स्यानि कोन वांधले होते ।   व्याच्या डोसक्यातुन रक्त चाल्ल होत ।   हा गोटा व्याच्या-जवळ पडला होता ।   चंद्रकड्या कान तोडुन काहाडल्या नाहि । लास विहिरित फेकुन मि वायको-कडे गेलो, आनि छकड्या-वर तिस घेऊन गावी गेलो ।

सवाल—हा गोना चिंधुचे खळ्यातुन तु काहाडुन देह्ला का ।

जवाब—कडव्या-खालि ह्या लपवुन ठेवला होता ।   तो काहाडुन देह्ला । हे धोच माझ आहे ।   माझि वायको नेसली होती ।   तिचा हात ननत नह्हता, ह्मनुन रक्ताचे डाग पडले ।   दोरास जे रक्ताचे डाग आहे ते वैलाच्या रक्ताचे आहे ।   खुन केल्याच माझ्या-वर नाव एह्ईल ह्मुन लास अडांत टाकली, आनि ह्मुनच डागिने हि लपवुन ठेविले ।   आनि नाव न याव ह्मुन पळुन हि गेलो ॥

[No. 59.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

Nāgpurī Dialect

(District Nagpur.)

SPECIMEN II

TRANSLITERATION AND TRANSLATION.

Savāl —   Pat'gōvārī-tsā   Chɩndhu   Lōdhī   yā-chyā-kadē   tu
Question —Paɩgōvāɩ ı (village)-of   Chɩndhu   Lōdhī   hɩm-of-neaɩ   thou

tsāk'rī   hōtās   kā?
ɩn-serʋice   ʋcast   what?

Dzabāb —   Hōtō   Sāt   āth   mahɩnē   tsāk'rī   kēlī   Gēlyā   Chaɩtā-chō
Answer.—(I-)was   Seʋen   eight   months   serʋice   was-done   Past   the-Chaɩt-of

madhāt   tsāk'rī   sōd'lī
ɩn-the-middle   seɩʋice   was-left

Savāl.—   Tsāk'rī-var   hōtā   tēvhā   kōtha   rāhat   hōtā?
Question —   Serʋice-on   were   then   wheɩe   lɩʋing   were?

Dzabāb —   Mālɩ   thōv'lēlī   bāy'kō   ɩs   ghēun   mɩ   Chɩndhu-chē
Answer —   My   kept   woman   her   haʋing-taken   I   Chɩndhu-of

gharāt   rāhat   hōtō   Māhyā-kadē   kɩr'sān'kī-tsa   kām   hōta   Ān'khɩn
ɩn-house   lɩʋɩng   was   Of-me-near   cultɩʋation-of   work   was   And

māl'kā-na   jō   kām   sāngɩt'la   tē   karāva   Jēvhā   sāra   pɩk
the-master-by   what   woɩk   was-told   that   would-be-done   When   all   ɩipe-produce

jamā   dzhāla,   va   vāv'rāt   khaḷa   kēla,   tahɩ   mɩ
gatheɩed   became,   and   ɩn-field   thɩeshing-floor   was-made,   then   I

khaḷyāt   rātran-dɩvas   rakh'vālɩs   rāhat   hōtō,   va
ɩn-the-threshɩng-flooɩ   nɩght-and-day   for-takɩng-caɩe-of   lɩʋɩng   was,   and

mālɩ   bāy'kō   gharı   rāhē
my   wɩfe   at-home   used-to-lɩʋe.

Savāl.—   Chɩndhu   kahī-tarī   khaḷyāt   rāhēlā   hōta?
Question —   Chɩndhu   at-any-tɩme   ɩn-the-thɩeshɩng-floor   lɩʋɩng   was?

Dzabāb —   Tō   kadhī-kadhī   khaḷyāt   nɩjē   Ēk   kad'byā-chyā
Answer —He   sometɩmes   ɩn-the-threshɩng-floor   slept   One   kadbā-gɩass-of

pēndyā-ohī   lahān'sī   jhōp'dī   kēlī   hōtī,   tyāt   mɩ   nɩdzo
bundles-of   small   hut   made   was,   ɩn-that   I   slept

Savāl —   Tārɩkh   bārā,   māhē   Mārch,   san   1898,   rōjı,   mhan'jē,
Question —   Date   twelʋe,   month   Maɩch,   year   1898,   on-day,   that-ɩs,

San'vārı   Chɩndhu   khaḷyāt   nɩdz'lā   hōtā?
on-Saturday   Chɩndhu   ɩn-the-thɩeshɩng-flooɩ   sleepɩng   was?

Dzabāb — Hō, nidz²lā hōtā Tī gŏshtīs did mahinā
Answer — Yes, sleeping was That to-story one-and-a-half month

dzhālā Tyā rātrī mī jhōp²dī-madhō hōtō va māhī bāv²kō vastīt
became That on-night I the-hut-in was, and my wife in-village

gharī hōtī, rāv²ī nav hatī
in-house was, in-the-field was not

Savāl.— Chindhu tyā div²sī khaly̆ā-var nidz²lā hōtā tai
Question —Chindhu that on-day the-threshing-floor-on sleeping was then

tyā-chvā āṅgā-vai dāginī hōtō?
him-of person-on ornaments were?

Dzabāb — Chindhu divas-bhai khaly̆ī-var hōtā Jěvāvā ghari
Answer —Chindhu the-whole-day the-threshing-floor-on was To-dine to-house

gēlā nāhi Sandhyā-kāli tyā-chī sāsu bīlāu āhī, pai gēlā
went not In-the-evening his mother-in-law to-call came, but (he-)went

nāhi Bhuk nāhi, mhun sāṅgit²lē Tyā rātī khaly̆ā-var
not Hunger not, so it was-told That on-night the-threshing-floor-on

nidz²lā Tyā-chvā āṅgā-vai sōny̆ī-tsa kada, tsīndī-tsa kada,
slept Him-of person-on gold-of bracelet, silver-of bracelet,

sōnyā-chyā chāi chandra-kadvā, tsīndī-tsī kar²dōdā, āni sōny̆ī-tsā chhallī,
gold-of four chandra-kadis, silver of waist-string, and gold-of a-ring,

it²ka hōta
this-much was

Savāl.— Ādz kōrtāt pīs kělēlē dāginī kōnā-chē īhět?
Question —To-day in-the-court produced made ornaments whom-of are?

Dzabāb —Chindhu-chē āhět To nidz²lā hōtā tevhā tē tyī-chī
Answer —Chindhu-of are He asleep was then they him-of

āṅgā-vara-ts hōtē
the-person-on-even were

Savāl — Hē dāginē tuhvā kab²jāt kasī āle?
Question —These ornaments of thee in-possession how came?

Dzabāb —Tyā San²vāri dōn vādz²tā chětā dzhālō Těvhā
Answer —That on-Saturday two striking conscious I-became At-that-time

Chindhu mělā dis²lā Tyās kōna mār²la hōta mihit nāhi Mag
Chindhu dead appeared Him by-whom killed was known not Then

tyā-chyā āṅgā-var-chē sārē dāginē kāhādun nighālō Chindhu-chē
him-of the-person-on-of all ornaments having-taken-off I-started Chindhu-of

dōnhi pāv, mān pahilyā-nē-ts rassyā-nē kōna bāndh²lē hōtē Tyā-chī
both feet, neck at-first-even a-rope-with by-somebody tied were Him-of

dōs²kyātun rakt tsālla hōta Hā gōtā tyā-chvā-dzaval pad²lā hōta
the-head-from blood passing was This stone him-of-near fallen was

Chandra-kadyā kān tōdun kāhād²lyā nāhi Lās vihirit
The-chandra-kadis ears having-cut were-taken-off not The-corpse into-a-well

phēkun	mı	bāy'kŏ-kadē	gēlō,	ānı	tshak'dyā-vaı	tıs	ghēūn
having-thrown	*I*	*wife-near*	*went,*	*and*	*a-cart-on*	*her*	*having-taken*

gāvī	gēlō
to-the-village	*went*

Savāl —	Hā	gōnā	Chındhu-chē	khaḷyātun	tu
Question —This	*cloth*	*Chındhu-of*	*the-threshing-floor-from*	*(by-)thee*	

kāhādun	dēllā	kī ?
having-taken-out	*was-given*	*what ?*

Dzabāb —	Kad'byī-khāh	myā	lap'vun	thŏv'lā	hōtā	Tō
Answer —The-kadbā-grass-under	*by-me*	*having-concealed*	*kept*	*was*	*That*	

kāhādun	dīllī	Hō	dhŏtra	mādzha	āhē,	māhı	bāy'kŏ	nēs'lī-hōtī
having-taken-out	*was-given*	*This*	*cloth*	*mıne*	*ıs,*	*my*	*wife*	*worn-had*

Tı-tsī	hāt	banat	nʋhatā,	mhanun	raktā-ohē	dāg	pad'lē	Dōrās	jē
Her	*hand*	*good*	*was-not,*	*therefore*	*blood-of*	*stains*	*fell*	*To-the-rope*	*which*

raktā-ehī	dāg	īhē	tē	baılā-chyā	raktā-ohē	āhē	Khun	kēlyā-tsa
blood-of	*stains*	*are*	*those*	*an ox-of*	*blood-of*	*are*	*Murder*	*committing-of*

nāhyā-var	nāv	ēīl,	mhun	lās	adāt	tāk'lī,
of-me-on	*name (suspicion)*	*will-come,*	*therefore*	*corpse*	*into-a-well*	*was-thrown,*

ānı	mhuna-ts	dāgınō	hı	lap'vun	thēvılē,	ānı	nāv
and	*therefore-even*	*the ornaments*	*also*	*having-concealed*	*were-kept,*	*and*	*name*

na	yūva	mhun	paḷun	hı	gēlō
not	*should-come*	*therefore*	*having-run*	*also*	*I-went*

FREE TRANSLATION OF THE FOREGOING

Question —Were you ın the service of Chındhu Lodhı ın Patgowarı ?

Answer —Yes, for seven or eight months   I left the service ın the mıddle of last Chaıt (March-April)

Question —Where did you live when you were ın his service ?

Answer —I used to take my wife with me and live ın Chındhu's house   My business was to do the tıllage and whatever else the master mıght ask me to do   When all the crops had been collected and the threshıng had begun ın the field, then I used to stay day and nıght on the threshıng-floor ın order to keep an eye on ıt, and my wife stayed ın the house

Question —Did Chındhu sometımes also stay on the threshıng-floor ?

Answer —From tıme to tıme he used to sleep there   A small hut had been buılt of bundles of Kadbā grass, ın whıch I was wont to sleep.

Question —Did Chındhu sleep on the threshıng-ground on the 12th March 1898 ?

Answer —Yes, he did   It was two and a half months ago   On that nıght I was ın the hut, and my wife was ın the vıllage, ın the house, and not ın the field

Question —Did Chındhu wear any ornaments on that day when he slept on the threshıng-floor ?

Answer—Chindhu stayed the whole day on the threshing-floor and did not go home for dinner His mother-in-law came in the evening to call him, but he did not go He said he was not hungry He slept that night on the threshing-floor He wore on his body a gold bracelet and a silver bracelet, and a moon-shaped ear-ring of gold, a waist-string of silver, and a gold ring

Question—To whom do these ornaments which have to-day been produced in Court belong ?

Answer—To Chindhu He had them on his body when he slept

Question—How did these ornaments come in your possession ?

Answer—It was a Saturday I awoke at two o'clock Chindhu then seemed to be dead I do not know who killed him I then took all the ornaments from his body and went away Somebody had bound Chindhu's feet and neck with a rope, and blood was flowing from his head. This stone was lying near him I did not cut his ears in order to get his ear-rings I threw the body in a well and went to my wife Then I procured a cart and brought her to the village

Question—Did you take this cloth from Chindhu's threshing ground ?

Answer—I had put it under the threshing-floor, and thence I fetched it This cloth is mine, and my wife had worn it Her hand was not good (she was in her menses), and therefore there are blood stains The blood stains on the rope are from the ox I threw the corpse into the well because I was afraid of being called a murderer That was also the reason why I hid the ornaments And I also ran away in order to avoid suspicion

Between Nagpur and Berar lies the district of Wardha   The principal language is Marāthī, closely agreeing with the form which that language assumes in the neighbouring districts

The specimen which follows has been printed in full because it is the only specimen which has been received in the Mōdī character.   Note that the dative ends in *lā* or *s*, and the case of the agent usually in *nī*, thus, *ma-lā*, to me, *mān'sās*, to a man, *ārōpi-nī*, by the accused   The latter suffix is, of course, originally a plural suffix

[No 60.]

INDO-ARYAN FAMILY   SOUTHERN GROUP

MARĀTHĪ

Nāgpurī Dialect   (District Wardha.)

STATEMENT OF AN ACCUSED PERSON

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP

MARĀTHĪ

NĀGPURĪ DIALECT

TRANSLITERATION AND TRANSLATION.

Savāl —　Phıryādī-chē　tsāv‘dhīt　dzāūn　phıryādī-var
Question —　The-complainant-of　in-the-shop　having-gone　the-complainant-on

gardī　kēlī,　yā-tsā　ārōp　kalam 147　pramāṇē　tudz-var　ālā,　tar
riot　was-made,　this-of　charge　section 147　according-to　thee-on　came,　then

dzabāb　kāy　āhē ?
reply　what　is ?

Dzabāb —　Rōdz　Budh‘vāı　dıvāḷı-chē　pād‘vā　Kārtık　māsā̃t
Answer —　Day　Wednesday　the-Dıvāḷı-of　Pādavā　Kārtık　in-the-month

sakāḷ-chē　prah‘rī　mī　tōnd　dhūt　hōtō,　tar　Māhādēv　ālā　Tyā-nī
the-morning-of　time-at　I　mouth　washing　was,　then　Māhādēv　came　Him-by

sāngıt‘lō　kĩ,　‘tudzhā　bhāū　Raghunāth　sōnār　Pāndurang
it-was-told　that,　‘thy　brother　Raghunāth　goldsmith　Pāndurang

sōnārā-chē　dāthyā-pudhẽ　pad‘lā　āhē.’　Mhanōn　mī　va　Māhādēv
goldsmith-of　the-door-in-front　fallen　is ’　Therefore　I　and　Māhādēv

mıḷūn　gēlō,　tar　Raghunāth　rastyāt　pad‘lā　hōtā,　va　tyā-chē
together　went,　then　Raghunāth　in-the-street　fallen　was,　and　him-of

dōkē　phut‘lē　hōtē,　va　hātās　rakat　lāg‘lē　hōtē,　va　hātās
head　broken　was,　and　to-the-hand　blood　stuck　was,　and　to-the-hand

hī　gar‘sād　lāg‘lē　hōtē,　va　tyādz-lā　pāṇı　pādzūn
also　scratches　inflicted　were,　and　him-to　water　having-made (him)-drink

huśār　kēlē,　va　Sıv　Gōvınd　kānıshtabal　yādz-lā　balāūn
conscious　was-made,　and　Sıv　Gōvınd　a-constable　him-to　having-called

ān‘lē.　Tyādz-lā　dākhavılē,　va　Sıv　Gōvınd　mhanālā　kĩ,
it-was-brought　Him-to　it-was-showed,　and　Sıv　Gōvınd　said　that,

‘Dēv‘ḷıs　nākyā-var　ghēūn　dzā’　Tēvhā̃　Māhādēvā-chē　khāsar
‘to-Devlı-(village)　the-outpost-on　having taken　go ’　Then　Māhādēv-of　cart

māgūn　Dōv‘ḷıs　ghēūn　ālō　va　nākyā-var　nēlē,
having-begged　to-Devlı　having-taken　came　and　the-outpost-on　it-was-carried,

va　yā　kōr̃āt　phıryādī　Raghunāth-nī　phıryādī　va
and　this　in court　the-complainant　Raghunāth by　the-complainant　and

phıryādī-chē　dōghē　lēk　va　Sıv　Ratan　va-gēıē　yādz-var　phıryād
the-complainant of　two　sons　and　Sıv　Ratan　et-cetera　them-on　a-complaint

kēli　　　hōtī ,　　　parantu　　mī　　　phıryādī-chē　　　tsāv'dhīt　　　dzāūn
made　　*was ,*　　　*but*　　*by-me*　*the-complainant-of*　*in-the-shop*　*having-gone*

phıryādī-vaı　　gardī　　kēli　　nāhī,　　va　　kādī　　mār'nyās　　utsalli　　nāhī,　　va
the-complainant-on　*riot*　*was made*　*not,*　*and*　*a-stick*　*to-beat*　*was-raised*　*not,*　*and*

Sıv Ratan-lā　　hī　　　mār'lē　　nāhī̃
Sıv Ratan-to　*also*　*it-was-beaten*　*not*

　　　Kōrtā-chē　　praśnā-chē　　uttaı　　Sıv　　Gōvınd　　kānıshtabal　　tē　　vēḷēs
　　　The-court-of　*question-of*　*reply*　*Sıv*　*Gōvınd*　*a-constable*　*that*　*at-time*

va　　ārōpī　　nambar　　1, 2, 3, 5, 6, 7　　hē　　kōthō　　hōtċ　　ma-lā　　māhıt
and　*the-accused*　*numbeıs*　*1, 2, 3, 5, 6, 7*　*these*　*where*　*were*　*me-to*　*known*

nāhī̃
not

　　　Hī　　dzabānī　　ām-chē　samakshē　　va　　āmhī　　āy'kat　　ās'tānā ghet'lī　　āhċ,　　va
　　　This statement　*our*　*ın-pıesence and*　*we*　*heaıing*　*being*　*taken*　*ıs,*　*and*

ārōpī-nī　　dzō　　madz'kūı　　sāngıt'lā　　tō　　khaı vū　　ıītī-nē　　lıta　　lıhılā
the-accused-by　*what*　*account*　*was-told*　*that*　*true*　*manner-with*　*here*　*wııtten*

āhē
is

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FREE TRANSLATION OF THE FOREGOING

Question —You have been charged undeı section 147 with having enteıed the shop of the complaınant and having made a dıstuıbance theıe　What do you answeı to the charge ?

Answer —On a Wednesday morning, the fıst day of the Dıvālı, ın the month of Kārtık, I was washing my face, when Māhādēv came and told me that my brother the goldsmith Raghunāth was lying outsıde the dooı of the goldsmıth Pāndurang　I and Māhādēv therefoıe went togetheı and saw that Raghunāth had fallen ın the street　Hıs head was broken and there was blood on hıs hand, and there weıo also scratches on hıs hand　We made hım drınk some wateı, and brought hım to hımself　Then we fetched the constable Sıv Gōvınd, and showed hım to hım　Ho oıdeıed us to take hım (Raghunāth) to the customs' statıon ın Devlı　I borrowed a cart from Māhādēv and took hım to the statıon ın Devlı　Raghunāth has made a complaınt ın thıs court agaınst the complaınant, and hıs two sons, and Sıv Ratan and otheıs　It ıs not true that I entered the shop of the complaınant and made a dıstuıbance, and I dıd not raıse a stıck ın order to strıke hım, noı dıd I strıke Sıv Ratan. Thıs ıs my answeı to the questıon of the court　I do not know wheıe the constable Sıv Gōvınd and the accused numbers 1, 2, 3, 5, 6, and 7 were at that tıme

This statement has been taken down ın our presence and hearıng, and the statement made by the accused has here been properly wrıtten.

Marāthī ıs also the prıncıpal language of the north-western paıt of Chanda　The local dıalect ıs, ın some places, called Jhāıı, *ı e* jungle-language　*Jhāṛī*, or foıest-country ıs the name used to denote the north of Bhandara, Balaghat, and the Chhattısgarh

country Four thousand five hundred and fifty settlers from Berar have further been reported to speak Varhādī It may safely be assumed that all these names denote one and the same form of speech

The dialect of Chanda does not share all the characteristics of the neighbouring districts Thus, we do not find forms such as *dēlla*, given , *māhā*, my , *tyāhis*, to them On the whole, however, the short specimen which follows will show that there can be no doubt about its classification as a form of the usual Marāthī of the Central Provinces

[No 61]

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARĀTHĪ

NĀGPURĪ DIALECT (DISTRICT CHANDA)

एका पुरुषास दोन लहान मुल होती, एक मुलगा आनि एक मुलगी । मुलगा होता तो रूपान फार सुंदर होता, मुलगी साधारन होती । एके दिवशी ती उभयता मुल आरशा-पाशी खेळत असता मुलगा मुलीस म्हनतो । अग, च्या आरशात आपन पाहु वर, सुंदर कोन दिसते । ते मुलीस वाईट वाटल । तिला समजल की, च्यान हे आपल्याला चिनवायासाठी म्हटल । मग तिन बापा जवळ जाऊन भावाच गाऱ्हाण सांगितल । ती म्हनाली, बाबा, आरशात रूप पाहून समाधान पावाव, हे वायकाच काम, ल्यात पुरुषान मन घालु नये । बापान दोघास पोटाशी धरून ल्याचे समाधान केल । तो म्हनाला, मुलानो, तुम्ही भांडु नका । आज-पासून तुम्ही दोघ ही निल्य आरशात पाहत जा ॥

मुलगी म्हनाली, बाबा, सोमा गवळी दुध घेऊन आला आहे । तो म्हनतो किती दुध देज । बाप म्हनतो, मुली, ल्याला साग की, आज घर भर दुध पुरे । उद्या दोन घर घेऊन ये । मुलगी म्हनते, बाबा, गवळी दुध कोठुन आनतो । बाप म्हनतो, तुला ठाऊक नाहि काय । ल्याच्या घरी गाई आहेत, म्हशि आहेत । ल्याचे दुध काढून तो आनतो । मुलगी म्हनते, बाबा, गाय किती दुध देते, आनि म्हैस किती दुध देते । बाप म्हनतो, येक येक गाय दोन दोन घर दुध देते, आनि म्हैस चार चार घर देते ॥

INDO-ARYAN FAMILY

SOUTHERN GROUP

MARĀTHĪ

NĀGPURĪ DIALECT

(DISTRICT CHANDA)

TRANSLITERATION AND TRANSLATION

Ēkā purushīs dōn lahān mula hōtī, ēk mul²gā āni ēk mul²gī Mul²gā
One to-person two small children were, one son and one daughter The-son

hōtā, tō rupā-na phāi sundai hōtā Mul²gī sādhāran hōtī Ēkē
was, he appearance-by very beautiful was The-daughter common was One

div²sī tī ubhay²tā mula ār²sā-pāsī khēlat as²tā mul²gā mulīs
on-day they both children the-mirror-near playing while-were the-son to-the-girl

mhan²tō, 'aga, hyā ār²sāt āpan pāhu bara, sundai kōn dis²tē' Tē
says, 'Oh, this in-the-mirror we may-see well, beautiful who appears' That

mulīs vāit vāt²la Tī-lā samadz²la kī, hyā-na hē āp²lyā-lā
to-the-girl bad appeared Her-to it-was-understood that, this-one-by this me

hin²vīyāsāthī mhat²la. Mag ti-na bāpā dzaval dzāūn bhāvā-tsa
humiliating-for was-said Then her-by father near having-gone brother-of

gārhīna sāngit²la Tī mhanālī, 'bābā, ār²sāt rup pāhūn
complaint was-told She said, 'father, in-the-mirror face having-seen

samādhān pāvāva hē bāy²kā-tsa kām, tyāt purushā-na man
satisfaction should-be-felt this women-of business, in-that a-man-by mind

ghīlu na-yē' Bāpā-na dōghās pōtā-śī dharūn tyā-chē samādhān
to-put is-not-meet' The-father-by both the-breast-to having-held them-of consolation

kēla. Tō mhanālī, 'mulānō, tumhī bhāndu na-kā Ādz-pāsūn tumhī
was-made He said, 'children, you quarrel do-not To day-from you

dōgha hī nitya ār²sāt pāhat dzā'
both also always in-the-mirror looking go'

Mul²gī mhanālī, 'bābī, Sōmā gav²lī dudh ghēūn ālā āhē
The girl said, 'father, Soma the-milkman milk having-taken come is

Tō mhan²tō, "kiti dudh dēū²"' Bāp mhan²tō, 'mulī, tyā-lā
He says, "how-much milk shall-(I-)give?"' The-father says, 'girl, him-to

sāng kī, "ādz śēi-bhar dudh purē, udyī dōn śēr ghēūn yē."'
tell that, "to-day a-seer-full milk is-enough, to-morrow two seers having-taken come"'

Mul²gī mhan²tī, 'bābī, gav²lī dudh kōthun in²tō?' Bāp
The girl says, 'father, the-milkman milk where-from brings?' The-father

mhan²tō, 'tu-lā thāūk nāhi kiy² Tyā chyā gharī gāi āhēt, mhaśī
says, 'you-to known not what? Him of in-house cows are, she-buffaloes

āhêt, tyā-chê dudh   kādhūn   tō ān*tō '   Mul'gī   mhan*tē, ' bābā,   gāy
are, them-of milk having-drawn he brings   *The-girl   says,   ' father, a-cow*

kitī   dudh   dētē,   āni   mhais   kitī   dudh   dētē ? '   Bāp
how-much   milk gives, and a-she-buffalo   how-much   milk gives ? '   The-father

mhan*tō, ' yĭk   yēk   gāy   dōn   dōn   śēr   dudh   dētē,   āni   mhais   chār
says,   ' one   one   cow   two   two   seers   milk   gives, and a-she-buffalo four

chār śēi   dētē '
four seers gives '

FREE TRANSLATION OF THE FOREGOING

A man had two small children, a boy and a girl   The boy was very pretty, the girl had an ordinary kind of face   One day both children were playing near a looking glass, and the boy said to the girl, ' come let us look at ourselves in the glass, to see which is the prettier '   The girl thought this to be malicious, and that her brother proposed to do so in order to humiliate her   She went to her father and complained of her brother, and said, ' father, to be fond of looking at one's face in the glass is the business of women, and men should not put their mind to such things '   The father embraced both and satisfied them   He said, ' children, don't quarrel   Both look in the glass in the future '

The girl said, ' father, Sōmā, the milkman, has brought the milk, and he asks how much we want '   The father said, ' my daughter, tell him that one seer will do to-day and ask him to bring two seers to-morrow '   The daughter said, ' father, where does the milkman get the milk from ? '   The father answered, ' Don't you know that ?   He has got cows and buffaloes in his house, and he milks them, and so gets the milk '   Says the daughter, ' father, how much milk does a cow give ? '   Answers the father, ' each cow gives two seers milk, and each she-buffalo four '

In Bhandara, Nāgpurī is the principal language   A considerable proportion of the population, however, also speak Rājasthānī, Bundēlī, Gōndī, and other aboriginal dialects

The Marāṭhī of Bhandara is essentially the same as that current in Nagpur, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

NĀGPURĪ DIALECT

(DISTRICT BHANDARA)

एक्का मानसास दोन पोर होते । ल्या-पैकी लहान वापास म्हनाला, वावा, माझ्या हिश्श्याची जमा मला दे । ल्यान आपली जमा ल्याहास वाटून देल्ही । मग ल्यान काहीक दिवसान आपली सर्व जमा घेऊन दुसऱ्या दूरच्या गावी गेला । तेथ नाऊन ल्यान आपली पैशाची धुऋधांनी केली । ल्याचा सर्व पैसा सरल्या-वर ल्या गावी मोठा दुकाळ पडला व ल्याज तगी झाली । मग तो ल्या गावच्या एक्का मानसा-जवळ नाऊन राहिला । ल्यान ल्यास आपल्या वावरात डुकर चारन्यास पाठवल ॥

TRANSLITERATION AND TRANSLATION

Ēkā	mān's̄ās	dōn	pōr	hōtē	Tyā-paikī		lahān
A-certain	*to-man*	*two*	*sons*	*were*	*Them-from-among*		*the-younger*
bāpās	mhanālā,	'bābā,	mājhyā	hiśśā-chī	dzamā	ma-lā	dē '
to-the-father	*said,*	*'father,*	*of-me*	*share-of*	*property*	*me-to*	*give'*
Tyā-na	āp'lī	dzamā	tvāhās	vāṭūn	dēllī	Mag	tyā-na
Him-by	*his-own*	*property*	*to-them*	*having-divided*	*was-given*	*Then*	*him-by*
kāhīk	div's̄ā-na	āp'lī	sarv	dzamā	ghēūn	dus'ryā	dūr'chyā
some	*days-after*	*his-own*	*all*	*property*	*having-taken*	*another*	*distant*
gāvī	gēlā	Tētha	dzāūn	tyā-na	āp'lī	paisā-chī	dhul'dhānī
to-village	*(he-)went*	*There*	*having-gone*	*him-by*	*his-own*	*wealth-of*	*waste*
kēlī	Tyā-tsā	sarv	paisā	sar'lyā-var	tyā	gāvī	mōthā
was-made	*Him-of*	*all*	*wealth*	*expended-after*	*that*	*in-village*	*mighty*
dukāḷ	pad'lā,	va	tyādz	tangī	dzhālī	Mag	tō	tyā	gāv'chyā
famine	*fell,*	*and*	*to-him*	*difficulty*	*became*	*Then*	*he*	*that*	*of-the village*
ēkā	mān's̄ā-dzaval	dzāūn	rāhīlā	Tyā-na	tyās	āp'lyā	vāv'rāt
a-certain	*man-near*	*having-gone*	*lived*	*Him-by*	*to-him*	*his-own*	*into-field*
duk'ra	tsār'nyās	pāṭhav'la					
the-swine	*to-feed*	*it-was-sent*					

In Balaghat Marāṭhī is spoken all over the southern part of the district, mostly side by side with Eastern Hindī, Marārī, and Gōndī

The lower classes use a mixed form of speech, locally known as Marhēṭī This dialect will be separately dealt with below See pp 304 and ff

The language of the upper classes, on the other hand, is pure Nāgpurī We are not in a position to decide how many speakers are to be assigned to it The local returns give the language of both as Marāṭhī

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate the language of the upper classes It has been forwarded as representing the dialect of the women It will, however, be seen that it is nothing else than ordinary Nāgpurī

[No 63]
INDO-ARYAN FAMILY. SOUTHERN GROUP.
MARĀṬHĪ

NĀGPURĪ DIALECT   (DISTRICT BALAGHAT)

कोन्या एका मानसास दोन लेक होते । त्यातला लहान लेक बापास म्हनाला, वावा जो धनाचा हिस्सा मज येईल तो दे । मग त्यान आपल धन त्यास वाटून देछ । मग लहान लेक थोड्या दिवसान सगळ धन घेजन पर-मुलकात गेला । मग तेथ वाटल तसा पैसा उडवला । मग सगळा त्याचा पैसा सरल्या-वर त्या मुलकात मोठा काळ पडला । तेव्हाँ त्यास मोठी तगी छोज लागली । तो त्या गावातल्या एका मोठ्या मानसा-पासी राहेला । त्यान आपले डुकर चारायासाठी आपल्या वावरात पाठवल ॥

Kōnyā	ēkā	mān°sās	dōn	lēk	hōtē	Tyāt°lā	lahān	lēk
Certain	*a*	*to-man*	*two*	*sons*	*were*	*Them-in-from*	*the-younger*	*son*
bāpās	mhanālā,	' bābā,	dzō	dhanā-tsā	hissā	madz	yēīl	
to-the-father	*said,*	*' father,*	*what*	*the-wealth-of*	*share*	*me-to*	*will-come*	
tō	dē '	Mag	tyā-na	āp°la	dhan	tyās	vātūn	
that	*give '*	*Then*	*him-by*	*his-own*	*wealth*	*to-him*	*having-divided*	
dēlla	Mag	lahān	lēk	thōdyā	div°sā-na	sag°la	dhan	
was-given	*Then*	*the-younger*	*son*	*a-few*	*days-after*	*all*	*the-wealth*	
ghēūn	par-mul°kāt	gēlā	Mag	tētha	vāt°la	tasā		
having-taken	*into-another-country*	*went*	*Then*	*there*	*it-pleased(-him)*	*so*		
paisā	udav°lā	Mag	sag°lā	tyā-tsā	paisā	sar°lyā-var		
the-money	*was-squandered*	*Then*	*all*	*him-of*	*the-money*	*was-spent-after*		
tyā	mul°kāt	mōthā	kāl	pad°lā	Tēvhā̃	tyās	mōthī	tangī
that	*in-country*	*mighty*	*famine*	*fell*	*Then*	*to-him*	*great*	*difficulty*
hōū	lāg°lī	Tō	tvā	gāvāt°lyā	ēkā	mōthyā	man°sā-pāsī	rāhēlā.
to-be	*began*	*He*	*that*	*village-in-of*	*one*	*great*	*man-near*	*lived*
Tyā-na	āp°lē	duk°ra	tsārāyāsāthī	āp°lyā	vāv°rāt	pāthav°la.		
Him-by	*his-own*	*swine*	*to-feed-for*	*his-own*	*into-field*	*it-was-sent*		

2 м 2

Marāthī is also spoken in the southern part of Seoni and Chhindwara, below the hills It is the usual Nāgpurī form of the language, and it is not necessary to give any specimens

In Raipui, Marāthī is spoken in villages to the south of Nandgaon The dialect is essentially identical with Nāgpurī, though there are some traces of the influence of the neighbouring Chhattīsgarhī Compare *khāy-chi man°shā*, desne to eat, *khēt*, field The neuter gender is on the point of disappearing Compare *dōn lēk°rã* (neuter) *hōtē* (masc), two sons weie The occasional writing of a cerebral *n* is only a learned orthography, and does not iepresent a different pronunciation

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech

[No. 64.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP

MARĀTHĪ

NĀGPURĪ DIALECT   (DISTRICT RAIPUR)

एक्का मनुष्याला दोन लेंकरें होते । लह्यान्या पोरान म्हनल की, बाबा जिनगी-मधे माझा जो वाटा आहे तो मला द्या । मग ल्यान आपली सपत्ति वाटून दिली। लह्यान लेकरान सारी जायदाद् एक्का ठिकाणी करून आपण परदेशात चालला गिला। तेथ काही दिवस राहून-सन्या जे काही ल्याज-जवळ होत ते ल्यान उडवून दिल । जसा उडवून दिली अन तेथ टुकाळ पडला अन तो अनाथ होजन गिला। जेव्हाँ तो उपाशी मरू लागला तेव्हाँ तो कोन्या गृहस्थाच्या घरी गेला। अन-त्यान आपल्या खेता-मधे डूकर चारायस सांगितल। डूकर जो भूसा खातात तो खायची त्याची मनषा झाली, आणीक कोणी त्याला देत नव्हता । मग त्याला सुद झाली आणीक ल्यान म्हनटल की, माझ्या बापाच्या येथँ कही माणसाला पुष्कळ खायास मिळते अन मी उपाशी राह्वतो । मी उठून आता आपल्या बापा-पाशी जाईन आणीक मी त्याला म्हनीन की, हे बावा, म्या देवाच्या विरुड्ड व तुह्या समोर पाप किल । मी आपला लेक म्हनायच्या योग्य नाही । व मला आपल्या मजुरा-प्रमाने समजा । मग उठून आपल्या बापा-पाशी जाऊ लागला ॥

[No 64.]

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARĀṬHĪ

Nāgpurī Dialect

(District Raipur)

TRANSLITERATION AND TRANSLATION

Ēkā manushyā-lā dōn lĕkʻrã hōtē Lahānyā pōrā-na mhanʻla
A-certain man-to two sons were The-younger son-by it-was-said

kī, 'bābā, jinʻgī-madhē mādzhā dzō vātā āhē tō ma-lā dyā'
that, 'father, the-property-in my what share is that me-to give'

Mag tyā-na āpʻlī sampattı vātūn dılī Lahān
Then him-by his-own property having-divided was-given The-younger

lĕkʻrā-na sārī jāyʻdād ēkā-ṭhıkānī karūn āpan par-dĕśāt
son-by all property together having-made himself into another-country

tsālʻlā gēlā Tētha kāhī dıvas rāhūn-sanyā jē kābī tyādz-dzavaḷ
moved went There some days having-lived what anything of-him-near

hōta tē tyā-na udʻvūn dıla Dzamā
was that him-by having squandered was-given The-property

udʻvūn dılī, an tēthã dukāḷ padʻlā, an tō anāth
having-squandered was-given, and there famine fell, and he destitute

hōun gēlā Jēvhã tō upāśi marū lāgʻlā, tòvhã tō
having-become went When he starvation-with to-die began, then he

kōnyā grıhasthā-ohyā gharı gēlā An tyā-na āpʻlyā khētā-madhē
a-certain householder-of to-the-house went And him-by his-own field-into

dūkʻra tsārāyʻs sāngıtʻla Dūkʻra dzō bhūsā khātāt tō khāy-ohī
the-swine to-feed it-was-told The-swine which husks eat that eating-of

ryā-ohī manʻshā dzhālī, āṇik kōnī tyā-lā dĕt navhʻtā. Mag tyā-lā
him-of desire became, and anybody him-to giving was-not Then him-to

sud dzhālī, ānik tyā-na mhanʻtʻla kī, 'mājhyā bāpā-ohyā yĕthã
sense became, and him-by it-was-said that, ' my father-of here

kabī mānʻsā-lā puśkaḷ khāyās mıḷʻtē, an mī upāśi rāhyʻtō Mī
how-many men-to much to-eat is-got, and I hungry live I

uthūn ātā āpʻlyā bāpā-pāśī dzāın, āṇik mī tyā-lā mhanīn
having-arisen now my-own father-near shall-go, and I him-to shall-say

kī, "hē bābā, myā Dēvā-ohyā vıruddha va tuhyā samōı pāp kēla
that, " O father, by-me God-of against and of-thee before sın is-made

Mī āpʻlā lĕk mhanāy-ohyā yōgya nāhī Va ma-lā āpʻlyā
I your-own son of-being-called worthy am-not And me-to your-own

majurā-pramāṇē	sam'dzā.'''	Mag	uthūn	āp'lyā	bāpī-pāśī	dzāū
servant-li'e	*consider'''*	*Then*	*having-arisen*	*his-own*	*father-near*	*to-go*

lāg'lā.
he-began

DHAN'GARĪ.

One thousand eight hundred individuals in Chhindwara have been reported as speaking Dhan'garī, *i e* 'shepherds' language' The specimens which follow will, however, show that this dialect is nothing but the usual form of Marāthī current in the Central Provinces The Dative takes the suffix *lē* as in Betul, thus, *mān'sā-lē*, to a man

The only peculiarity of the so-called Dhan'garī is a tendency to drop the final *a* which corresponds to *ē̃* in Standard Marāthī. Thus, we find *tyān*, by him, *sagal dhan*, all property, and so on This tendency is, however, also found among the Dhan'gars of the Bombay Presidency, see above, p 97

Note also the polite forms of the imperative *yē-dzō*, please come, *pāhē-dzō*, please look; the imperfect *bas'lēt*, were sitting; the third person plural of the present tense, *khātē*, they eat, *dzātēt*, they go, etc

On the whole, however, the Dhan'garī agrees with the Marāthī of the Central Provinces, just as the Dhangars of the Konkan speak the language of their own neighbours Compare pp 97 and ff.

[No. 65]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

DHAN'GARĪ DIALECT   (DISTRICT CHHINDWARA.)

SPECIMEN I.

कोन्या मानसाले दोन लेक होते । व्यातून लहान वापाले म्हनाला, वावा आमच्या जो काही हिस्सा आहे तो वाटून दे । मंग व्यान व्याहिलि धन वाटून दिल । मग थोड्या दिवसांत लहान लेक सगळ धन जमा करून कोनी कडे टूर गाँवी चालला गेला, आनि व्या देशांत जाजन तो भिकारी झाला । धन उडून देह तव्हा व्या देशांत मोठा काळ पडला । मग व्याले मोठी गरीवी आली । तव्हा तो व्या गावातल्या एका मानसा जवळ जाजन राह्ला । व्यान व्याले डुकर चारासाठी आपल्या वावरांत धाडल । मग व्यान म्हटल का, डुकर जे साल खाते ते खाजन आपन पोट भराव । आनीक व्याले कोन काही देह नाही ॥

[ₗNo 65]

INDO-ARYAN FAMILY   SOUTHERN GROUP.

MARĀTHĪ

Dhan'garī Dialect   (District Chhindwara)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Kōnyī   mān'sā-lē   dōn   lčh   hōtē   Tyātūn   lahān   bāpā-lē
A-certain   man to   two   sons   were   Them-in-from the younger father-to

mhanālā,   'bābā,   ām-chyā   dzō-kāhī   hissā   āhō   tō   vātūn   dē'
said,   'father,   us-of   whatever   share   is   that   having-divided give'

Mang   tyān   tyāhu-lč   dhan   vātūn   dīla   Mag   thōdyā
Then   him-by   them-to   wealth   having-divided was-given Then   a-few

div'sāt   lahān   lčh   sagaḷ   dhan   dzamā   karūn   kōnī-kadē
in-days   the-younger son   all   wealth   together   having-made   elsewhere-to

dūr   gāvī   tsāl'lā-gčlā,   ūni   tyā   dēsāt   dzāūn   tō   bhikārī
far   to-a-village went-away,   and   that   in-country having-gone he   a-beggar

dzhālā,   dhan   udūn   dēll,   tēvhā   tyā   dēsāt   mōthā
became,   wealth   having-squandered was-given, then   that   in-country mighty

kāḷ   pad'lā   Mag   tyā-lē   mōthī   garībī   ālī   Tavhā   tō   tyā   gāvāt'lyā
famine fell   Then   him-to   great   poverty   came   Then   he   that   of-village

čhī   mān'sā-dzavaḷ   dzāūn   rāh'lā   Tyān   tyā-lē   dukar   tsārāsāthī
one   man-near   having-gone lived   Him-by   him-to   the-swine to-feed-for

āp'lyā   vāv'rāt   dhād'h   Mag   tyān   mhatal   kā,   dukar
his-own   into-field it-was-sent Then   him-by   it-was-said that,   the-swine

jč   sal   khātē   tē   khāūn   apan   pōt   bharāv   Ānik
what   husks   eat   that   having-eaten by-me   belly   should-be-filled And

tvā-lē   kōn   kāhī   dēll   nāhī
him to   by-anybody anything was-given not

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ

DHAN·GARĪ DIALECT　　　　　　　　　　(DISTRICT CHHINDWARA)

SPECIMEN II

A POPULAR TALE

एक धनगर होता। तो बकरे चारायले गेला। त्यान आपल्या सुनेले सागी–
तल, माझी भाकर घेऊन येजो। वारा वाजाची येळा झाली, तिले त्या भाकरीची याद
राहली नाही। एका वावरा-मंधी एक कुनबी आऊत वाहत होता। तो
धनगर त्याच्या-पाशी गेला, त्या कुनब्याले म्हनते की, माझे बकरे आंब्या खाले
बसलेत। माझे बकरे पाहेजो। मी जेऊन येतो। तो जेवासाठी गेला। जेऊन पुनः
आला, बकरे बसलेच होत्या। पुनः त्यान आपल्या वकऱ्या घेऊन गेला चारायले॥

TRANSLITERATION AND TRANSLATION.

Ēk dhan·gar hōtā To bak·rē tsārāy-le gēlā T'yān āp'lyā
A shepherd there-was He sheep to-graze went Him-by his-own

sunē-lē sāngīt·la, 'māhī bhākaɪ ghēun yē-dzō' Bāɪā
daughter-in-law-to it-was-told, 'my bread having-taken come-please' Twelve-

vādzā-chī yēlā dzhālī, tɪ-lē tyā bhāk·rī-ohī yād rāh·lī nāhī
striking-of time became, her-to that bread-of recollection remained not

Ekā vāv·rā-mandhī ēk kun·bī āūt vāhat hōtā. To dhan·gaɪ
One field-in one cultivator plough driving was. That shepherd

tyā-chyā-pāsī gēlā, tyā kun·byā-lē mhan·tē kī, 'māhē bak·rē āmbyā-
him-of-near went, that cultivator-to says that, 'my sheep a-mango-tɪee-

khālē bas·lēt Māhē bak·rē pāhē-dzō Mī jēun yētō'
under are-seated My sheep look-after-please I having-dined come'

To jēvāsāṭhī gēlā Jēun punah ālā, bak·ɪē bas·lē-ts
He dinner-for went Having-dined again came, the-sheep seated-even

hōtyā Punah tyān āp·lyā bak·ryā ghēun gēlā tsārāy-lē
were Again him-by his-own sheep having-taken he-went to-graze

FREE TRANSLATION OF THE FOREGOING

A shepherd once went to graze his sheep, and he said to his daughter-in-law, 'come out and bring me bread' At noon she had quite forgotten all about the bread Now a peasant was driving his plough in a field (close by) The shepherd went to him and said, 'my sheep are lying under that mango-tree Please keep an eye on them while I go home to eat' He then went away to get something to eat, and when he came back his sheep were still on the same spot He then took them out to graze

ḌZHĀRPĪ DIALECT

This dialect has been returned as spoken by 5,000 people in Ellichpur   It is essentially identical with the ordinary Marāthī of the district   A peculiarity of the dialect is the substitution of a cerebral *l* for a cerebral *d* when preceded by a vowel   Thus, *ghōlā*, a horse , *vāhalē*, Standard *vādhē*, he served   Occasionally, however, we find forms such as *dhād·lan*, it was sent   The genuine cerebral *l* is commonly pronounced as *r* , thus, *kār*, famine , *ir*, time, and the *l*, which is substituted for *d*, is probably pronounced in a similar way.   Thus, the name of the dialect is often given as *Jhādpi*.

In other respects the dialect calls for few remarks   Note forms such as *rākhāvā-lē*, in order to tend , *dhād·lan*, it was sent

Two specimens have been received   The first, a version of the Parable of the Prodigal Son, has not been printed in full   The second, a local form of the famous tale of Gōpīchandra, contains poetical forms such as *bārā*, to my child , *ghēūni*, having taken, and also some Eastern Hindī forms, such as *bāl*, hau , *Gōpichandan*, oblique form of *Gōpichanda*, etc   On the whole, however, it closely agrees with the dialect of the first specimen

[No 67]

INDO-ARYAN FAMILY.　　SOUTHERN GROUP

MARĀṬHĪ

Ḍzhārpī Dialect   (District Ellichpur)

SPECIMEN I

एका मानसाले दोन पोर होते । व्यातला लाहान पोरगा बापास म्हने, वावा माझ्या हिश्शाचा माल मले देऊन टाक। त्या वक्ती त्यान आपली जिनगी दोघा पोराले वाटून देली । मंग थोड्याच दिवसा-मधी लाहान्या पोरान आपली सारी जिनगी सावळली । मग तो दुसऱ्या मुलखा-मंधी फिरावाले गेला। तथी त्यान चहूल-वार्जीत आपला सारा पैसा उळवला । जव्हा जवळचा सारा पैसा सरला, त्या वखतीच त्या मुलकांत कार पळला ; अन त्याले खावा पिवाची मोठी अळचन झाली । मग तो व्या मुलका-मंधच्या एका भल्या मानसाच्या घरी जाऊन त्याचा-पाशीं राहिला । तव्हा त्यान त्याले आपल्या वावरात डुकर राखावाले धाडलन ॥

TRANSLITERATION AND TRANSLATION.

Ekā	mān·sā-lē	don	pōr	hōtē	Tyāt·lā	lāhān	pōr·gā
One	*man-to*	*two*	*sons*	*were*	*Them-in-from*	*younger*	*son*
bāpās	mhanē,	'bābā,	māhyā	hiśā-tsā	māl	ma-lē	dēūn	ṭāk '
to-father	*said,*	*'father,*	*my*	*share-of*	*property*	*me-to*	*having-given*	*throw '*

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Tyā-vaktī	tyā-na	āpˈlī	ɟɪnˈgī	dōghā	pōrā-lō	vātūn
At-that-time	*him-by*	*his-own*	*property*	*both*	*sons-to*	*having-divided*

dēlī	Mang	thōḷyā-ts`	dɪvˈsā-mandhī	lāhānyā	pōrā-na	āpˈlī
was-given	*Then*	*a-few-only*	*days-in*	*the-younger*	*son-by*	*his-own*

sārī	ɟɪnˈgī	sāvaḷˈlī	Mang	tō	dusˈryā	mulˈkhā-mandhī
all	*property*	*was-collected*	*Then*	*he*	*another*	*country-into*

phɪrāvā-lē	gēlā	Tathī	tyā-na	tsahūl-bāɟĩt	āpˈlā	sārā
journeying-to	*went*	*There*	*him-by*	*in-wantonness*	*his-own*	*all*

paɪsā	uḷavˈlā	Dzavhā	dzavaḷ-tsā	sārā	paɪsā	sarˈlā,	tyā
money	*was-squandered*	*When*	*near-of*	*all*	*money*	*was-spent,*	*that*

vakhˈtī-ts	tyā	mulˈkāt	kāɪ	paḷˈlā,	an	tyā-lō	khāvā-pɪvā-chī
time-very	*that*	*in-country*	*famine*	*fell,*	*and*	*him-to*	*eating-and-drinking-of*

mōthī	aḷˈtsan	dzhālī	Mang	tō	tyā	mulˈkā-mandhˈchyā	ēkā	bhaḷyā
great	*difficulty*	*became*	*Then*	*he*	*that*	*country in-of*	*one*	*well-to-do*

mānˈsā-chyā	gharī	dzāūn	tyā-chyā-pāsĩ	rāhɪlā	Tavhā	tyā-na
man-of	*to-house*	*having-gone*	*him-of-near*	*lived*	*Then*	*him-by*

tyā-lē	āpˈlyā	vāvˈrāt	dukar	rākhāvā-lē	dhāḍˈlan
him-to	*his-own*	*in-field*	*swine*	*to-tend*	*it-was-sent*

INDO-ARYAN FAMILY

SOUTHERN GROUP

MARĀTHĪ

Dhārpī Dialect

(DISTRICT ELLICHPUR)

SPECIMEN II

A POPULAR SONG

गोपिचट राजियाचे सोनियांच वाल ।

विजल्या घोकि-वर सार झाला ॥

आगी लेला झगावागा कानी कुडल लिकलेला ।

चेला गोसायाचा झाला ॥

माता बोलली मैनावती जोगदड नोको घेऊ ।

राज कोनाले देऊ भोवर वगल्याचा ॥

गोपिचट जाते वना रयत रळती डुरडुर ।

नाहीं नेतराले जल मैनावतिच्या ॥

गोपिचट जाते वना रयत मनी गयवरली ।

मनी खुगाल झाली मैनावती ॥

वारा गोपिचटा जोगदंड देईन ।

पुळ चालबून घेईन भोवर वगल्याच राज ॥

लकू नोको झुरू नोको चफावती वहेनी ।

आला जोग घेऊनी गोपिचट राजा ॥

गोपिचटन भाया पोरा आला सन ।

वैला जेवू वाइळे कोन वहीन बोलली चंफावन ॥

गोपिचटन भाया आसीन आला सन ।

पाटी वसवल कोन माझ्या काशीच्या वरजुन ॥

गोपिचटन माझ्या भाया दिवारी आला सन ।

वोरवन करल कोन सजना वाचुन ॥

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बारा वरस झाले गोपिचंदाच्या ज्यानीले ।
मुदरक्रा येनीले बहीनी चंफावंतीच्या ॥
भाया माद्या गोपिचंदा बारा वरसाची तुह्मी जानी ।
कोन देईल पानी तुद्या आंघोरीले ॥

गोपिचंद बोलला बारा वरसाची माझी जानी ।
अळ्ठचा वरसाची माझी रानी देईल मले पानी आंघोरीले ॥
भाया माद्या गोपिचंदा कोवरी तुह्मी जानी ।
तुद्या आंघोरीले कोन्या घागरीचा पानी ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARĀTHĪ

BHARPI DIALECT (DISTRICT ELLICHPUR)

SPECIMEN II.

A POPULAR SONG

TRANSLITERATION AND TRANSLATION.

Gōpichanda   rājyā chē   sōnɪyā-chō   bāla,
Gōpichanda   king-of   gold-of   has,

Bɪjalyā   ghōhɪ-vara   sūra   dzhālā
(Swift-as-) lightning   mare-on   mounted   became

Angī   lelā   dzhagā-bāgā   kānī   kundala   hkalēlā,
On the-body   was-taken   robe-etcetera   in-the-ear   earring   was-put,

Chelā   gōsɪya-tsā   dzhālā
Disciple   ascetic of   he-became

Mātā   bolah   Maināvantī,   'dzōga danda   nō-kō   ghēū
The-mother   said   Maināvantī,   'world-renunciation   not-should   take

Rādza   konɪ-lē   deū   bhovara   Bangalyā-tsā ?'
Kingdom   whom to   shall-I-give   large   Bengal-of ?'

Gōpichanda   dzātō   vanī,   rayat   ralatō   dura dura
Gōpichanda   goes   into-forest,   subjects   cry   bitterly.

Nāhĭ   nɪtarā-lō   dzala   Maināvantī chyā
Not   eyes-to   water   Maināvantī-of

Gōpichanda   dzātō   vanū,   rayat   manī   gayavaralī.
Gōpichanda   goes   into-forest,   subjects   in-mind   grieve

Manī   khuśāla   dzhālī   Maināvantī
In-mind   happy   became   Maināvantī

'Bārā   Gōpichandā   dzōga danda   dēīna,
'To-my-child   to-Gōpichanda   renunciation   I-shall-give,

Puja   tsūlavūna   ghēīna   bhovara   Bangalyā-tsa   rādza'
Hereafter   having conducted   I-shall-take   wide   Bengal-of   kingdom'

'Lalū   nōkō,   dzhuū   nōkō   Champhāvantī   bahīnī
'Cry   do-not,   pine   do-not   Champhāvantī   sister

Ālā   dzōga   ghēūnī   Gōpichanda   rādzā'
Came   meditation having-taken   Gōpichanda   king'

'Gōpichandana   bhāyā,   Pōrā   ālā   sana
'Gōpichanda   brother,   Pōrā   has-come festival

Bailā   jēvū   vāhalē   kōna?'   bahīna   bōlalī   Champhāvana
Bullock   to-eat   will-serve who?'   sister   said   Champhāvana

'Gōpichandana   bhāyā,   Āsīna   ālā   sana,
'Gōpichanda   brother,   of-Īśvin   came   festival,

Pātī   basavala   kōna   māhyā   Kāśī-chyā   varadzuna?
On-seat   will-place   who   my   Kāśī-of   except?

'Gōpichandana   māhyā   bhāyī,   Divārī   ālā   sana
'Gōpichanda   my   brother,   Divāli   came   festival

Bōravana   karala   kōna   sadzanī   vātsuna?'
Giving-away   will-make   who   good-person   except?'

Bārā   varasa   dzhālē   Gōpichandā-chyā   jyānī-lē
Twelve   years   became   Gōpichanda-of   youth-to

Mundurakā   vēnī-lē   bahīnī   Champhāvantī-chyā.
Ornaments   braid-to   sister   Champhāvantī-of

'Bhāvā   māhyā   Gōpichandā,   bīrā   varasī-chī   tuhī   jānī
'O-brother mine   O-Gōpichanda,   twelve   years-of   thy   youth

Kōna   dēīla   pānī   tuhyā   ānghōrī-lē?'
Who   will-give   water   thy   bath-for?'

Gōpichanda   bōlalā,   'bārā   varasā-chī   māhī   jānī,
Gōpichanda   said,   'twelve   years-of   my   youth,

Alatsā   varasā-chī māhī rānī,   dēīla   ma-lō pānī   ānghōrī-lē'
Two-and-a-half   years-of   my   queen,   will-give me-to water bath-for'

'Bhāyā   māhyā   Gōpichandā,   kōvarī   tuhī   jānī,
'O-brother   mine   O-Gōpichanda,   delicate   thy   youth,

Tuhyā   ānghōrī-lē   kōryā   ghāgarī-tsā   pānī'
Thy   bathing-for   new   jar-of   water'

FREE TRANSLATION OF THE FOREGOING.

The golden haired king Gōpichanda mounted his horse, which was swift like the lightning He put on a robe and earrings in his ears He went and became the disciple

of an beetle Said Manavanti, his mother, 'Do not renounce the world To whom shall I then give the kingdom over wide Bengal?'

Gopichanda went into the forest His subjects cried bitterly, but no tears came in Manavanti's eyes Gōpichanda went into the forest His subjects felt grief in their minds, but Manavanti became happy at heart ' I will let my child Gōpichanda renounce the world,' she thought, 'and then I will myself wield the sceptre of wide Bengal '

Do not weep, do not pine, sister Champhāvanti King Gōpichanda has renounced the world '

Said his sister Champhāvan, 'O my brother Gōpichanda, the Pōjā[1] festival has come Who will serve food to the bullocks?'

'O my brother Gopichanda, the festival of the Āsvin month has come Who will place me on my seat except my Kāsī?'

O Gopichanda, my brother, the Divālī festival has come Who will send me to the husband's house, except the good friend?'

Twelve years of Gopichanda's youth passed Rings were put into the braided hair of his sister Champhavanti

'O my brother Gopichanda, you are now twelve years of age Who will give you water for your bathing?'

Said Gopichanda, 'my age is twelve years, my queen is two and a half, and she will give me water for my bathing'

'O my brother Gopichanda, your youth is delicate, and you get water for your bathing from a new jar '

GŌVĀRI

The Gōvārs or cowherds are often stated to speak a separate dialect, called Gōvārī In reality, however, no such form of speech exists The Gōvārs of Hoshangabad speak Bundelī, in Chhindwara and Chanda they speak the usual Marāthī of the Central Provinces, and in Bhandara some of them speak Bundelī and others Marāthī The estimated number of Marāthī-speaking Gōvārs is as follows —

Chhindwara	2,000
Chanda	500
Bhandara	150
TOTAL	2,650

No specimens have been received from Chanda There cannot, however, be any doubt that the Gōvārs speak the ordinary Marāthī current in the district

The so-called Gōvārī of Chhindwara is the usual Marāthī of the Central Provinces, with very few peculiarities

The final a in strong neuter bases, in the case of the agent, and in verbal forms, corresponding to e in Standard Marāthī, is often dropped; thus tyān, by him, pōṭ bharāv, the belly should be filled, bhukan, with hunger Similarly also sāman, Standard sām°nē, before

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[1] The Pōjā is a festival in honour of cattle, celebrated on the day of the new moon of Śrāvaṇa or Bhādrapada. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

Ĕ is sometimes substituted for *ĭ*, and *ŏ* for *u*, thus, *dĕll* and *dila*, given, *tŏhā*, thy In *it°lĕ varṣ dẓhālĕ*, so many years have past, *varṣ* has become masculine, the influence of the neighbouring Bundĕlī having occasioned the disappearance of the neuter gender In *tyān tĕ sarv dhan vāṭūn dĕllī*, him-by that all property having-divided was given, the verb is put in the feminine though the qualified noun is neuter A similar confusion seems to occur in *hyā pŏryā*, this son, where *hyā* apparently is the neuter form *hĕ*, compare *pāhĕ*, see

A corresponds to Standard Marāṭhī *ĕ* in forms such as *bhukan*, with hunger, *tyā vĕlas*, at that time, *ɪāh°las*, thou livest

The cerebral *ṇ* is very irregularly used, thus, *mhaṇ°la* and *mhan°la*, it was said. It is probably always pronounced as a dental *n*

The cerebral *ḷ* is regularly used The only exception is *kāl*, famine, which seems to be a Hindī loan-word

Characteristic words occurring in the specimen are *tut*, thou, *tutyā*, *ɪ e*, *tuchyā*, thy (oblique), *tĕ khātĕ*, they eat

The Gŏvārs in the Bundĕlī-speaking tract of Chhindwaṛā speak Bundĕlī, and some of the irregularities mentioned above are perhaps due to intercourse with them. On the whole, however, the specimen which follows will be seen to agree with the usual Marāṭhī of the Central Provinces

[No. 69]

INDO-ARYAN FAMILY.

SOUTHERN GROUP

MARATHI

GOWARI DIALECT

(DISTRICT CHHINDWARA.)

कोन मानसाले दोन पोर व्होते । त्यातल्या लाघन्यान वापाले म्हणल वापा माझा
जो हिस्सा येईल तो मले दे । त्यान ते सर्वं धन त्याछीले वाटून देछी । लहान भावान
सगळ धन जमा करून दुसऱ्या गाँवात चाल्ला गेला ।   तेथ त्यान वद्दमासीत सर्वं पैसा
उडून देछा ।   मग त्या गावात काल पडला ।   मग तो मोठा भीकारी झाला ।
तव्हा तो एका मानसा जवळ चाकर राह्ला ।   त्यान त्याले डुकर चारासाठी
वावरात धाडल ।   मग त्यान म्हटल की डुकर जे खाते ते खाउन आपण पोट
भरव ।   आन त्याले कोन काही देछ नाही ।   मग त्यान म्हणल की, माझ्या वापा-
च्या घरी कीतीक लोकाले चागली भाकर मिळते ।   आन मी भुकन मरतो ।   मी
आता आपल्या वापा पासी जातो, आन त्याले म्हणीन की, मी मोठ पाप केल
आता मी तुझा पोरा नोव्हे ।   मी तुझा घरचा चाकर आही ।   मंग तो तेथून
आपल्या वापा पासी गेला ।   मग त्याच्या वापान त्याले पाह्ल ।   तव्हा तो त्याच्या
जवळ धावत आला, आन त्याच्या गळ्याले विलगून गेला,   आनिक त्याचा मुका
घेतला । मग त्याचा पोरान त्याले म्हटल, बाबा स्या तुल्या सामन मोठ पाप केल ।
आता तू मले आपला पोऱ्या मानू नको । पन वापान आपल्या चाव्हराले सागतल की
चागल आगरख आन, आन त्याले घालून दे, आनिक त्याच्या वोटॉंत मुद्री घाल,
आनिक पायांत जोडा घाल, मग आपन अन खाऊ ।   काहून की ह्या माझा
पोऱ्या इतके दिवस मला व्होता आता तो जीता झाला, आनिक हरपला व्होता तो
सापडला म्हन त्याले मोठी खुसी झाली ॥

ल्या वेळस त्याचा वडील पोरग वावरात व्होत । मग जव्हा तो घरी आला तव्हा
त्यान नाच पाव्हिला ।   तव्हा त्यान एका चाकराले बलावल आनिक म्हनल की हे
काय व्होय, तव्हा त्यान सागतल की तुझा भाऊ आता आला आन तो आपल्या
वापा पासी गिला म्हून त्यान मोठ जेवन देछ ।   तव्हा तो मधी जात नव्हता ।
तव्हा त्याचा वाप वाहीर आला आन त्याले ससजोल । पन त्यान वापाले म्हणल की
पाह्न इतके वर्स झाले मी तुम्ही चाकरी वारतो आन स्या तुझ बोलन कधी ची तोडल

नाही । तरी तून मी आपल्या दोस्ता वरोवर खिलाव म्हणून मले वकरीच पीलू देछ नाहीस । आनिक ज्यान तुछ सर्व धन किमवीनी वरावर उडून देछ तो तुझा पोऱ्या आला मून तून सर्वाले मोठ जेवन देछ । तव्हा व्यान व्याले म्हनल की पोरा तुत माझा वरावर सदाई राहतस आन माहा सर्व धन तोछच आन्हे । पन खुसी कराव हे वरावर आहे काहून का च्या तुझा भाऊ मेला होता तो आता जीता झाला आन हरपला होता तो आता सापडला ॥

INDO-ARYAN FAMILY

SOUTHERN GROUP

MARĀTHĪ

Gŏvārī Dialect

(District Chhindwara)

TRANSLITERATION AND TRANSLATION

Kōn mān·sā-lē dōn pōr hōtē Tyāt·lyā lāh·nyān
A-certain man-to two sons were Them-in-from the-younger-by

bāpā-lē mhan·la, 'bāpā, māhā dzō hıssā yēıl tō ma-lē dē'
the-father-to it-was-said, 'father, my what share will-come that me-to give'

Tyān tē sarv dhan tyāhī-lē vātūn dēllī Lahān
Him-by that all wealth them-to having-divided was-given The-younger

bhāvān sagaļ dhan jamā karūn dus·ryā gãvāt tsāllā
brother-by all wealth together having-made another into-village moved

gēlā Tētha tyān bad·māsīt sarv paısā udūn
went There him-by in-debauchery all money having-squandered

dēllā Mag tyā gāvāt kāl pad·lā Mag tō mōthā bhıkārı
was-given Then that into-village famıne fell Then he great a-beggar

dzhālā Tavhā tō ēkā mān·sā-dzavaļ tsākar rāh·lā Tyān tyā-lē dukar
became Then he one man-near a-servant lıved Him-by him-to the-swıne

tsārāsāthī vāv·rāt dhād·la Mang tyān mhatal kı, dukar
feeding-for into-the-field it-was-sent Then him-by it-was-said that, the-swıne

jē khātē tē khāūn āpan pōt bharāv Ān tyā-lē
what eat that having-eaten by-himself the-belly shonld-be-filled And him-to

kōn kāhī dēll nāhī. Mag tyān mhan·la kı, 'māhyā
by-anybody anythıng was-given not Then him-by it-was-said that, 'my

bāpā-chyā gharī kītīk lōkā-lē tsāng·lī bhākar miļ·tē, ān mı
father-of in-house how-many people-to good bread ıs-got, and I

bhukan mar·tō Mī ātā āp·lyā bāpā-pāsı dzātō, ān tyā-lē mhanın
hunger with dıe I now my-own father-near go, and him-to will-say

kı, "mı mōth pāp kēl Ātā mı tuhā pōrā nōhē Mı
that, "by-me great a-sın was-made Now I your son not-am I

tuhyā ghar·tsā tsākar āhō"'' Mang tō tēthūn āp·lyā bāpā-pāsı
your house-stayıng servant am"'' Then he there-from hıs-own father-near

gēlā Mag tyā-chyā bāpān tyā-lē pāhal, tavhā tō tyā-chyā-dzavaļ
went Then hım-of father-by hım-to it-was-seen, then he hım-of-near

dhāvat ālā, ān tyā-chyā gaļyā-lē bıl·gūn gēlā, ānık tyā-tsā
ɪ unnıng came, and hım of the-neck-to having-clung went, and hım-of

mukā ghēt°lā Mang tyā-chyā pōɪɑn tyā-lē mhatal, 'bābā, myā
a-kɪss was-taken Then him-of the-son-by him-to it-was-said, 'father', by-me

tutyā sāman mōṭh pāp kēl Ātā tū ma-lō āp°lā pōɪyā mānū
thee of before great a-sin is-made Now thou me-to thy-own son consider

na-kō ' Pan bāpān āp°lyā tsāk°rā-lē sāngatal kī, 'tsāng°la
should-not.' But the-father-by his-own servant-to it-was-told that, 'good

āngar°kha ān, ān hyā-lē ghālūn dē, āɪk tɪā-chyā bō̃ṭ̃āt
a-coat bring, and this-to having-put-on give, and him-of on-the-finger

mundɪ ghāl, ānɪk pāyā̃t dzōdā ghāl, mang āpan an khāū
a-ring put, and on-feet a-shoe put, then we food shall-eat

Kāhūn kī, hyā māhā pōɪyā ɪt°kē dɪvas mēlā hōtā, ātā tō jītā
Because that, this my son so-many days dead was, now he alive

dzhālā, ānɪk haɪap°lā hōtā, tō sāpad°lā ' Mūn tyā-lē · mōṭhī khusī
became, and lost was, he is-found' Therefore them-to great joy

dzhālī
became

Tyā vēḷas tyā-tsā vadīl pōrag vāv°rāt hōt Mang dzavhā tō
That at-time him-of eldest son in-the-field was Then when he

gharī ālā, tavhā tyān nāts pāhēlā Tavhā tyān ēkā
to-the-house came, then him-by a-dance was-seen Then him-by one

tsāk°rā-lē balāval, ānɪk mhan°la kī, 'hē kāy hōy'? Tavhā
servant-to it-was-called, and it-was-said that, 'this what is'? Then

tyān sāngatal kī, 'tuhā bhāū ātā ālā, ɑn tō āp°lyā
him-by it-was-told that, 'thy brother now came, and he your-own

bāpā-pāsī gēlā, mhūn tyān mōṭh jēv°n dēll ' Tavhā tō
father-near went, therefore him-by great a-feast was-given' Then he

mandhī dzāt navhatā Tavhā tyā-tsā bāp bāhīr ālā, ān tyā-lē
into going was-not Then him-of father out came, and him-to

sam°dzōl, pan tyān bāpā-lē mhan°la kī, 'pāhē, ɪt°kē vars
entreated, but him-by the-father-to it-was-said that, 'see, so-many years

dzhāle, mī tuhī tsāk°rī kar°tō, ān myā tuh bōlan kadhī hī tōdal
became, I thy service do, and by-me thy speech ever even was-transgressed

nāhī, tarī tūn, mī āp°lyā dōstā-barōbaɪ khēlāv, mhanūn
not, still by-thee, by-me my-own friends-with it-should-be-played, having-said

ma-lē bak°rī-ts pīlū dēll nāhīs, ānɪk jyān tuh sarv
me-to a-goat-of a-young-one was-given not, and whom-by thy all

dhan kɪs°bīnī-barābar udūn dēll, tō tuhā pōryā ālā,
wealth haɪ lots-with having-squandered yave, that thy son came,

mūn tūn sarvā-lē mōth jēv°n dēll ' Tavhā tyān tyā-lē
therefore by-thee all-to great a-feast was-given' Then him-by him-to

mhan°la kī, 'pōrā, tut māhā barābaɪ sadāī rāh°tas, ān māhā sarv
it-was-said that, 'son, thou of-me with always livest, and my all

dhan tōha-<u>ts</u> āhē, pan khusī karāv hē barābaɪ āhē, kāhūn
wealth thine-alone is, but joy should-be-made this proper is, because

kā, hyā tuhā bhāū mēlā hōtā, tō ātā jītā dzhālā, ān haɪapºlā hōtā,
that, this thy brother dead was, he now alive became, and lost was,

tō ātā sīpadºlā.'
he now is-found '

It has already been remarked that some of the Gōvārs of Bhandara speak Bundeli and others Marāthī During the preliminary operations of this Survey, 150 of them were reported to speak a separate dialect The specimen printed below will show that this dialect is in reality the usual Marāthī of the district It is, however, not an unmixed form of speech, but has been influenced by the various broken dialects of the neighbourhood

The Anunāsika is usually dropped, thus, *ātā*, now, *tavhā*, then Sometimes, however, it is preserved or changed to *n*, thus, *ātā̃*, now, *karūn*, we shall make

The cerebral *t* has always been written as *th*, thus, *pōth*, belly, *vāthā*, share

The cerebral *n* is very irregularly used, thus, *mān·sā-lē*, to a man, *pānī*, water

The cerebral *l* is always distinguished from the corresponding dental sound It is pronounced as everywhere in the Central Provinces, thus, *dzaval* and *dzavar*, near, *mir·lā*, he was found

The neuter gender is constantly confounded with the masculine, thus, *hā kā āhē*, what is this? *it·lē varsā dzhālē*, so many years passed, *āp·lā kama-ts*, our business

The dative takes the suffix *lē*, thus, *bāpā-lē*, to a father 'To him' is *tyā-lā* and *tyā-lē*, 'their' *tyāhi-tsā* The suffix of the agent-instrumental is *nē* or *na*, thus, *bhukē-nē*, with hunger, *bāpā-na*, by the father

The verb substantive is *āhā* and *āhō*, I am, *āhē* and *āhēs*, thou art, *āhē* and *āhēt*, they are, etc

The present tense of finite verbs is usually formed as in the common Marāthī of the district, thus, *mī mar·tō*, I die, *tē mār·tē(t)*, they strike Irregular forms are *mī dzātū*, I go, *mī mār·tā*, I strike, *āmhī dzāhun*, we go The final *n* of the latter form is probably for the Anunāsika

The past tense of intransitive verbs is regular *Mī ālun*, I have come, stands for *mī ālō̃* *Mī gēlā*, I went, is apparently a perfect

The past tense of transitive verbs is sometimes regularly formed, thus, *tyā nē vāthā karūn dēlā*, him-by division having-made was given The first person singular, however, ends in *lō*, the third person singular often in *lan*, and the first person plural in *lū*, thus, *mī pāp kēlō*, I did sin, *tyā-na tyā-lē dhād·lan*, him-by him it-was-sent, *āmhī mār·lū*, we struck, *āp·lī sampat khōūn dēllan*, he squandered his property It will be seen that the construction is sometimes active, and there is a distinct tendency to disregard the difference between the two conjugations Thus we also find *tō gēlan*, he went

Forms such as *mī asūn*, I shall be, I may be, *mī mār ūn*, I should strike, which are reported to exist, do not occur in the specimen

In other respects the dialect will be seen to agree with the usual Marāthī of the district

[No 70]

INDO-ARYAN FAMILY　　　　　SOUTHERN GROUP

MARĀTHĪ

GŌVĀRĪ DIALECT.　　　　　　　　　　　　　　　(DISTRICT BHANDARA)

एका माणसाले दोघ लेक होते । दोघा पोरा-मंधील लहान पोऱ्या बापाले बोलला । बाबा जो पैसा आहे त्याचा वाठा माफ्ता माले दे । मंग त्याने पैसाचा

वाठा करून देल्हा ।   मग थोड्या दिवसानॅ लह्यान पोरगा समदा   पैसा घेऊन टूर
गॉवाले चालला गेला ।   तेथ जाऊन-स-न्या वेजाह्या खर्च करून आपली संपत
खोऊन देऊन ।   सर्व पैसा खर्चून-सनी मग ल्या गॉवांत मोठा फाका पडला ।
माह्याग पडला तर ल्याले अडचन झ्राली ।   तो ल्या गॉवच्या भाल्या माणसा-
जवळ जाऊन राह्यिला ।   ल्यान आपल्या वावरात ल्याले डुकर चारावाले धाडलन ।
तव्हा डुकर जे फोल खात होते ते खाऊन आपला पोठ भरावा अस ल्याले वाठला ।
ल्याला कोणी कांर्ही नाच्ही देलन ।   मग तो अकलॅत आला आणि म्हणलन,
माझ्या वावाच्या घरी चाकर माणसाले वह्यु भाकर खायाले आह्ये ।   आता मी
भुकॅने मरतो ।   मी उठून आपल्या वापा जवळ जाईन, अन ल्याला म्हणीन, वावा
मी देवा-जवळ अन तुझ्या सामनॅ पाप केलॅ असीन, आज-पासून तुझ्या लॅका-
परमाण नाच्ही राह्यलॅ ।   चाकरा-परमाण आता मलॅ ठॅव ।   मंग आपल्या वावा-
जवळ गॅला ।   तव्हा दुरनॅच पाह्यून-सनी वापाले दया आली ।   तेथून उठून गॅलन
लॅकाच्या गळ्याले झोवून-सनी चुमा घेतला ।   मग पोरान म्हणलन ।   मी देवा-
जवळ आणिक तुझ्या सामनॅ पाप केलॅ ।   आज-पासून तुझा लॅक म्हणवाचा योगत
कांर्ही राह्यलो नाच्ही ।   मंग वापान आपल्या चाकराले सागलन चागला आंगडा
याले घालावाले द्या ।   याच्या वोठात आंगुठी (मुदी) ठाकावाले द्या , जोडा वी
पायांत ठाकावाले द्या ।   खाऊन आतां आम्ही खुशी करून ।   ह्या लॅक मेला
होता, जिता ह्योऊन-सनी आला ।   ह्वडला ह्योता तो आला ।   तव्हा ते अनन्द
करु लागले ॥

या वेळॅस ल्याचा मोठा लॅक वावरात ह्योता ।   मग यान घरा-जवळ येऊन उभा
राह्यून आवाज एकलन ।   तव्हा एका माणसाले वोलावून-सनी खवर घेतली,
ह्या का आह्ये ।   ल्यान सागलन, ह्या तुझा भाऊ आला आह्ये, तुझ्या वापाले ह्या
सुखरीत मिळला ।   मग मोठा पाह्युणचार केलन ।   तव्हा ल्याले मोठा राग आला ।
तर घरांत नाच्ही गॅला ।   ल्याचा वाप वाह्येर आला, अन ल्याले समजवु लागला ।
मग ल्यान वापाले   उत्तार देलन, ह्वतले वरसा झ्राले मी तुझी चाकरी करतो ।
अगा मी तुझा हुकूम कांर्ही मोडलो नाच्ही ।   मी सग्याची खुशी करावाले कांर्ही
वकरा देल्या नाच्ही। अन यान समदा पैसा किजबवीण-वरावर उडवून-सन्या आणखीन
वापा-जवळ आला, ल्याच्यासाठी मोठा जॅवण केलन ।   मग तव्हा वापान म्हणलन,
पोरा तु ह्मेशा माझ्या-वरोवर आह्येस ।   ह्या आतां जितली धन-दौलत घरांत
आह्ये ती तुझीच आह्ये ।   आतां खुशी करावाचा आपला कामच ह्यो ।   ह्या तुझा
भाऊ मेला ह्योता आतां जिता झ्राला, ह्वडला ह्योता तो सांपडला आह्ये ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ

Gōvārī Dialect   (District Bhandara)

TRANSLITERATION AND TRANSLATION.

Ēkā   mān°sā-lē dōgha lēk   hōtē   Dōghī   pōrā-mandhīl   lahān
A-certain   man-to   two   sons   were   Both   sons-from-among   the-younger

pōryā   bāpā-lē bōl°lā, 'bābā, dzō   paisā āhē tyā-tsī vāthī mādzhā mā-lē
son   the-father-to spoke, 'father, what   money is   that-of   share   my   me-to

dē'   Mang tyā-nē   paisā-tsā   vāthā   kaṛūn   dēlā   Mang thōḍyā
give'   Then him-by   the-money-of   share   having-made was given   Then a-few

div°sā-nā lahān pōr°gā sam°dā paisā   ghēūn   dūṛ   gāvā-lē   tsāl°lā
days-in   the-younger son   all   money   having-taken far   a-village-to moved

gēlā   Tētha   dzāūn-sanyā   bē-jāhā   khaṛts   kaṛūn   āp°lī   sampat
went   There   having-gone   misplaced   expense   having-made   his-own   property

khōūn   dēllan Saṛv paisā khaṛtsūn saṛnī mang tvī   gāvāt   mōthā
having-squandered gave   All   money   having-spent then that   in-village great

phākā pad°lā   Mīhāg pad°lā, tai   tvā-lē   ad°tsan   dzhālī   Tō tyā
famine   fell   Dearness felt,   then him-to   a-difficulty   became   He that

gāv°chyā   bhalvā   mān°sā-dzaval   dzāūn   ṛāhilī   Tyā-na āp°lyā
village-inhabiting well-to-do   man-near   having-gone lived   Him-by   his own

rāv°rāt   tyā lē   dukai tsāṛāvā-lē dhāḍ°lan Tavhā dukai   jī   phōi khāt
in-a-field   him-to the-swine feed-to   it-was sent Then   the-swine what husks eating

hōtē   tē   khāūn   āp°lā   pōth   bharāvā asa tyā-lē   vāth°lā
were   that   having-eaten his-own   belly   should-be-filled so   him-to   it-appeared

Tyā-lā   kōnī   kāhĩ   nāhī   dēlan   Mang tō   ak°lēt   ālā,   āni
Him-to   by-anybody anything   not   was-given   Then   he   in-senses came, and

mban°lan, 'mājhyā bābā-chyā gharī tsākai mān°sā-lē bahu bhākai khāyā-lē
it-was-said, 'my   father-of   in-house servants   men-to   much   bread   °to-eat

āhē   Ātā   mi   bhukē-nē   mai°tō Mī   uthūn   āp°lyā   bāpī-dzaval
is   Now   I   hunger-with   die   I   having-arisen my-own   father-near

dzāīn   an   tyā-lā   mhanīn, "bābā,   mi   Dēvī-dzaval   an
will-go   and   him-to   will-say,   "father,   by-me   God-near   and

tujhyā sām°nē pāp kēlō asīn, ādz-pāsūn tujhyā lēka-par°mān nāhī
of-thee before   a-sin done will-be, to-day-from   thy   son-like   not

ṛāh°lō,   tsāk°rā-par°mān ātā ma-lē thēv '' '   Mang āp°lyā bābā-dzaval
I-remained, a-servant-like   now me   place ''   Then   his-own   father-near

gĕlī   Tavhā   dur'na-ts   pāhūn-sanī   bāpā-lē   dayā   ālī
he-went   *Then*   *from-a-distance-even*   *having-seen*   *the-father-to*   *compassion*   *came*

Tĕthūn   uṭhūn   gōlan,   lĕkā chyā   gaḷyā-lē   dzhōmbūn-sanī
There-from   *having-arisen*   *he-went,*   *the-son-of*   *the-neck-to*   *having-embraced*

tsumā   gĕt'lī   Mang   pōrā-na   mhaṇ'lan,   'mī   Dēvā-dzavaḷ   āṇik   tujhyā
a-kiss   *was-taken*   *Then*   *the-son-by*   *it-was-said,*   *'by-me*   *God-near*   *and*   *of-thee*

sām'nĕ   pāp   kĕlē   Ādz-pāsūn   tudzhā   lēk   mhan'vā-tsā   yōgat   kāhī
before   *sin*   *was-done*   *To-day-from*   *thy*   *son*   *being-called-of*   *fit*   *at-all*

rāh'lō   nāhī'   Mang   bāpā-na   āp'lyā   tsāk'rā-lē   sāng'lan,   'tsāng'lā
I-lived   *not.'*   *Then*   *the-father-by*   *his-own*   *servant-to*   *it-was-told,*   *'good*

āng'dī   vī-lē   ghālāvā-lē   dyā   Yā-chyā   bōthāt   ānguṭhī (mundī)
coat   *this-one-to*   *to-put-on*   *give*   *This-of*   *on-a-finger*   *a-ring (a-ring)*

ṭhākāvā-lē   dyā,   dzōdā   bī   pāyāt   ṭhākāvā-lē   dyā   Khāūn
to-put-on   *give,*   *a-shoe*   *also*   *on-feet*   *to-put-on*   *give*   *Having-eaten*

ātā   āmhī   khusī   karūn   Hā   lēk   mēlā   hōtā,   jitā   hōūn sanī
now   *we*   *rejoicing*   *shall-make*   *This*   *son*   *dead*   *was,*   *alive*   *having-become*

ālā,   davad'lā   hōtā,   tō   ālā'   Tavhā   tē   anand   karu   lāg'lē
came,   *lost*   *was,*   *he*   *came'*   *Then*   *they*   *joy*   *to-make*   *began*

Yi   vĕḷīs   tyā-tsa   mōṭhā   lēk   vāv'rāt   hōtā   Mang   yā-na
This   *at-time*   *him of*   *the-elder*   *son*   *in-the-field*   *was*   *Then*   *this-one-by*

gharā-dzavaḷ   vēūn   ubhā   rāhūn   āvādz   ēk'lan   Tavhā   ēkā
the-house-near   *having-come*   *standing*   *having-remained*   *music*   *was-heard.*   *Then*   *one*

mān'sā-lē   bōlāvūn-sanī   khabar   ghēt'lī,   'hā   kā   āhē?'   Tyā-na   sāng'lan,
man-to   *having-called*   *news*   *was taken,*   *'this*   *what*   *is?'*   *Him-by*   *it-was-told,*

'hā   tudzha   bhāū   ālā   āhē   Tujhyā   bāpā-lē   hā   sukh-rīt   miṇ'lā   Mang
'this   *thy*   *brother*   *come*   *is.*   *Thy*   *father-to*   *this*   *safe*   *was-met*   *Then*

mōṭhā   pāhun'tsār   kēlan'   Tavhā   tyā-lē   mōṭhā   rāg   ālā
great   *hospitable-reception*   *was-made'*   *Then*   *him-to*   *great*   *anger*   *came*

Tar   gharāt   nahī   gōlā   Tyā-tsā   bāp   bāhēr   ālā,   an   tyā-lē
And   *into-house*   *not*   *he-went*   *Him-of*   *father*   *out*   *came,*   *and*   *him-to*

sam'dzavu   lāg'lā   Mang   tyā-na   bāpā-lō   uttār   dēlan,   'it'lē
to-entreat   *began*   *Then*   *him-by*   *the-father-to*   *reply*   *was-given,*   *'so-many*

var'sā   dzhālī,   mī   tujhī   tsāk'rī   kar'tō   Agā,   mī   tudzhā   hukūm   kāhī
years   *became,*   *I*   *thy*   *service*   *do*   *O,*   *by-me*   *thy*   *order*   *ever*

mōd'lō   nāhī.   Mī   sangyā-chī   khusī   karāvā-lē   kāhī   bak'rā   dēlyā
was-broken   *not.*   *I*   *the-friends-of*   *pleasure*   *make-to*   *ever*   *a-goat*   *was-given*

nāhī   An   yā na   sam'dī   paisā   kidz'bīn-barābar   ud'vūn-sanyā   āṇ'khīn
not.   *And*   *this-one-by*   *all*   *money*   *harlot-with*   *having-squandered*   *again*

bapā-dzavaḷ   ālā,   tyā-chyāsāṭhī   mōṭhā   jēvan   kēlan'   Mang
the-father-near   *came,*   *him-of-for*   *great*   *a-feast*   *is-made'*   *Then*

tavhā   bāpā-na   mhaṇʻlan,   'pōrā,   tu   hamēśā   mājhyā-barōbar
at-that-time the-father-by it-was-said, 'son,   thou   always   of-me-with

āhēs.   Hā   ātā̃   jıtʻlī   dhan-daulāt   gharã̄t   āhō   tī   tujhī-ts   āhē.
art   This   now   as-much   wealth   in-house   is   that   thine-alone   is

Ātā̃   khuśī   karāvā-tsā   āpʻlā   kāma-ts   hō.   Hā   tudzhā   bhāū   mēlā
Now   merriment   to-make   our   duty-verily   is   This   thy   brother   dead

hōtā,   ātā̃   jıtā   dzhālā,   davadʻlā   hōtā,   tō   sā̃padʻlā   āhē.'
was,   now   alive   became,   lost   was,   he   found   is.'

KŌSHTĪ DIALECT.

This is the dialect of the Kōshtīs or weavers of Berar. It has been reported as a separate dialect from Akola, Ellichpur and Buldana. The following are the revised figures returned for the purposes of this Survey —

Akola	. . . .	. .	300
Ellichpur	. .	. .	500
Buldana	.	.	2,100
		Total	2,900

No specimens have been received from Buldana, but there is no reason to suppose that the dialect of the weavers in that district differs from that of the rest of the population.

The dialect of the Kōshtīs of Akola is merely the ordinary Marāthī of the district, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows —

[No. 71.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP

MARĀTHĪ.

KŌSHTĪ DIALECT.   (DISTRICT AKOLA)

एका मनुष्याला दोघ पोर होते । त्या-पैकी लहान पोरान आपल्या बापाला म्हटल, वा, जो माझ्या वाट्याला जिनगीचा हिस्सा येईल तो मला दे । बापान आपली जिनगी पोराला वाटून दिली । लई रोज झाल नार्इंत तोच लहान पोरान सर्व जिनगी एका ठिकाणी केली, आनिक दूर देशाला चालला गेला । आनिक तेथे उधळेपनाने वागून सर्व जिनगी नास केली । आनिक ज्या वक्ती सर्व पैसा त्यान खर्चं केला, त्या वक्ती त्या देशांत मोठा काय पडला, व त्याला गरज पडू लागली । आनिक तो गेला, आनिक त्या देशांतील रहवाणाच्या घरी नौकर राह्यला, व त्यान आपल्या वावरा-मंदी त्याला डुक्कर चारायाला धाडल । आनिक जो कोंडा डुकराय-न खाढा त्याच कोंड्यानं त्यान आपल पोट आनंदान भरल असत । आनिक एका-हि मनुष्यान त्याले काही दिल नाही । आनिक ज्या वक्ती त्यान अक्कल धरली त्या वक्ती तो म्हनाला, माझ्या वापाच्या किती घरी ठेवलेल्या नोकराना भाकर खाउनी-श्यानी उरन्या-इतकी मिळत असेल, व मी तर उपाशी मरतो ॥

2 P 2

INDO-ARYAN FAMILY.　　　　Southern Group.

MARĀTHĪ.

Kōshtī Dialect　　　　　　　　　　　　　　　　　(District Akola)

TRANSLITERATION AND TRANSLATION.

Ēkā manusyā-lā dōgha pōr hōtē.　　Tyā-paiki　　　lahān　　pōrā-na
One　　man-to　　two　　sons were　　Them-from-among the-younger son-by

āp'lyā　bāpā-lā　　mhar'lā,　　'bā,　　dzō　mājhyā vātyā-lā　　jin'gī-tsā
his-own　father-to　it-was-said, 'father,　what　my　share-to　the-property-of

hissā　yēil　　tō　ma-lā　dē.'　　Bāpā-na　　āp'li　jin'gī　pōrā-lā
share　will-come that　me-to　give'　The-father-by　his-own properly the-sons-to

vāūn　　dīlī.　　Lai　rōdz　dzhāla　nāhĩt,　tō-ts　　lahān
having-divided was-given Many　days　became　not,　then-just　the-younger

pōrā-na　sarv　jin'gī　ēkā　thikānī　kēlī　ānik　dūr　dēsā-lā
son-by　all　property　one　in-place was-made and　far　country-to

tsāl'lā gēlā; ānik tethē　udhalē-panā-nē　vāgūn　sarv　jin'gī　nās
moved went; and there　riotousness-with　having-behaved all　property　waste

kēlī.　　Ānik　jyā　vaktī　sarv　paisā　tyā-na　bharts-lēlā
was-made And　which　at-time　all　money　him-by　was-spent

tyā　vaktī　tyā　dēsāt　mōthā　kāy pad'lā, va　tyā-lā　garadz
that　at-time　that　in-country mighty　famine fell, and　him-to　want

padū　lāg'lī. Ānik tō gēlā, ānik tyā　dēsātīl　ran'vāsā-chyā
to-fall began And he went, and that country-in-from an-inhabitant-of

ghari　naukar rāhy'lā, va tyā-na āp'lyā vāv'rā-mardi tyā-lā dūkhar
in-house a-servant lived, and him-by his-own field-into　him　swine

tsarāyā-lā　dhād'la. Ānik dzō kōndā dukh'rāy-na khāllā tyā-ts
to-feed 'it-was-sent And what husk swine-by was-eaten those-even

kindyā-nē tyā-ra āp'la pōt ānandā-na bhar'la asta, ānik
husk-with him-by his-own belly gladness-with filled might-have-been, and

ēkā-li manushyā-ra tyā-lē kāhi dila nāhi. Ānik jyā vaktī
one-even　man-by　him-to anything was-given not. And which at-time

tyā-ra akkal dhar'lī tyā vaktī tō mhar'lā, 'mājhyā bāpā-chyā kiti
him-by sense was-held that at-time he　said, 'my father-of how-many

ghari thēr'lelā rōk'rā-rā bhākar khāurī-śyāni ur'nyā-ir'kī milat
in-house kept servants-to bread having-eaten to-spare-so-much obtained

asil, va mī tar upāsi martō'
might-be, and I then hungry die.'

In Ellichpur the so-called Kōshtī is identical with the so-called Rangārī, the dialect of the Rangārīs or dyers   Each has been reported to be spoken by 250 individuals   Neither of them is a separate dialect, but only the ordinary Marāthī spoken by the lower classes in the district   As in the so-called Dzhārpī, a cerebral $ḍ$ between vowels is pronounced as l, thus, $ghōḷā$, a horse   The cerebral l has been transliterated as l, y, and d, thus, $dōlā$ and $dōyā$, an eye, $dzōḷ$ and $dzōd$, near   It must be inferred that the pronunciation of d does not materially differ from that of l Occasionally we also find forms such as $paḍ°lā$, he fell, where the $ḍ$ has been preserved. Ava and avi are pronounced as $ō$, as is also the case in the so-called Kuṇ°bī of Buldana and other vulgar forms of speech   Thus, $dzōḷ$, near, $saṁda dhan udōla$, all his property was wasted.

The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the so-called Kōshtī of Ellichpur is not different from the ordinary Marāthī of the district

[No. 72]

INDO-ARYAN FAMILY

SOUTHERN GROUP

MARĀṬHĪ.

Kōshtī Dialect

(District Ellichpur)

TRANSLITERATION AND TRANSLATION

एका मानसाले दोन पोर व्हते । त्यातील लाह्रेना बापाले म्हनते बावा जो जिनगीचा हिस्सा फिरल तो मले दे । मंग त्यान् त्या दोघाले राघद वाटून देह्री । मग काह्रीका दिसान लाह्रेना पोरग अवघ धन गोया करून बु टूर ग्येला । अन तथी समद धन उड्डोल । अवघ सरल्या-वर तथी दुकय पडला । तवा त्याले मोठ कोड पडल । मग तो तथी एका गिरस्ता-जोड राह्रिला । त्यान् त्याले डुक्कर चाराले आपल्या वावरा-मंधी पाठोल । तवा डुक्कर जे फोतर खात व्हते ते खाजन-घेन्या राह्राव अस त्याले कयल । अन त्याले कोन काह्री खायाले बी देल नाह्री । मंग-सन्या तो सुदी-वर आला अन म्हनाला , माझ्या वापाच्या इर्थीं किती फ्रन पोट-भर खात असतील अन मी अथी भुकीन मरतो । मी उठून-सन्या वापा-जोड जाईन, अन त्याले म्हनील, अरे वावा, म्या देवा-सामने व तुझ्या सामने मोठ पाप कीळ । अथून-सन्या तुझ्या पोरग म्हन्या लायक मी नाह्री । मले तुझ्या नवकरा-परमान ठिव ॥

[No 72.]

INDO-ARYAN FAMILY

Southern Group

MARĀTHĪ

Kōshtī Dialect   (District Ellichpur)

TRANSLITERATION AND TRANSLATION

Ēkā mānʼsā-lē dōn pōi vhatē Tyātīl lāhēnā bāpā-lē mhanʼtē, 'bāvā,
One man-to two sons were Of-them younger father-to says, 'father,

dzō jinʼgī-tsā hussā phiral tō ma-lē dē' Mang tyā-na tyā dōghā-lē rāsad
which estate of share will-fall that me-to give' Then him-by those both-to estate

vātūn dēllī Mang kāhīkā disā-na lāhēnā pōrʼga avʼgha dhan
having-divided was-given Then some days-after younger son whole wealth

gōvā-karūn bu dūr gyēlā An tathī samʼda dhan udōla. Avʼgha
having-collected very far went And there all property was-wasted All

sarʼlyā-vār tathī dukay padʼlā Tavā tyā-lē mōtha kōda padʼla Mang
being spent-on there famine fell Then him-to great difficulty fell Then

tō tathī ēkā guastā-dzod rāhilā Tyā-na tyā-lē dukar tsārā-lē āpʼlyā
he there one householder-near lived Him-by him swine to-feed his-own

vāvʼi ī-mandhī pāthōla Tavā dukar jē phōtʼra khāt vhatē tē
field-in it-was-sent Then swine what husks eating were those

khāūn-śinyā rīhāva asa tyā-lē kayʼla An tyā-lē kōna
having-eaten it-should be-lived so him-to it-appeared And him-to by anyone

kīhī khāyā-lē bī dēla nāhī. Mang-sanyā tō sudī-var ālā an
anything to eat also was-given not Afterwards he senses-on came and

mhanʼlī, 'mājhyā bāpī-chyā-ithĩ kitī dzhan pōṭ-bhai khāt astīl An
said, 'my father's in how-many persons belly-full eating may-be And

mī athī bhukī-na marʼ-tō Mī uthūn-sanyā bāpā-dzōd dzīin, an tyā-lē
I here hunger-by die I having-arisen father-near will-go, and him-to

mhanil, "arē bāvā, myī Dēvī-sīmʼnē an tuhyā-sīmʼnē mōtha pāp kēla
will-say, "O father, by-me God-before an of-thee-before great sin was-made

Athūn-sanyā tuhyī pōrʼga mhanyī lāyak mī nāhī, ma-lē tuhyī navʼkʼrā-parʼmāna
Henceforth thy son to-be-called fit I am-not; me thy servant-like

thiv"'
keep"'

KUMBHĀRĪ.

The potters of Berar and the Central Provinces have been reported to speak a separate dialect called Kumbhārī, ɩ e potters' language The following are the revised figures —

Akola	4,500
Buldana	580
Chhindwara	4,400
Chanda	1,000
Bhandara	30
Total	10,510

The specimens forwarded from the districts show that the Kumbhārī dialect ɩs a mere fiction The Kumbhārs of Akola speak the ordinary Marāṭhī of Berar, while those of Buldana use a form of Bundēlī In Chhindwara some of them speak Bundēlī and others the usual Marāṭhī dialect of the Central Provinces The potters of Chanda are now reported to speak Kōmtāū, a broken dialect of Telugu, and the Kumbhārī of Bhandara ɩs a broken form of Baghēlī

In this place we have only to deal with the Marāṭhī speaking Kumbhārs of Akola and Chhindwara The dialects of the others will be described in their proper places

The Kumbhārī of Akola ɩs identical with the form of Marāṭhī spoken by the Kun'bīs and others ɩn the district, as will be seen from the first few lines of the Parable of the Prodigal Son which follows.

[No. 73]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ

Kumbhārī Dialect

(District Akola)

कोन्या एका मानसाले दोन पोर होते । ल्यातला एक लहान बापाले म्हने, वा , जो जिनगीचा हिस्सा मले येईल तो दे । मंग ल्यान ल्याले पैसा वाटून दिला । मग थोड्या दिसान लहान पोरान पैसा जमा केला आन टूर मुलका-वर गेला । मग तथी उधळ्यापनान राहला , आन आपला सारा पैसा गमावला । मग ल्यान सारा पैसा गमावल्या-वर , ल्या मुलकांत महागी पडली । ल्या-मुये ल्याले विचार पडला । तव्हा तो ल्या मुलकातल्या एका मानसा-जोळ जाऊन राहला । ल्यान ल्याले डुक्कर चारायाल आपल्या वावरात धाडल ॥

INDO-ARYAN FAMILY

SOUTHERN GROUP.

MARĀTHĪ.

KUMBHĀRĪ DIALECT (DISTRICT AKOLA)

Kōnyā	ēkā	mān·sā-lē	dōn	pōɪ	hōtē	Tyāt·lā	ēk	lahān	bāpā-lē
Certaɪn	*one*	*man-to*	*two*	*sons*	*were*	*Them-ɪn-from*	*one*	*younger*	*father-to*

mhanē,	'bā,	dzō	jɪn·gī-tsā	hɪssā	ma-le	yēɪl	tō	dē'	Mang	tyā-na
saɪd,	*'father,*	*what*	*propeɪty-of*	*share*	*me-to*	*will-come*	*that*	*gɪve'*	*Then*	*hɪm-by*

tyā-lē	paɪsā	vātūn	dɪlā	Mang	thōdyā	dɪsā-na	lahān	pōrā-na
hɪm-to	*money*	*having-divided*	*was-given*	*Then*	*a-few*	*days-ɪn*	*the-younger*	*son-by*

paɪsā	dzamā	kēlā,	ān	dūr	mul·kā-var	gēlā	Mang	tathī	udh·lyā-panā-na
money	*together*	*was-made,*	*and*	*faɪ*	*country-ɪnto*	*went*	*Then*	*there*	*rɪotousness-wɪth*

rāh·lā,	ān	āp·lā	sāɪā	paɪsā	gamāv·lā	Mang	tyā-na	sārā	paɪsā
lived,	*and*	*his-own*	*all*	*money*	*was-squandered*	*Then*	*hɪm-by*	*all money*	

gamāv·lyā-vaɪ	tyā	mul·kāt	mahāgī	pad·lī,	tyā-muyē	tyā·lē	vɪtsār
was-squandered-after	*that*	*ɪn-country*	*dearness*	*fell,*	*theɪefore*	*hɪm-to*	*consɪderatɪon*

pad·lā	Tavhā	tō	tyā	mul·kāt·lyā	ēkā	mān·sā-dzōɪ	dzāun	ɪāh·lā	Tyā-na
fell	*Then*	*he*	*that*	*counti y-ɪn-of*	*one*	*man-near*	*having-gone*	*lived*	*Hɪm-by*

tyā-lē	dukkar	tsāryā-lē	āp·lyā	vāv·rāt	dhād·lɪa
hɪm-to	*swɪne*	*to-feed*	*hɪs-own*	*ɪnto-field*	*it-was-sent*

The Kumbhārs of Chhɪndwara speak, some Buɪndēlī, and some Marāthī It is not possible to decide how many of the 4,400 speakers should be assigned to each language, and the whole total has, therefore, been put down as belonging to Bundēlī See Vol IX, Part I

The Marāthī dialect of Kumbhārī ɪn Chhɪndwara ɪs ɪdentical with otheɪ Marāthī dialects of the neighbouɪhood, such as Dhan·garī, Gōvārī, etc, and the fiɪst lɪnes of the Parable of the Prodɪgal Son which follow wɪll show that ɪt ɪs ɪn ɪealɪty only a form of Nāgpurī.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

KUMBHĀRĪ DIALECT (DISTRICT CHHINDWARA)

एका मानसाले दोन पोर होति । व्यातून लहान वापास म्हनाला, वावा
जो आमचा हिस्सा आइे तो आम्हाले दे । व्यान ते सगळी सपत दोघा पोराले

वाटून देग्री । लगान भाऊ सगळ धन जमा करून दूसया देगात निघून गिला ।
तेय जाऊन वाधवाई पैसा खर्च करून उडवून देग्रा । तेय ल्यान ति सगळ खर्चून
टाकल्या-बर ल्या देगात मोठा दुकाळ पडला । मग ल्याले अडचन पडू लागली ।
तळा तो एका भल्या मानसा-पासी जाऊन राऊला । ल्यान आपल्या वावरात
डुक्कर चाराले लावले । तळा डुक्कर जं साल खात घेंति तेच खाऊन आपन
आपल पोट भराव अस ल्यास वाटल, अन कोन काऊी ल्याले देऊ नाऊी ॥

- - -

TRANSLITERATION AND TRANSLATION

Ek mansa-le don por hote   Tyātūn   lahān   bāpīs
One man to two sons were   Them-in-from the-younger to-the-father

mhandā,   'bābā,   do   amtsā   hissā   āhē,   to   amhā-lō   dē'
and,   'father,   what   of-us   share   is,   that   us-to   give.'

Tyān   te   sagḷ   sampat   doghī   porā-le   vātun   dēlī
His by   that   all   property   both   sons-to   having-divided   was-given

Lahān   bhau   sagal   dhan   dzamā   karun   dūs'ryā
The younger brother   all   wealth   together   having-made   another

dē'āt   nighūn   gela   Tēth   dzāūn   bādh'vāī   paisā
into-country   having gone   went   There   having-gone   riotously   the-money

khartṣ   karun   ud'vūn   dēlā   Tēth   tyā-na   tō
expense   having made   having-squandered   was-given   There   him-by   that

sagal   khartsun   tāk'lyā-var   tyā   dēsāt   mōṭhā   dukāḷ
all   having-spent   being-thrown after   that   in-country   mighty   famine

pad'lā   Mag   tvā-le   ad'tsan   padu   lāg'lī   Tavhā   tō   ēkā   bhalyā
fell   Then   him to   difficulty   to-fall   began   Then   he   one   well-to-do

man'sa-pasī   dzāūn   rāh'lā   Tyā-na   āp'lyā   vāv'rat   dukar
man-near   having-gone   lived   Him-by   his-own   into-field   swine

tsārā-le   lav'lē   Tavhā   dukar   jē   sal   khāt   hōtē,   tē-ts
feed-to   it-was sent   Then   the-swine   what   husks   eating   were,   that-very

khāun   apan   up'la   pōṭ   bharav   asa   tyās   vāṭ'la,
having eaten   by-himself   his own   belly   should-be-filled   so   to-him   it-appeared,

an   kōn   kāhī   tyā-le   dēll   nāhī
and   by-anybody   anything   him-to   was-given   not

KUN^BĀU.

The Kun^bīs or husbandmen of Chanda are sometimes said to speak a separate dialect called *Kun^bāu*   It is stated to be identical with *Kōhlī*, the dialect of a well-known rice-growing and tank-making class of cultivators

The estimated figures are as follows —

Kun^bāu	102,550
Kōhlī	7,600
TOTAL	110,150

The beginning of the Parable of the Prodigal Son which follows will show that this dialect does not differ from the ordinary Marāthī of the district   The only thing to be noted is a marked tendency to drop the neuter gender and replace it by the masculine   Thus, *dōgha lēk^ra* (neuter) *hōtē* (masculine), two children were , *lēk^ru gēlā*, the son went   Here *lēk^ı u*, which is originally a neuter word meaning ' child,' is used as a masculine noun meaning ' son ' Note also the masculine form *hyā*, this

[No 75]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

KUN^BĀU DIALECT   (DISTRICT CHANDA)

कौनि एका मानसाले दोघ लेकर होते ।   ल्या पैकी लहान बापाले म्हनते, वापा माझा मालमत्तेचा हिस्सा मले येवाचा तो दे ।   मंग ल्यान लेकाले धन वाटून देछा ।   मग थोड्या रोजान लहान लेकरु सार जमा करुन दूरच्या मुलखात गिला । आनिक ल्या ठिकानी उधळेपना करुन आपली जमा बरबात केली ।   मंग ल्याची सारी जिनगी बरबात झाल्या-वर ल्या मुलखात मोठा माझाय पडला ।   ल्या-करिता ल्याले नुपर पडली ।   तव्हा तो ल्या मुलूखच्या एका मोठ्या मानसाच्या-जवर जाऊन राहिला ।   मंग ल्यान ल्याले डुकर चाराले आपल्या वावरात पाठवला ।   तव्हा डुकर टीकर खात होते, ल्या-वर ल्यान आपल पोट भराव अस ल्याले वाटल, म्हनून कौनीच ल्याले काही देछ नाही ।   मंग तो सुदी-वर येऊन म्हनाला, माझ्या बापाच्या घरी कितीकाच चाकराले पोटभर भाकर मिळते, व मी भुकेन मरतो ।   मी येथून आपल्या वापा-कड जाऊन ल्याले म्हनील की, ये वापा मी देवाच्या विरुध व तुझ्या सामने पाप केल आहे ।   आज-पासून तुझा लेक म्हनाले मी योग्य नाही ।   तू आपल्या येका चाकरा-वानी मले ठेव ।   मंग तो उठून आपल्या बापा-कड गेला ॥

[No 75.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

KUN'BĀŪ DIALECT

(DISTRICT CHANDA)

TRANSLITERATION AND TRANSLATION

Koni chi mān'sī-lō dōgha lōk'ra hōtē   Tyā-paikī   lahān
A certain one man-to two sons were Them-from-among the-younger

bāpī-le mhan'te, 'bāpī, mahī mūl'mattē-tsā hissā ma-lō yēvā-tsā tō
father-to says, 'father, my the-property-of the-share me-to to come that

de' Mang tyā-na lēka-le dhan   vātūn   dēllā Mang thōdyā
give' Then him-by sons to wealth having-divided was given Then a-few

rōdzā-na lahān lēk'ru sāra jamā   karūn   dūr'chyā mul'khāt
days-in the-younger son all together having-made far-off into-country

gēlī Anik tī   thikānī   udh'lē-panī karūn   āp'lī   jamā
went And that at-place spendthriftness with his own property

bar'bāt kēlī Mang tyā-chī sārī jin'gī bar'bāt dzhālyā-var
squandered was-made Then him-of all property squandered becoming-on

tvā mul'khāt mothī mahāgī pad'lā Tyā-karitā tyā-lē nupai pad'lī
that in-country mighty dearness fell That-for him-to difficulty fell

Tavhā tō tyā   mulukh'chya   ēka mōthyā mān'sā-chyā dzavar dzāūn
Then he that country inhabiting one great man-of-near having-gone

rahīlā Mang tyā-na tyā-lē dukar tsāra-le āp'lyā vāv'rāt pāṭhav'lā Tavhā
lived Then him-by him to pigs to graze his own into-field was sent Then

dukar tokaī khāt hōtē, tyā-vai tyā-na āp'la pōṭ bharāva asa
pigs husks eating were, that-on him by his-own belly should be-filled so

tyā-lē vāt'la, mhanun   kōnī-ts tyā-lē kāhī dēllā nāhī
him to it-appeared, therefore (by-)any body even him-to anything was given not

Mang tō sudī-var yēūn mhanālā, 'mājhyā bāpā-chyā gharī kitīkā-ts
Then he senses-on having come said, 'my father-of at-house several

tsāk'rā-lē pōṭ-bhar bhākar mil'tō, va mī bhukē-na mar'tō Mī yēthūn
servants to belly-full bread is got, and I hunger-with die I here-from

āp'lyā bāpā-kada dzāūn   tyā-lō mhanīl ki, "yē, bāpā, mī
my-own father-to having-gone him-to will-say that, "oh father, (by-) me

Dēvā-chyā virudh va tujhyā sām'nē pāp kēlā āhē Ādz-pāsūn tudzhā
God-of against and of-thee before sin made is To-day-from thy

lēk mhanā-le mī yōgy nāhī Tū āp'lyā yēkā tsāk'rā-vānī ma-lē thēv"'
son say-to I worthy am-not Thou thy-own one servant-like me place"'

Mang tō uṭhūn āp'lyā bāpā-kada gēlā.
Then he having-arisen his-own father-to went

MĀHĀRĪ

The Mahārs are a low caste employed mostly as village-watchmen, gate-keepers, messengers, guides, porters, etc   They are often also called Parvārīs and Dhēds, and their dialect has been returned as Māhārī or Dhēdī   In reality, however, the Mahārs everywhere speak the dialect of their neighbourhood   The Mahārs of Thana thus use the current Marāthī of the Konkan, and the dialect of the Mahārs of Bastar is the common Hal'bī of the district   See pp 157 and ff , and 351 and ff

Māhārī has been returned from Chhindwara and Chanda   The revised figures are as follows —

Chhindwara	9,000
Chanda	10,000
Total	19,000

The Māhārī of Chhindwara is, in all essential points, identical with the usual Marāthī dialects of the district   Compare forms such as *istū*, fire , *īs*, twenty , *dōi ē*, eyes, *pānī*, water , *mī asal*, I shall be , *tō mārīn*, he will strike   The cerebral *d* between vowels is pronounced as a cerebral *r* , thus, *par'lā*, he fell   Note forms such as *mār'tan*, they kill , *mān°sā-na tyā-lē ṭēv'lan*, the man kept him , *uth°lōn*, he arose   Transitive verbs sometimes use the active construction in the past tense, thus, *mī tuhī tsāk°r i ḥēlō*, I did thy service

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that such peculiarities are not of sufficient importance to change the general character of the Māhārī of Chhindwara

[No 76]

INDO-ARYAN FAMILY.   SOUTHERN GROUP

MARĀTHĪ

Māhārī Dialect   (District Chhindwara)

येका मानसाले दोघे पोर होते । ल्यात लहान पोरग बापाले म्हनते की, वापा, आमचा हिस्सा आमाले दे । तव्हा ल्यान आपल्या मालाचा हिस्सा दोघा पोराले करून देला । मग लाह्न्या पोरान आपला हिस्सा घेतला, मग तो दुसऱ्या मुलखा-मंधी फीराले गेला । तेथी ल्यान आपला हिस्सा ख्याल तमाख्यात उडून देहा । जव्हा जवरचा समदा पैसा सरला, तव्हा ल्या मुलखांत मोठा कार पडला । तव्हा ल्याले खावा पीयाले मोठी बीपत गेली । मग तो ल्या मुलखांत भल्या मानसाची चाकरी कराले लागला । मग ल्या भल्या मानसान ल्याले आपल्या वावराचे डुकर राखाले टेवलन । ल्यॉ खेपी डुकर जो भुसा खात होते तेच भुस तो खावाले राजी झाला । तेभी भुस कोनी खावाले न दे । मग ल्याचे डोरे उघडले । मग ल्यान म्हतले की, माझा वापाचे येथी लागेत चाकर आहत ;

ल्याद्वले पोटा-पकसा जास्त खावाले भेटते, व मी येथ भुकेन मरतो । तव्हा मी आता वापाचे येथी जातो, अन त्याले म्हनतो की, मी तुफ्रा देवाचा चोर आहे । या-वर मी तुह पोरग घेय अस म्हनतलन तर वर नाही । तु मले आपल्या येथी चाकर ठेव । अस बोलून उठलोन अन वापा जवर आलो ॥

TRANSLITERATION AND TRANSLATION

Yēkā mān·sā-lē dōghō pōra hōtē   Tyāt   lahān   pōr·ga   bāpā-lē
Certain a-man-to   two sons   were   In-them the-younger   son   father-to

mhan·tē   kī, 'bāpā,   ām-tsā   hissā   āmā-lē   dō'   Tavhā   tyā-na   āp·lyā
says   that, 'father,   our   share   us-to give'   Then   him-by   his-own

mālā-tsā   hissā   dōghā pōrā-lē   karūn   dēlā   Mag   lāh·nyā   pōrā-na
property-of a-share   two sons to   having-made was-given   Then the-younger son-by

āp·lā   hissā   ghēt·lā, mag tō dus·ryā   mul·khā-mandhī   phirā-lē   gēlā Tēthī
his-own share was-taken, then he another   country-into   journey-to went There

tyā-na   āp·lā   hissā   khyāl-tamāsāt   udūn   dēllā   Dzavhā dzavar·tsā
him-by his-own share   in-play-and-pleasure having-wasted was-given   When near-being

sam·dā   paisā   sar·lā,   tavhā   tyā   mul·khāt   mōthā   kār   par·lā
all   money was-finished,   then   that   in-country   mighty   famine   fell

Tavhā   tyā-lē   khāvā-pīyā-lē   mōthī   bipat   gēlī   Mag   tō
Then   him-to   eat-drink-to   great   difficulty   went.   Then   he

tyā   mul·khāt   bhalyā   mān·sā-chī   tsāk·rī   karā-lē   lāg·lā   Mag   tyā
that   in-country   well-to do   a man-of   service   make-to   began   Then   that

bhalyā   mān·sā-na   tyā-lē   āp·lyā   vāv·rā-chē   dukar   rākhā-lē   tēv·lan   Tyā-
well-to-do man-by   him-to   his own   field-of   swine   keep-to   it-was-set   At-that-

khēpī   dukar   dzō   bhusā   khāt   hōtē   tō-ts   bhus   tō   khāvā lē   rājī
time   the-swine   what   chaff   eating   were   that-very   chaff   he   eat-to   ready

dzhālā   Tē-bhī   bhus   kōnī   khāvā-lē   na-dē   Mag   tyā-chē   dōrē
became   That-even   chaff   anybody   eat-to   not-gave   Then   him-of   eyes

ughar·lē   Mag   tyā-na   mhat·lē   kī, 'māhā   bāpā-chē   yēthī   lāgēt   tsākai
opened   Then   him-by   it-was-said   that, 'my   father-of   here   how many   servants

āhat,   tyāi-lē   pōtā-pak·sā   just   khāvā-lē   bhēt·tē,   va   mī   yētha   bhukē-na
are,   them-to   belly-than   more   eat-to   meets,   and   I   here   hunger-with

mar·tō   Tavhā   mī   ātā   bāpā-chē   yēthī   dzātō,   an   tyā-lē   mhan·tō   kī, "mī
die   Therefore I   now   father-of   here   go,   and   him-to   I-say   that, "I

tudzhā   Dēvā-tsā   tsōr   āhē. Yā-var   mī   tuh   pōr·ga   hōy   asa   mhanat·lan
thy   God-of   thief (offender)   am   This-upon I   thy   son   am   so   it was-said

tar   bara   nāhī   Tu   ma-lē   āp·lyā   yēthī   tsākar   thēv'"   Asa   bōlun
then   proper   not   Thou   me   thy-own   at-place   servant   keep'"   Thus   having-said

uth·lōn   an   bāpā   dzavar   ālō.
he arose   and   father   near   came.

The dialect of the Mahārs of Chanda is still more closely connected with the current Marāthī of the district There is the same tendency as in Natakānī to confound the genders, thus, *sampat dēlhā*, property was given, *dōgghē lek°ra hōtē*, two sons (*lit* children) were Note also forms such as *mōllā*, for *mōd°lā*, broken, in *tudzhā hukam kadhī mōllā nāhī*, thy command was never broken.

The beginning of the Parable of the Prodigal Son will be sufficient to show the general character of this dialect

[No 77]

INDO-ARYAN FAMILY.   SOUTHERN GROUP

MARĀTHĪ

MĀHĀRĪ DIALECT   (DISTRICT CHANDA)

कोना येक्या माणसाले दोग्घे लेक्र द्वीते। व्यातला धाकटा बापाले म्हनाला, बापा जो मालमत्तेंचा वाटा माले येवाचा असल तो दे। मग व्यान व्याले संपत वाटून देव्हा। मंग थोड्या दिवसान धाकटा लेक सगरी जमा करून टूर देसास गेला। मंग तेथी उढरपनान राहून आपली जमा उडवली। मंग व्यान अवघ खरचल्या-वर व्या देसात मोठा टुक्कार पडला। व्यासकून व्याले अडचन पडु लागली। तव्हा तो व्या देसातील येक्या भले मानसा-जवर जाऊन राह्ला। व्यान तर व्याले डुकर चारास आपल्या वावरात पाठवल। तव्हा डुकर टोकर खात द्वीते, व्या-वर व्यान पोट भराव अस व्याले वाटल। मग कोन व्याले काँही देव्ह नाही॥

TRANSLITERATION AND TRANSLATION

Kōnā	yēkyā	mān°sā-lē	dōgghē	lēk°ra	hōtē	Tyāt°lā	dhāk°ṭā
A-certain	*one*	*man-to*	*two*	*sons*	*were*	*Them-in-from*	*the-younger*
bāpā-lē	mhanālā,	'bāpā,	dzō	māl-mattē-tsā	vāṭā	mā-lē	yēvā-tsā
the-father-to	*said,*	*'father,*	*what*	*the-property-of*	*share*	*me-to*	*coming*
asal	tō	dē'	Mang	tyā-na	tyā-lē	sampat	vāṭūn	dēlhā
might-be that		*give'*	*Then*	*him-by*	*him-to*	*property*	*having-divided*	*was-given*
Mang	thōḍyā	div°sā-na	dhāk°ṭā	lēk	sag°rī	dzamā	karūn	dūr
Then	*a few*	*days-in*	*the-younger*	*son*	*all*	*together*	*having-made*	*distant*
dēsās	gēlā	Mang	tēthī	udhar°panā-na	rāhūn	āp°lī	dzamā
to-a-country	*went*	*Then*	*there*	*spendthriftness-with*	*having-lived*	*his-own*	*property*
uḍav°lī	Mang	tyā-na	av°gha	kharatē°lyā-var	tyā	dēsāt	mōṭhā
was-squandered	*Then*	*him-by*	*whole*	*being-spent-upon*	*that*	*in-country*	*mighty*

duk.īr pad·lā   Tyās·kūn   tyā-lē   ad·tsan   padu lāg·lī   Tavhā tō tyā
famine fell   Therefore   him-to   difficulty   to-fall began   Then he that

dēsātīl   yēkyā   bhalē   mān·sā-dzavaı   dzāūn   rāh·lā   Tyā-na
country-in-from   one   well to-do   man-near   having-gone   lived   Him-by

tar   tyā-lē   dukar   tsūrās   āp·lyā   vāv·rāt   pāthav·la   Tavhā   dukar
then   him-to   swine   to-feed   his-own   into-field   it-was sent   Then   the-swine

tōkar   khāt   hōtē   tyā-vaı   tyā-na pōt   bharāva   asn   tyā-lē   vāt·la
chaff   eating   were   that-upon   him-by belly   should-be-filled, so   him-to it-appeared

Mang   kōna   tyā-lē   kāhī   dēlla   nāhī
Then   by-anybody   him-to   anything   was-given   not

MARHĒTĪ

Marāthī is spoken in the southern part of Balaghat   The number of speakers has been estimated at 98,700

The higher classes speak the same dialect as that current in Nagpur,—see p 267 above   The lower classes, on the other hand, use a mixed form of speech, which is locally known as Marhētī, where the neighbouring dialects of Eastern Hindi have, to some extent, influenced the language

The pronunciation apparently mainly agrees with the dialects of Berar and Nagpur. Thus, the cerebral *l* is always distinguished from the dental one, and it sounds like an *r* , thus, *yēr*, time, *yēr*, a trinket, *javar*, near   *N* becomes *n* , thus, *man°lā*, he said   *V* is dropped before *ι, ī,* and *ē*, thus, *ιrudh,* against, *yēr*, Marāthī *vēl*, a kind of ornament worn on the elbow, and so on

In some respects, however, the pronunciation of Marhētī differs.   The pronunciation of the palatals is the same as in Hindi, thus, *chākar*, a servant , *javar*, near. The cerebral *d* after vowels is given as *r* in the second specimen, thus, *jhār*, a tree.   In the Parable we find *d* , thus, *pad°lā*, he fell   The pronunciation of aspirated letters does not seem to be very marked   Compare *man°lā*, he said , *dōb°nī,* a pool, Standard Marāthī *dōbhan*

The neuter gender is constantly confounded with the masculine   Thus, *chāng°lā pāngh°ι ūn*, a good cloth , *jō kāhī mājhā āhē tō tujhā āhē*, whatever is mine that is thine , *āp°lā pōt bhaι āvā*, his belly should be filled   In *dōn lēk°rā hōtē*, two sons were, *lēk°rā* is the neuter plural, Standard Marāthī *lēk°rē̃*, but it is treated as a masculine, and *hōtē* is the third person plural masculine.   The confusion between the two genders is especially apparent in the demonstrative pronouns   Thus, we find *hē bhāu*, this brother , *hā kā hōy*, what is this?   There are, however, some traces of the ordinary Marāthī neuter , thus, *dhan dιlē*, property was given , *(dōs°lā) uph°lē nakō*, (the head) should not float up

The case suffixes are the same as in Nagpur   In the dative we find both *lā* and *lē* , thus, *pōryā-lā* and *pōrā-lē*, to the son   Note also *jhādā-var-nā*, from on the tree , *dōhī hātā-nā*, with both hands , *tyāsnι* and *tyā-sīn*, to him, etc

The inflection of verbs is, on the whole, regular.   In the past tense of transitive verbs, however, the verb usually agrees with the subject, though the subject is often put in the agent   Thus, *mι pāp kēlō*, I did sin , *bāpā-nē dayā kēlā*, the father made compassion , *mι tyā-lē khāl°tā pāllō* (ι e *pād°lō̃*), I knocked him down   The regular passive construction, however, apparently also occurs, thus, *tumhī pāth°rū bhι nāhī dιlā*, by-thee a-kid even not was-given , *tyā nι dhan dιlē*, he gave his property , *(mι) garā mur°dūn dēlā*, I wrung his neck

The future *manīn*, I will say, also occurs in Nagpur, *jāhīn*, I will go, is probably written for *jāīn*

To the influence of Eastern Hindi are due forms such as *bhukā*, hungry , *chālā*, gone , *pāngh°rāv*, put on, etc

Note also the form *mānāvī*, ι e *mānāvē̃* in *mā-lā āp°lē maj°durā-sār°khē mānā-vī*, consider me as your servant

The two specimens which follow will, when the preceding remarks are borne in mind, present no difficulty to the student.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀTHĪ

MARHĒTĪ DIALECT   (DISTRICT BALAGHAT)

SPECIMEN I.

कोन्ही मानसाचे दोन लेकरा होते। ल्याच मधुन नाच्न्यानैं वापास मनला, हे वाप, धना-मधुन जो माझा हीस्सा आहे तो माले दे। तव्हा ल्यानी ल्याले आपला धन वाटुन दिले। बह्रुत दिवस नाह्री झाले कि नाह्रन लेकरू समदा काह्री जमा करुन परदेशात नीघुन गेला आनी तेथी छीचोरी-बाजी-मधी दीवस गुमा- उन-सन्या आपला पैसा खोउन देह्रा। जव्हा ल्याने सर्वा काह्री खोउन वसला तव्हा ल्या देशा-मधी मोठा कंताल पडला अनीख तो कांगाल झाला। अनीख तो जाउन-सनि ल्या मुलकाचे येकाचे घरी राह्रु लागला। ल्याने ल्यास आपले वावरात डुकर चारावास पाठवला। अनीख तो ल्या मुलकास डुकर खात होते आपला पोट भरावा चाह्रात होता। ल्याले कोन्ही काह्री खाउ नाह्री देत होते। तव्हा ल्याले चेत झाला अनीख ल्याने मनला, माझे वापाचे येथी कीतीक मजुरा-करता जेवन्या-सीन अधीक सैपाक होतेत अनीख मी भुखा मरतो। मी उठुन-सनी आपले वापा-पासी जाह्रीन, अनीख ल्याचे-सीन मनीन की, हे वाप मी ईश्वराचे दरूध अनीख आपले समोर पाप केलु। मी आता आपला लेक मनन्या सारखा नाह्री, माला आपले मजदुरा सारखे मानावी। तव्हा तो उठुन-ख्यानी आपले वापाचे-पासी चालला। तेव्हा दुरच होता की ल्याचा वापाने ल्यास पाह्रुन-ख्यानी दया केला, जव्हा धाउन-सनी गयास पीतरानी चुमा घेतला। लेकाना ल्यासनि मनला, हे वाप मी ईश्वराचे दरूध अनीख आपले समोर पाप केलो। मी आता आपला लेक मनना सारखा नाह्री। मग वापाने आपले चाकरास सांगीतला, समध्याह्रुन चांगला पांघरून काढुन-सन्या ल्याला पांघराव। अनीख ल्याचे हाता-मधी मुदी अनीख पायात पायतन टाका। अनीख आम्ही खाउ आनी आनद करू। काह्रुन का ह्र आमचा पुच मेला होता आता जीवत झाला, खोउन गेला होता आता मीरला आहे। तेव्हा ते आनद करू लागले॥

ल्याचा मोठा लेकरू वावरात होता । जेव्हा तो येत होता अनीख घराचे जवर पोंचला तेव्हा वाज्याचा वो नाचाचा आवाज आईकला । तो ल्याने आपले चाकरा-मधुन येक चाकरास आपले जवर बुलाउन-सनी पुसला, ह्या का होय । ल्याने ल्यासीन सांगीतला की, तुमचा भाऊ आला आहे । तर तुमचे वापाने चांगला भोजन केला आहे । काऱ्हुन की ल्याले चांगला पावला । मग तो गुसा झाला । तव्हा तो आत-मधी नाही गेला । याचे-लाईक ल्याचा वाप वाहर येउन-सानी ल्यास मनाउ लागला । ल्याने वापास जबाब देला की, पहा मी इतले वर्स झाला आपली सेवा करतो अनीख मी तुमचे कोन्ही वात नाही टारलो । अनीख तुम्ही मला येक मेरीचा पाठरू भी नाही टीला की मी आपले मीताचे-संगा खुसी करतो । आपला हे लेकरू जो खराव रांडाईचे-संगा तुमचा धन खाउन वसला, जेव्हा आला तेव्हा तुमी ल्याचा करीता चांगला भोजन केले । वापाने ल्यास मनला, हे वेटा, तु सदा माझे-संगा आहेस । जो काही माझा आहे तो तुझा आहे । आनंद करावा वो खुशी करावा जरूरत होता । काऱ्हुन की, हे तुझा भाऊ मेला होता, आता जीवत झाला, खोउन गेला होता, आता मीरला आहे ॥

[No 78.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARÂTHÎ.

Marhêtî Dialect   (District Balaghat)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kônhī   mān'sā chē   dōn   kk'rā   hōtē   Tyā-ch-madhun   nāh'nyā-nē
A-certain   man-of   two   sons   were   Them-in-from   the-younger -by

bāpās   man'lā,   'hē   bāp,   dhanā-madhun   jō   mājhā   hissā   āhē   tō
to-the-father   was-said,   'O father,   the-money-from   what   my   share   is   that

mā-lē   dē'   Tavhī   tyā-nī   tyā-lō   āp'lā   dhan   vāṭun   dilē
me-to   give'   Then   him-by   them-to   his-own   money   having-divided   was-given

Bahut   divas   nāhī   jhālō   ki   nāhan   lēk'rū   sam'dā   kāhī   jamā
Many   days   not   became   that   the-younger   son   all   whatever   together

karun   pai dēsāt   nīghun   gēlā,   āni   tēthī   chhichōrī-bājī-
having-made   into-other-country   having-gone   went,   and   there   frivolousness-

madhī   dīvas   gumāun-sanyā   āp'lā   paisā   khōun   dēllā   Javhā
in   days   having passed   his-own   money   having-lost   was-given   When

tyā-nē sarvā   kāhī   khōun   vas'lā,   tavhā   tyā   dēsā-madhī   mōṭhā   kantāl
him-by all   whatever   having-wasted lived,   then   that   country-in   mighty   famine

pad'lā, anīkh tō kangāl   jhālā   Anīkh tō   jāun-sani   tyā   mul'kā-chē yēkā-chē
fell, and he a-beggar became   And he having-gone that country-of one-of

gharī   rāhu lāg'lā   Tyā-nē   tyās   āp'lē   vāv'rāt   dukai   chārāvās
in-the-house to-live began   Him-by   to-him   his-own   into-the-field   the-swine   to-feed

pāthav'lā   Anīkh tō   tyā   phul'kās   dukai   khāt   hōtē   āp'lā   pōṭ
was-sent   And he   that   husks   the-swine   eating   were   his own   belly

bharāvā   chāhāt hōtē,   tyā-lē   kōnhī   kāhī   khāu   nāhī   dēt   hōtē
should-be-filled wishing was,   him-to   anybody   anything   to-eat   not   giving   were

Tavhā   tyā lē   chēt   jhālā,   anīkh tyā-nē   man'lā,   'mājhē   bāpā-chē
Then   him-to   consciousness   became,   and   him-by   it-was-said,   'my   father-of

yēthī   kītik   majurā-kar'tā   jēv'nyā sīn   adhīk   saipāk   hōtēt,   anīkh
at-place how-many   servants-for   eating-than   more   cookings   become,   and

mī bhukhā mar'tō,   mī   uṭhun-sani   āp'lē   bāpā pāsi   jāhīn,   anīkh tyā-chē sīn
I hungry   die,   I having-arisen   my-own   father-near   will-go,   and   him-of-to

manīn kī,   "hē   bāp,   mī   Īsv'rā-chē   irūdh   anīkh   āp'lē   samōr pāp
will-say that,   " O father,   I   the Lord-of   against   and   your-own   before a-sin

kēlu,   mī   ātā   āp'lā   lēk   man'nyā   sār'khā   nāhī   Mā-lā   ap'lē
made,   I   now   you-own   son   to-be-called   like   am-not.   Me-to   your-own

2 x 2

maj'durā sār'khē   mānāvī"'   Tavhā tō uthun-syānī āp'lē bāpa-chē-
servant-like   should-be-considered"' Then he having-arisen his-own father-of-

pāsī chāl'lā Tēvhā dura-ch hōtā kī tyā-chā bāpā-nē tyās pāhun-
near went Then at-a-distance (he-)was that him-of father-by to-him having-

syānī dayā kēlā, javhā dhāun-sanī garyās pīt'rā-nī chumā ghēt'lā.
seen pity made, then having-run to-the-neck the-father-by kiss was-taken

Lēkā-nā tyās-ni man'lā, 'hē bāp, mī Īśv'rā chē irūdh anīkh āp'lē samōr
The-son-by to-him it-was-said, 'O father, I the-Lord-of against and your-own before

pap kēlō Mī ātā āp'lā lēk man'nā sār'khā nāhī' Mag bāpā-nē
sin made I now your-own son to-be-called like am-not' Then the-father-by

āp'lē chāk'rās sāngīt'lā, 'sam'dhyā-hun chāng'lā pāngh'rūn kādhun-sanyā
his-own to-servant it-was-told, 'all-than good covering having-taken-out

tyī-lā pāngh'rāv, anīkh tyā-chē hātā-madhī mudī anīkh pāyāt pāy'tan tākā,
him-to put-on; and him-of the-hand-on a-ring and on-the-feet a-shoe put;

anīkh āmhī khāu ānī ānand karu. Kāhun kā hā ām-chā putra
and we shall-eat and joy shall-make Because that this our son

melī hōtā, ātā jīvat jhālā, khōun gēlā hōtā, ātā mir'lā āhē' Tēvhā tē ānand
dead was, now alive became, lost gone was, now got is' Then they joy

karu lāg'lē
to-make began

Tyā-chā mōthā lēk'rū vāv'rāt hōtā Jēvhā tō yēt hōtā anīkh
Him-of the-elder son in-the-field was When he coming was and

gharā-chē jivar pōhach'lā tēvhā rājyā-chā rō nāchā-chā āvāj āik'lā
the-house-of-near arrived then music-of and dancing-of sound was-heard

Tō tyā-nō āp'lō chāk'rā-madhun yēk chāk'rās āp'lē-javar bulāun-sanī
Then him-by his-own servants-from-among one to-servant of-himself-near having-called

pus'lā, 'hā kā hōy r' Tyā-nē tyā-sīn sāngīt'lā kī, 'tum-chā bhāū ālā-āhē
it-was-asked, 'this what is?' Him-by him-to it-was-told that, 'your brother come-is

'lar tum-chō bāpā-nē chāng'lā bhōjan kēlā-āhē Kāhun kī tyā-lō
Therefore your father-by good a-feast made-is Because that him-to

ching'lī pār'lī' Mag tō gusā jhālā Tavhā tō āt-madhī nāhī gēlā
safe is-found' Then he angry became Then he inside not went

Yā chē-liik tyī-chā bāp bāhar ycun-sānī tyās manāu lāg'lā Tyā-nē
Therefore him-of father out having-come to-him to-entreat began Him by

bāp'is jibāb dēlā kī, 'pahā, mī it'lē varsa jhālā āp'lī
to-the-father reply it-was-given that, 'see, I so-many years became your-own

sevi kar'tō, anīkh mī tum-chī kōnhī bāt nāhī tār'lō, anīkh tumhī
service do, and I your any speech not avoided, and you

ma-lā yēk śrī-chī pīth'rū bhi nāhī dilā kī mī āp'lō mitā-chē
one she goat of a-young-one even not gave that I my-own friends-of

sanga khusī kar'to Āp'lī hō lēk'rū jō kharāb rāndīī-chē
with pleasure might-make Your-own this son who bad harlots-of

sangā tum-chī dhan khāun vas°lā, jēvhā ālā tēvhā tumī
with your money having-eaten lived, when came then by-you

tyā-chā-karītā chāng°lā bhōjan kēlē' Bāpā-nē tyās man°lā, 'hē bētā,
him-of-for good a-feast was-made' The-father-by to-him it-was-said, 'O son,

tu sadā mājhē-sangā āhēs, jō-kāhī mājhā āhē tō tujhā āhē Ānand
thou always of-me-with art, whatever mine is that thine is Joy

karāvā vō khuśī karāvā jarūrat hōtā Kāhun kī hē
should-be-made and pleasure should-be-made necessary was Because that this

tujhā bhāū mēlā hōtā, ātā jīvat jhālā, khōun gēlā hōtā, ātā mir°lā-āhē'
thy brother dead was, now alive has-become, lost gone was, now got-is'

[No 79]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

MARHĒTĪ DIALECT

(DISTRICT BALAGHAT)

SPECIMEN II.

मी ल्या पोयाला आपल्या सांगात जांबुर खावाले नेले द्येतो। मी येका मोठ्या झाड़ा-पासी गेलो, मंग ल्या झाड़ा-वर चंगलो। पोरगा झाड़ा-च्या खाली उभा द्येता। मी वरताजन जांबुर टाकत द्येतो, पोरगा काद्यी जांबुर खात द्येता अन काद्यी ठेवत द्येता। मी मंग झाड़ा वरना उतरलो अन ल्या पोराले घेऊन घरा-कड़ येत द्येतो। मोठ्या तया-पासी आलो, मंग मी ल्याचा गरा दोद्यी द्यातानां धरून ल्याले खालता पाझो, ल्याच्या गया-वर टोंघरा ठेऊन गरा मुरडून देला। थोड्या येरा सधी पोरगा फड़फड़ून मरून गेला। तो मेला तव्हा ल्याच्या कानातल्या दोन वाया अन द्यातातल्या तीन येरा काद्याल्या अन काळ्यात ठेवल्या। मंग ल्या पोराले उचलून डोवनीत फेकून देलो, ल्याचा डोसका मंग चिखलात दाबून देलो, उफ़ाले नको म्हनून, मग मी आपल्या घराले चाला गेलो। येक कलार माझ्या घराले आला अन मले दारूच्या दुकाना-वर घेऊन गेला। तेथ ल्या पोराचा बाप तलास करत आला अन माझ्या-सीन पुसू लागला, पोरगा तुझ्या सांगा-मंधी जांबुर खावाले आला द्येता तो कोठी गेला। मी म्हतलो मी नाद्यी जानत। वळ्ळ लोक जमा झाले। समदे मिरून पोराले तया-वर पाव्हाले गेले। तेंधा-वर मी आपल्या घराले परून गेलो। एक रीज माव्हाराच्या वाड़ीत लपून द्येतो। मग दूसया रोजी तेघून निघून तिन द्यीसात मडल्या सधी गेलो। तेथ पोलीसान मला धरला ॥

[No 79]

INDO-ARYAN FAMILY SOUTHERN GROUP

MARĀṬHĪ

Marheṭī Dialect   (District Balaghat)

Specimen II.

TRANSLITERATION AND TRANSLATION

Mī   tyā   pōryā-lā   āp°lyī   sāngāt   jāmbur   khāvā-lē   nēlō-hōtō
I   *that* *boy-to* *of-myself* *with* *the-jāmun fruit* *eat-to* *brought had*

Mī   vēkī   mōthyā   jhārā-pāsī   gēlō,   mang   tyā   jhārā-var   chang°lō
I   *a*   *big*   *tree-near*   *went,*   *then*   *that*   *tree-upon*   *climbed*

Pōr°gā   jhārā-chyā-khālī   ubhā   hōtā   Mī   var°tāūn   jāmbur
The boy   *of-the-tree-under*   *standing*   *was*   *I*   *above-from*   *jāmun-fruit*

tīkat   hōtō,   pōr°gā   kāhī   jāmbur   khāt   hōtā,   an   kāhī   thēvat
throwing   *was,*   *the-boy*   *some*   *jāmun-fruit*   *eating*   *was,*   *and*   *some*   *keeping*

hōtā   Mī   mang   jhārā-var°nā   utar°lō,   an   tyā   pōrā-lē   ghēun
was   *I*   *then*   *the-tree from*   *descended,*   *and*   *that*   *boy-to*   *having-taken*

gharā-kara   yēt   hōtō   Mōthyā   taryā-pāsī   ālō,   mang   mī   tyā-chā
house-to   *coming*   *was*   *The-great*   *tank-near*   *came,*   *then*   *I*   *him-of*

garā   dōhī   hātā-nā   dharūn   tyā-lē   khāl°tā   pāllō,   tyā-chyā   garyā-var
neck   *both*   *hands-with*   *having-caught*   *him-to*   *down*   *felled,*   *his*   *neck-on*

ṭōngh°rā   thēun   garā   mur°dūn   dēlā.   Thōryā   yērā   mandhī
the-knee   *having-placed*   *the-neck*   *having-twisted*   *was-given*   *A-little*   *time*   *within*

pōr°gā   phar-pharūn   marūn   gēlā   Tō   mēlā   tavhā   tyā-chyā   kānāt°lyā
the-boy   *having-gurgled*   *having-died*   *went*   *He*   *died*   *then*   *his*   *ear-in-from*

dōn   buryā   an   bātāt°lyā   tīn   yērā   kābālyā,   an
two   *ear-rings*   *and*   *hands-in-from*   *three*   *armlets*   *were-taken-out,*   *and*

kadhyāt   thēv°lyā   Mang   tyā   pōrā-lē   uch°lūn   dōb°nīt
in-the-waist-band   *were-put*   *Then*   *that*   *boy-to*   *having-lifted*   *in-the-pool*

phēkūn   dēlō,   tyā-chā   dōs°kā   mang   chikh°lāt   dābūn
having-thrown   *gave,*   *his*   *head*   *then*   *in-mud*   *having-pressed*

dīlō,   uph°lē   nakō   mhanūn,   mang   mī   āp°lyā   gharā-lē   chālā
gave,   *float-up*   *should-not*   *therefore,*   *then*   *I*   *my-own*   *house-to*   *gone*

gēlō   Yēk   kalār   mājhyā   gharā-lē   ālā,   an   ma-lē   dārū-chyā
went   *One*   *kalār*   *my*   *house-to*   *came,*   *and*   *me-to*   *liquor-of*

dukānā-var   ghēun   gēlā   Tētha   tyā   pōrā-chā   bāp   talās   karat
shop-to   *having-taken*   *went.*   *There*   *that*   *boy-of*   *father*   *enquiry*   *making*

ālā,   an   mājhyā-sīn   pusū   lāg°lā,   ' pōr°gā   tujhyā-sāngā-mandhī
came,   *and*   *of-me-with*   *to-ask*   *began,*   *' the-boy*   *of-thee-with*

jāmbur	khāvā-lē	ālā	hōtā	tō	kōṭhī	gēlā?'	Mī
jāmun-fruit	*eat-to*	*come*	*was*	*he*	*where*	*went?'*	*I*

mhaṇtᵃlō,	'mī	nahī	jānat'	Bahū	lōk	jamā	jhālē	Samᵃdē
said,	*'I*	*not*	*know'*	*Many*	*people*	*gathered*	*became*	*All*

mirūn	pōrā-lē	taryā-var	pāvhā-lē	gēlē	Tēndhā-var	mī
together	*boy-to*	*tank-on*	*see-to*	*went.*	*In-the-meantime*	*I*

āpᵃlyā	gharā-lē	parūn	gēlō	Ēk	rōj	mābārā-chyā
my-own	*house-to*	*having-run*	*went*	*One*	*day*	*a-mahār-of*

vāṛīt	lapūn	bōtō	Mang	dūsᵃryā	rōjī	tēthūn
in-a-courtyard	*having-hidden*	*I-was*	*Then*	*the-second*	*in-day*	*there-from*

ninghūn	tin	dīsāt	Mandᵃlyā	mandhī	gēlō	Tētha	pōlīsā-na
having-gone	*three*	*in-days*	*Mandla*	*into*	*went*	*There*	*the-police-by*

ma-lā	dharᵃlā
me-to	*it-was-caught*

FREE TRANSLATION OF THE FOREGOING.

I took that boy with me to eat jāmun-fruit   I went and climbed a big tree, and the boy stood under the tree   I threw the fruits down from above, and the boy ate some of them and put others by   Then I descended from the tree and went with the boy towards the house   When I came to a big tank, I seized the boy's neck with both hands and knocked him down   Then I put my knee on his neck and wrung it, and the boy gurgled and died   After he had died I took two ear-rings from his ears and three trinkets from his hands and put them in my waistband   Then I lifted the boy and threw him into the pool, and pressed his head down into the mud in order that it should not float up   After that I went home   Then a Kalār (liquor-merchant) came to my house and took me to a liquor-shop   There the boy's father came to make enquiries, and he asked me, 'my boy went with you to eat jāmun-fruit, where has he gone?'   I answered that I did not know   Then many men gathered and went together to the tank and found the boy   In the meantime I had run to my house   Then I hid for a day in the court-yard of a Mahār   The next day I went and stayed for three days in Mandla, and there the police caught me

NATAKĀNĪ

This dialect is spoken by about 180 individuals in the Sironcha Tahsil of the Chanda district, the principal language of which is Telugu Its base is the common Marāthī of the Central Provinces The influence of the prevailing language of the neighbourhood has, however, to some extent changed the character of the dialect, so that it must be considered as a broken form of speech

Short *a* is often pronounced as an open *o*, and *ō* is sometimes written instead , thus, *mōntᵃlōn* and *mantᵃlan*, it was said , *na-kō* and *nō-kō*, it is not proper

Long vowels are constantly shortened , thus, *mi*, I , *ti*, she , *tyā-cha bāp*, his father

It has not been possible to ascertain how the palatals are pronounced They have, therefore, been transliterated as *ch, j*, etc , throughout

Aspirated letters very commonly lose their aspiration Thus, *mājā* and *mājhā*, my

The various genders are no longer correctly distinguished Thus, we find *tyā-lē dayā ālā*, him-to pity came , *tyā-lē rāg āli*, him to anger came

There are no instances of the relative pronoun, participles being apparently used instead , thus, *dukᵃiā khāllā pōtu-nē*, swine eaten husks-with, with the husks which the swine ate , *tū sāngᵃlāsa aikat*, thou said-such hearing, hearing what you said

In the inflection of verbs it should be noted that several forms end in *n* , thus, *mi jātan* and *jyātō*, I go , *mi mantōn*, I say , *tujhā bhāū ālan*, thy brother has come , *māhag padᵃlan*, a famine arose

The past tense of transitive verbs only occurs in the neuter form ending in *lan* , thus, *mi pāp kēlan*, I did sin , *mi vāt pāhᵃlan*, I looked at the way , *tū pilu nahi dēlan*, thou didst not give a kid , *tō* (and *tyā-na*) *mantᵃlan*, he said, and so forth

Note also forms such as *khāunu*, we should eat , *rāhunu* and *rāhun*, we should remain , *pāyē*, see , *jyāy*, go The final *u* in *khāunu*, etc , is due to the influence of Telugu.

The general character of the dialect will be seen from the specimens which follow

[No. 80]

INDO-ARYAN FAMILY.　　　　SOUTHERN GROUP.

MARĀṬHĪ

Natakānī Dialect　　　　　　　　　　　　　　(District Chanda)

SPECIMEN I.

एका मानसाले दोघे लेकरे राहिले। व्यातला लाहान वापा-संगा मटलन, वापा,
माज्या तहिमीचा माल मले दे। व्यास माल समहा वाटून घातलन। मग लाहान
लेकरू आपला माल घेजन दूर देसाले निगून गेला। हिमाक काम करून माल
हवडलन। समहा माल हवडला-वर ते देसात मोठा माहग पडलन। व्याले काहि नह-
तन। ते देसातले एका मानसा-पासि जाजन नवकर राहिलन। व्याले व्यान दहडात
डुकरे चाराले धाडून देलन। डुक्करा खाह्हा पोतुने पोट भरलन। व्याले कोनि काहि
नाहि देलन। तवार व्यान मटलन, माझे वापा-जवर किति नवकरले खायले पियले
आहे। मी अन्ना नाहिसो मरून जातन। मी उठून वापा-जवर ज्यातो व्याले मन-
तोन, वापा मि तुझे-पुरे आकाशा-पुरे पाप केलन। आज-पासून तुजे लेक मनु
नोको। तुजि नवक्करा-मंदे मले कर। तो उठला, वापा-जवर गेला। तो दूर आहे
तवर व्याले व्याड्ने पाहालन। व्याले दया आला। धाजन गया-वर पडलन, मूका
घेतलन। व्याले लेकरू मनाला, वापा मि आकाशा-पुरे तुजे-पुरे पाप केलन।
आज-पासून तुजे लेक मनु नको। वाप नवकराले मनाला धड फडकि घेजन ये,
व्याले घाल। व्याले घाताले मुद्रि घाल, पायाले वाहना घाल। आह्मि खाउनु सुखा-
कुन राइनु। काहेले मनाल तर मझा लेक मरून गेला फिरून वाचला, सुटून गेला
फिरून मिरारा। ते सुख पडू लागले ॥

व्याचा मोठा लेक दहडात होता। तो जवर घरा-जवर आला, नाच गाना
ऐकलन। एक नवकराले बोलावलन, काय मनून खबर घेतलन। तो व्याले मनाला,
तुझा भाज आलन, तुझे बाप खाना वाडलन, तो चांगला आला मनून। व्याले
राग आलि, आत नाहि जाजन व्याचा बाप वाहिर आला, व्याले वत-मिलाडनन। तो
बापा-संगा मंटलन, मि भू रोज-पासून तुझे-जवर आहे। तू संगलास ऐकत आहे।
तरि-पन तू दोस्तितोन सन्तोष पडाले मनून एक सेरिच पिलु नहीं देलन। अता
तुझा लेक आल्यासाठि, तो माल राह्डाले घातलन, व्याले तू अन्ना घातलन। तो
मनाला, लेका, तू माजे-सगा आहेस। मज-जवर आहे समद तुजाच। आपन सुखा-
कुन राहुन संभमकुन राहुन। काहेले मटल्यास तुझा भाज मरून गेला फिरून
वाचला, सुटून गेला फिरून सपडला ॥

[No 80]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ

Nātakānī Dialect   (District Chanda.)

Specimen I

TRANSLITERATION AND TRANSLATION

Ekā mān'sā-lē dōghē lēk'rē rāhilē   Tyāt'lā   lāhān   bāpā-sangā
One man-to two sons were   Them-in-from   younger   father-to

mant'lan, 'bāpā, mājyā takshımī-chā māl ma-lē dē' Tyās māl sam'dā
said,   'father, of-me division-of pioperty me-to give' To-them pioperty all

vātūn ghāt'lan Mang lāhān lēk'rū āp'lā māl ghēūn dūr
having-divided put Then the-younger son his-own pioperty having-taken far

dēsā-lē   nıngūn   gēlā Dımāk kām karūn māl davad'lan
a-country-to having-gone-forth went Riotous work having-done pioperty he-squandered

Sam'dā   māl   davad'lā-var   tō   dēsāt mōṭhā māhag pad'lan
Whole pioperty being-wasted-upon that in country great dearness fell

Tyā-lē   kāhı   navh'tan   Tē   dēsāt'lē ēkā mān'sā-pāsı jāūn
Him-to anything was-not That country-in-from one man-near having-gone

nav'kar rāhılan.   Tyā-lē tyā-na dandāt dukrē chārā-lē dhādūn dēlan
servant (he-)lived Him-to him-by into-field swine gıaze-to having-sent was-gıven

Ḍukrā khāllā pōtu-nē pōṭ bhar'lan Tyā-lē kōnı kāhı nāhı dēlan
Swine eaten husks with belly (he-)filled Him-to anyone anything not gave

Tavār tyā-na mant'lan, 'mājhē bāpā-javar kıtı nav'kar-lē khāy-lē pıy-lē
Then him-by it-was-sard, 'my father-near how many seı vants-to eat-to drink-to

āhē Mī annā nāhısō marūn jātan Mī uthūn bāpā-javar
ıs I food having not-got having-dıed am-going I having-arısen father-near

jyātō tyā-lē mantōn, "bāpā, mı tujhē-purē ākāśā-purē pāp kēlan
go him-to will-say, "father, by-me of-thee-before heaven-before sın ıs-done

Āj-pāsūn tujē lēk manu nōkō Tujē nav'karā-mandē ma-lē kar"' Tō uth'lā,
Today-from thy son say do-not Thy servants-among me to make"' He aı ose,

bāpā-javar gēlā Tō dūr āhē tavar tyā-lē tyāı-nē pāhālan Tyā-lē dayā
father-near went He far ıs then him-to him-by it-was-seen Him-to compassion

ālā Dhāūn garyā-var pad'lan, mūkā ghēt'lan Tyā-lē lēkru manālā, 'bāpā,
came Having-run neck-upon he-fell, kıss took Him-to son sard, 'father,

mı ākāśā-purē tujē-purē pāp kēlan Āj-pāsūn tujē lēk manu
by-me heaven-before of-thee-befoı e sın ıs-done Today-fı om thy son say

nakō'   Bāp   navªkarā-lē manālā, 'dhad phadªkı̄ gheūn   yē,   tyā-lē
do-not' The-father servant-to said, 'best robe having-taken come, him-to

ghāl Tyā-lē hātā-lē mundı̄ ghālı̨, pāyā-lē vāhªnā ghāl Āmhı̄ khāunu
put Him-to hand-to a-ring put, feet-to shoes put We will-eat

sukhā-kun ı̄āhunu Kahē-lē manāl taı̄, majhā lēk marūn gēlā,
pleasure-with let-us live Why (if-)you-will-say then, my son having-died went,

phı̄rūn vāchªlā, sutūn gēlā, phı̄rūn mı̄rārā' Tē sukh-padū lāgªlē
again was-saved, lost went, again was-obtained' They to-be-merry began

Tyā-chā mōthā lēk dandāt hōtā Tō javar gharā-javar ālā, nāch-gānā
His elder son ın-field was He when house-near came, dancing-singing

aıkªlan Ēk navªkarā-lē bōlāvªlan, kāy manūn khabaı̄ ghētªlan Tō tyā-lē
heard One servant-to he-called, what saying news he-took He him-to

manālā, 'tujhā bhāū ālan, tujhē bāp khānā vādªlan, "tō chāngªlā ālā,"
said, 'thy brother came, thy father dinner served, "he good came,"

manūn.' Tyā-lē ı̄āg ā1ı̄, āt nāhī jāūn, tyā-chā bāp bāhı̄ ālā,
having-said' Him-to anger came, ınsıde not having-gone, his father out came,

tyā-lē bat-mı̄lādªnan. Tō bāpā-sangā mantªlan, 'mı̄ bhū rōj-pāsūn
him words-caused-to unite He father-to said, 'I many days-from

tujhē-javar āhē, tū sāngªlāsa aıkat āhē, tarı̄-pan tū dōstı̄-tōn
of-thee-near am, thou told-so hearıng I-am, still thou frıends-with

santōsh padā-lē manūn ēk sērı̄-cha pı̄lu nahī dēlan Atā tujhā
merrıment enjoy-to therefore one she-goat-of young-one not gavest Now thy

lēk ālyāsāţı̄, tō māl ı̄āndā-lē ghātªlan, tyā-lē tū annā ghātªlan' Tō
son coming-for, he property harlots-to put, him-to thou food puttest' He

manālā, 'lēkā, tū mājē-sangā āhēs, maj-javaı̄ āhē, samªda tujā-ch Āpan
said, 'son, thou of-me-with art, me-with ıs, all thıne-alone We

sukhā-kun rāhun sambhram-kun rāhun, kāhē-lē mantªlyās,
happıness-with should-remaın eagerness-with should-remaın, why if-you-say,

tujhā bhāū marūn gēlā, phı̄rūn vāchªlā, sutūn gēlā, phı̄rūn sapadªlā'
thy brother having-died went, again lived, lost went again was-found'

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

Natakānī Dialect (District Chanda.)

Specimen II.

A POPULAR TALE

एकं गावा-मदें वीरप्पा मनाचा लेक᛫रु राहिलन । एकं दिसि ल्याचे बाप ल्याले
बोलाविलन । ल्याले भाजिचि टोपलि देलन । आपलें दोस्तिले देयाले सांगितलन ।
मग वीरप्पा टोपलि डोक्कि-वर घेतलन, अभिरामम्मा-जवर जाऊन ते तिले दिलन ।
भाजि घेऊन अभिरामम्मा मनालि, माझे लरका वीरप्पा तूसाठि भू रोज झ्याले वाट
पाहलन । तूसाठि चागला इनाम राखलन । वीरप्पा मनाला, बये, कयचा इनाम ।
ति मनालि काहि रोजा-मगे तू दोन गोरवछ पाखरे मागितलन, तुले हेतु नाहि
का । तवर ल्यानि हेतु आहे मटलन, कोठे आहे मनून खबर घेतलन । हे पाये,
दोन पाखरें पजरा-मदें आहे मटलन । या-मदें तुले येक दूसरे तुझे भावाले ।
आपले घराले वेस ज्याय, वाटे-वर आलस करू नकु । तू घराले जाऊन तवर पंजरा
झाकून ठेव । मग वीरप्पा कुसीने गेलन । तो आपले दोस्तिले मनाला, या पजरात
दोन चांगले पाखरे आहेत ॥ ────────

TRANSLITERATION AND TRANSLATION

Ēkē gāvā-mandē Vīrappā manā-chā lēk᛫rū rāhilan. Ēkē dısı tyā-chē
One village in Vīrappā called a-boy lived One day his

bāp tyā-lē bōlāvilan, tyā-lē bhājē-chi ṭōp᛫li dēlan, āp᛫lē dōstı-lē
father him-to called, him-to vegetable-of a basket gave, his-own friend-to

dēyā-lē sāngıt᛫lan Mang Vīrappā tōp᛫li dōkı-var ghēt᛫lan, Abhırāmammā-javar
give-to he told Then Vīrappā the-basket head upon took, Abhırāmammā-near

jāūn tē tı-lē dılan Bhājı ghēūn Abhırāmammā manālı,
having-gone that her to gave Vegetable having-taken Abhırāmammā said,

'mājhē larkā Vīrappā, tūsāthi bhū rōj jhyālē vāṭ pāh᛫lan,
'my (dear) boy Vīrappā, thee-for many days became (thy-)way was-looked-at,

tūsāthi chāng᛫lā ınām rākh᛫lan' Vīrappā manālā, 'bayē, kay-chā ınām?'
thee-for good reward was kept' Vīrappā said, 'lady, what-of reward?'

Tī manālı, 'kāhı rōjā-mangē tū dōn gōr°vanka pākh°rē māngıt°lan, tu-lē
She said, 'some days-ago thou two gōrvank birds didst-ask, thee-to

hētu nāhı kā?' Tavar tyā-nē, 'hētu āhē,' manṭ°lan, 'kōthē
recollection not what?' Then him-by, 'recollection is,' it-was-said, 'where

āhē,' manūn khabar ghēt°lan 'Hē pāyē, dōn pākh°ıē pañj°rā-mandē
is,' so-saying news was-taken 'This see, two birds cage-ın

āhē,' manṭ°lan 'Yā-mandē tu-lē yēk dūs°ıē tujhē bhāvā-lē Āp°lē
are,' (she) said 'These-among thee-to one the-other thy brother-to Thy-own

gharā-lē bēs jyāy, vātē-var ālas karū-na-ku Tū gharā-lē
house-to well (carefully) go, the-way-on laziness do-not-make Thou house-to

jāūn tavar pañj°rā jhākūn thēv.' Mang Vīrappā kusī-nē
having-gone then the-cage having-closed keep' Then Vırappā gladness-wıth

gēlan Tō āp°lē dōstı-lē manālā, 'yā pañj°rāt dōn chāng°lē pākh°rē
went He his-own friend-to said, 'this ın-cage two good birds

āhēt'
are'

FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a boy called Vīrappā One day his father gave him a basket full of vegetables and asked him to carry it to his friend Vīrappā took the basket on his head, went to Abhırāmammā and gave it to her She took the vegetables and said, 'my dear Vīrappā, I have been on the look-out for you for many days I have a good reward for you.' Vīrappā said, 'my lady, what is that?' She said, 'some days ago you asked for two Gōrvanka birds Don't you remember?' Then he said that he did remember, and asked where they were 'Look here, the two birds are ın this cage,' she said, 'one of them is for you and the other for your brother Go carefully home, and don't be slow on the road Keep the cage closed till you are at home' Now Vīrappā went happy away and said to his friend, 'two good birds are ın this cage.'

KATIA OR KATIYĀĪ

The Katiās are an important caste of weavers and village watchmen in the Central Provinces. At the census of 1891 their number was returned as 43,940. In 1901, the number was 31,924. They were found mainly on the Satpuras and in Hoshangabad. In the latter district and in Seoni and Chhindwara they number over 2 per cent of the population.

The Katiās probably all speak the dialect of their neighbours. According to the information collected for the use of the Linguistic Survey there is, however, a separate form of speech called Katiyāī in Chhindwara and Katiā in Narsinghpur. The number of speakers has been estimated as follows —

Chhindwara	.	18,000
Narsinghpur		700
	TOTAL	18,700

Specimens have been forwarded from both districts, and they show that the dialect in question is a mechanical mixture of Marāṭhī and Hindī. The phonetical system is Hindī, and not Marāṭhī. This latter language has, however, so largely influenced the inflection of nouns and verbs, that the dialect must now be classed as Marāṭhī rather than Hindī, especially in Chhindwara.

The case suffixes are partly Marāṭhī and partly Hindī, thus, *ghōryā chā*, of a horse, *jhād-kē*, of a tree, *gharī*, *ghai āt*, and *ghai-mẽ*, in the house, *kis°banō-chē sāth*, in company with harlots.

The same is the case with the personal pronouns, thus, *mē, mī* and *maĩ*, I, *mē-nē*, by my, *mājhā* and *māhā*, my, *ham* and *āmhī*, we, *tyā-nē* and *tā-nē*, by him, *tis-mẽ-sē* and *tin-mẽ-sē*, from among them, *tēn-chā*, their, etc. In Narsinghpur *jō* and *jab* are often demonstratives, meaning 'that,' 'then,' respectively. Compare Bundēli.

The verb substantive usually takes the Marāṭhī form, thus, *āhē*, he is, *hōtē*, they were. Occasionally, however, we also find forms such as *hai*, he is, *thā*, he was.

The past tense of finite verbs is usually formed by adding an *l*-suffix, thus, *gelā*, he went, *kar°lē*, I did, *kēlā*, he did. A common form of the third person singular in Chhindwara ends in *an* or *tan*, thus, *bōlan*, he said, *kai an*, he did, *dētan*, and once *dētam*, he gave, etc.

It would, however, be waste of space and paper to go into details. The mixed nature of the dialect will be seen from the specimens which follow.

[No. 82]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ.

Kaṭiyāĩ or Katiā Dialect   (District Chhindwara.)

Specimen I.

कोई आदमीचे दोन लेंकरे होते । तिसमेंसे नहानने बापला बोलन, दादा सपतमेंसं जो हिस्सा हो तो माला दे । तब ताने अपनी संपत दोनई-ला बाटी देतम । सुतक दिन नहीं जाले के नहान लेंकुर सवला एकट्ठा कारिसन दूर देसला चाला गिला और तथी लच्चापनमें दिन खोई देतन अपनी संपतला डड्डई देतन । जव तो सब कुछ उड्डई देतन तब तो देसमें बड़ा काल पड़ी गिला और तो कंगाल बनी गिला । और तो जाईसन तो देसचे आदमीचे वीचमें एकच्या घ्यथी राह्न लागला ज्याने ताला आपला खेतमें सोरी चरवला पोहोचु देतलेन । और तो तें कोदेस जो सोरी खाता है आपना पोट भरा चाहत था । और ताला कोई कुछ नहीं देत था । तव ताचे दिलमें समज आली और ताने बोलन के, माझा बापचे कितछे चाकराला पोट लुक भाकरी बनत होती, और मैं भुक लुक्क मरते आय । मैं उठीसन अपने बाप जोरे जाईसन और ताला बोलिन, दादा मेने भगवानचे घरी और तुमचे सामने पाप करले आहे । मैं फिर तुमचा लेंकुर कह्यावनेंचा लायक नह्या, माला तुमच्या मजूरमि-लुक एकचे वराबर करा । तब तो उठीसन अपने बाप जोरे चालला । पर तो दूरी होता के ताचे बापाने ताला देखीसन दरंग आला और दौड़ीसन ताचे गरामें मिलीसन चुमा घेतन । लेंकुरने ताला बोलन, दादा, मेने भगवानचे घरी और तुमचे सामने पाप करले आहे । और फिर तुमचा लेंकुर मैं बोलीच्या लायक नह्या । पर वापाने आपला नौकरला सांगले सब लुक चागला कपड़ा निकारीसन ताला लिवाई द्या और ताचे हाथमें मुदी और पावमें मोचरी लिवाई द्या, और हम अच्छा खाईसन और खुशी करा, का की हा माझा लेंकुर मरी गिला होता फिर जीता जाला, ख्वाही गिला होता फिर मिछा आहे । तब तें खुशी करो लागले ॥

ताचा वड़ा लेंकुर खेतमें होता । और जव तो येत होता और घरचे जोरे पोहचला तव वाजा और नाचचा आवाज ऐकन । और ताने अपने नौकरमि-लुक एक्ला आपने जोरे बुलाईसन पूछन, हा काय होई राह्निला हे । ताने ताला बोलन

के, तुझा भाऊ आला है और तुमचा बापने चांगला खावला बनवला है। त्याचे लिये कि ताला अच्छा मिळ्ळा है। पर तानें क्रोध करन और भीतर जाना नहीं चाहून। त्याचे लिये ताचा बापने बाहेर निकरीसन ताला मनऊ लागला। तानें बापला जवाब देतन कि, देखो में इतले वरस लुकी आपची सेवा करत होते और कभी आपची बातला मेने नहीं तोड़ली। और माला तुमने कभी एक ठोला पाठ भी नहीं दितले कि में अपने दोस्ताचा साथ खुशी करता। पर तुमचा हा लेकुर कि जाने किसबनोंचे साथ आपची संपत खद्वया करन जब तो आला तब आपन ताचे लाने अच्छा खावला कीला है। बापने ताला बोलन, लेकुर तु हमेस माझे जोरे राहता और जो कुछ माझा है सो तुझा है। पर खुशी होना और खुशी करना चाहिये होता। कहा की, हा तुझा भाऊ मरी गेला होता सो फिर जीता जाला आहे खोवाई गेला होता फिर मिळ्ळा है॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP

MARĀTHĪ

KATIYĀĪ OR KATIĀ DIALECT

(DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Kōī   ād'mī-chē dōn lĕk'rē hōtē   Tıs-mē̃-sē   nahān-nē   bāp-lā
A-certain man-of two sons were   Them-ın from the-younger -by the-father -to

bōlan,   'dādā, sampat-mē̃-sē   jō   hıssā   hō   tō   mā-lā   dē'   Tab
ıt-was-said, 'father, property-ın-of which portıon may-be that me-to give'   Then

tā-nē ap'nı sampat dōn-ı-lā   bāṭī   dētam.   Mut'kē dın nahī̃ jālē kē
hım by hıs property both-to having-divided was-given Many days not became that

nahān   lēkur sab-lā   ēkatthā   karī-san   dūr   dēs-lā _   chālā   gēlā, aur
the-younger son all   together having-made far country-to departed went, and

tathī lachchāpan-mē̃   dın   khōī-dētan,   ap'nī sampat-lā   uraī   dētan
there debauchery-ın days passed, his property having-squandered gave.

Jab tō sab kuchh   uraī   dētan tab tō   dēs-mē̃   barā   kāl
When he all anything having-squandered gave then that country-ın great famıne

parī   gēlā, aur tō   kangāl   banī   gēlā Aur tō   jāī-sın   tō
having fallen went, and he destıtute having-become went And he having-gone that

dēs-chē   ād'mī-chē   bīch-mē̃   ēk-chyā   ıthī   rāhū   lāg'lā,   jyā-nē tā-lā āp'lā khēt-
country-of men-of   mıdst-ın   one-of there   to-lıve began, whom-by hım his field-

mē̃ sōrī   charaū-lā   pōhōchu   dēt'lēn   Au tō tē̃ kōdēs jō sōrī khātā
in swine feeding-for to-attain was-given And he that husk which swine eatıng

haı āp'nā pōṭ bharā chāhat thā   Au   tā-lā   kōī   kuchh nahī̃ dēt thā
are hıs belly to-fill wıshıng was And hım-to anybody anythıng not gıvıng was

Tab tā chē dıl-mē̃ samaj ālī, aur   tā-nē   bōlan   kē,   'mājhā bāp-chē
Then hıs heart-ın sense came, and hım-by ıt-was-said that, 'my father-of

kıt chhē chāk'rā-lā   pōṭ luk bhāk'rī   banat   hōtī, aur maı̃ bhuk-lukak
how-many servants-to belly than bread being obtained was, and I hunger-wıth

mar'tē āy Maı̃ uthī-san ap'nē bāp   jōrē   jāīsan aur tā-lā bōln,
dyıng am I having-arısen my father near havıng-gone again hım-to wıll-say,

" dādā, mē-nē Bhag'vān-chē   gharī au   tum-chē sām'nē pāp kar'lē āhē Maı̃
"father, me-by God-of ın house and you-of before sın done ıs I

phır tum-chā lıkur kahāvanē-chā lāyak naīyā   Mī-lā tum chyā majūr-nı-luk
agaın your son being-called-of worthy not-am Me your servants-of

ĕk-chē barābar karā"" Tab tō uṭhī-san ap'nē bāp jōrē chāl'lā Par tō
one-of like make"" *Then he having-arisen his father near went But he*

dūrī hōtā kē tā-chē bāpā-nē tā-lā dēkhī-san darĕg ālā, aur dauṛī-san
far was that his father by him having-been compassion came, and having-run

tā-chē garā-mē̃ milī-san chumā ghētan Lēkur-nē tā-lā bōlan,
his neck-on having-joined kiss was-taken The-son-by him-to it-was-said,

'dādā, mē-nē Bhag'vān-chē gharī aui tum-ohē sām'nē pāp kai'lē āhē . Aur
'father, me-by God-of in-house and you of before sin done is And

phir tum-chā lēkur maĩ bōlī-chyā lāyak naĩyā' Pai bāpā-nē āp'lā
again your son I saying-of worthy not-am' But the father-by his

naukar-lā sāng'lē, 'sab luk chāng'lā kap'ṛā nikārī-san tā-lā
servants to it-was-said, 'all than good cloth having-brought him-to

hvāi dyā, aur tā chē hāth-mē̃ mundī aur pāv-mē̃ mōch'rī
having-applied give, and him of hand-on ring and feet-on shoes

hvāi dyā, aur ham achchhā khāī-san aur khuśī karā, kā-kī
having-applied give, and we good having-eaten again merry make, because

hā mājhā lēkui maī gēlā hōtā, phir jītā jālā, khvāhī gēlā
this my son having-died gone was, again alive became, lost gone

hōtā, phir milā āhē' Tab tē khuśī karō lāg'lē
was, again found is' Then they merriment to-make began

Tā-chā barā lēkur khēt-mē̃ hōtā Aur jab tō yĕt hōtā
His elder son field-in was And when he coming was

aui ghai-chē jōrē pōbach'lā, tab bājā aur nāch-chā āvāj aikan
and house-of near arrived, then playing and dance-of sound was-heard

Aur tā-nē ap'nē naukar-mi-luk ēk-lā āp'nē jōrē bulāī-san pūchhan,
And him-by his servants-from one-to his near having-called it-was-asked,

'hā kāy hōī rāhilā hai?' Tā-nē tā-lā bōlan kē,
'this what having-become being is?' Him-by him-to it-was-said that,

'tujhā bhāū ālā hai, aur tum-chā bāp-nē chāng'lā khāv-lā
'thy brother come is, and your father-by good eating-for

banav'lā-hai, hā-chē liyĕ kē tā-lā achchhā milā-hai' Pai tā-nē krōdh
arranged-is, this-of for that him-to well met-is' But him-by anger

karan, aur bhītar jā-nā nahī̃ chāhūn Hā-chē liyē tā-chā bāp-nē
was-made, and inside to-go not wished This-of for his father-by

bābēr nik'rī-san tā-lā manaū lāg'lā Tā-nē bāp-lā javāb dētan
out having-gone him to-entreat began Him-by father-to answer was-given

kē, 'dēkhō, mē̃ it'lē baras lukē āp-chī̃ sēvā karat hōtē,
that, 'see, I so-many years from your-Honour's service doing was,

aur kabhī āp-chī bāt-lā mē-nē nahī̃ tōṛ'lī. Aur mā-lā tum-
and ever your-Honour's word me-by not was-broken And me-to you-

2 т 2

nē kabhī ēk thōla pāth bhī nahī̃ dit*lē, kē mē̃ ap*nē dōstā-chā
by ever one single kid even not was-given, that I my friends-of

sāth knuśī kar*tā Par tum-chā hā lēkur kē jā-nē kis*banō-chē
with merry might-make But your this son that whom-by harlots-of

sāth āp-chī sampat khaiyā karan, jab tō ālā tab
with your-Honour's property devoured was-made, when he came then

.āpan tā-chē lānē achchhā khāv-lā kēlā hai.' Bāp-nē tā-lā
your-Honour-by him for good feast-to made is' The-father-by him-to

bōlan, 'lēkur, tu hamēs mājhē jōrē rāh*tā, aur jō-kuchh mājhā
it-was-said, 'son, thou always me-of near art, and whatever mine

hai, sō tujhā hai Par khuśī hōnā aur khuśī kar*nā chāhiyē hōtā,
is, that thine is But merry to-be and merry to-make proper was,

kahā-kī hā tujhā bhāū marī gēlā hōtā, sō phir jītā jālā
because this thy brother having-died gone was, he again alive become

āhē, khōvāī gēlā hōtā, phir millā hai'
is, being-lost gone was, again found is'

[No 83.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI

KATRAI OR KATIA DIALECT.

(DISTRICT NARSINGHPUR.)

SPECIMEN II.

एक झुना-चें दोन लेडुरं छोतं। तिनमेंसे छोटे लेडुरनं अपनें वापला बोल्ले कॅ, जो घरी जो धन आरॅ सो मांझा घिव्या सो माना दुन दे। तव वापनें तिव्रे अपना धन वांटु दिल्ले। कछु दिनोंचं पीछू नाडुन लेडुर अपना धन-दौलत घुंकि परदेगला चळा गेला। तेच गंवारी चालसं सव धन वरवाद करू दिल्ले। जव बोरा रहुं गेव्रा तो देश-पे बडा काल पडला। तर्दें तो भूखों मरों लगला। तर्दें तो कोई देसु-आदमी-ग्वां नोकर लगु गेव्रा। ताव्रा तानि सुंगरियां चरोंला राखले। जव तो सुंगरियोंचीं ग्वांवची जुठनपेनू अपना पोटु भरों चाछले, कोई आदमी ताव्रा कवु न देत छोता। जव तो खवर-पे आला तव बोलो लगला, ऐ मांझे दैव्या, जव मांझे नाप-ग्वां कितते आदमोंग पोटु-भर खांवला मिलत छोता, और वच्चु रव्रात छोता। और मं भूखों मरतं आरॅं। अव मं उठकॅ वापचें नोरॅं नांतें और अव बोलळी, दादा मीनं तूजे साम्हनं परमेश्वरचा दोष करले छे। अव भी तूजे लेडुर बोलळी लागवत्रूं नर्दीं टाळे। अपनं नौकरों एक घॉडॅ माना सोडॅ राखू घेआ। जव तो उठुकं ठाडा जाला, और अपनं वापचें नोरें गेव्रा। वापनं टूरुंनू आवत देखूं चिव्रं तांचा-ऊपर दया करले, और ताव्रा दौरजॅकि गळसें लगुंअं घिच्छले और चूमा चिव्रं। तव लेडुरनं बोलले, हे दादा मीनं तूजे साम्हनं परमेश्वरचां कसूर करले घॅं। मी तुजं लेडुर कव्रलि लोग नर्दीं राले। पे वापनं अपनं नौकरोंला छुक्म दिल्ले, नोंनंचें नोंनं उन्दॅं आन्द ताव्रा नोंदॅं पव्रन देआ। और एक जोडी पननॅं पांवला। चला सव जेंवां, और मँजा करियें। कॉयसे अव व्हा लेडुरचा नया जन्म जाव्रा। व्हा छवनु जातूं राला छोता, फिर मिव्रा। व्हां तरव्रतूं मौज सव करों लगले॥

जेठा लेडुर ति वक्त खेतपे छोता। लौटचीं वर आवतीं वक्त ताव्रा नाच गॉनचा ऐरा सुन पडला। नौकरों-पे एक झुनॉलॉ टुरॅंकि ताव्रा पुछ्छले जो काया है। तव तानि ज्वाप दिल्ले, तूजा नाछिन भैया ऍक्कू गेव्रा है। और तांचे वापनूं ताव्रा नोंदा

[No. 83]

INDO-ARYAN FAMILY. SOUTHERN GROUP

MARĀTHĪ

KAINĀ OR KĀTĪ DIALECT (DISTRICT NARSINGHPUR)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Ek jhanī-chũ don lēkurē hōtī Tin-mẽ sē chhōtē lĕkur-nē
One person of two sons were Them-in-from t'e-younger son by

ap'nē bāp-lɪ bōl'le kĕ, ' jo ghaī jō dhan āhē sō
his own father to was said that, ' what in the-house what wealth is that

mījhɪ hɪsĩ so mɪ nɪ dun dē ' Tab bāp-nē tɪl-lō ap'nā
might share that me-to give' Then the-father-by then,-to his-own

dhɪn bātu dɪl'lē Kachhu dɪnõ chũ pīchhɪ̃ nīhun lɛ̆kur ap'nā
wealth dividing was given A-few days-of after the younger son his-own

dhɪn daulɪt ghŭ-kɪ pɪr-dĕs-lɪ challī gɛlā Tɛchũ gāvɪ̃ɪ-
property having-taken foreign-country-to moved went There vulgar-

chīl sɛ̆ sɪb dhɪn bɪr-bɪd-karũ dɪl'lē Jab kōrũ rahũ
conduct-in all wealth having-squandered was-given When destitute to become

gɛllɪ tō dĕs-pɪ bɪrɪ kɪl pɪr-lɪ Tɪhɪ̃ tō bhŭkhõ marõ
went then the-country-in great famine fell. Then he of-hunger to-die

lɪg'lɪ Tɪhɪ̃ to kōī dĕsu-ād'mī-khɪ̃ naukar lɪgu-gɪllā Tā-lhā
began Then he a-certain country man-of a-servant to be-employed-went Him-to

tī-nē sũgɪrɪ̃ɪ charõ lā rɪkh'le Jɪb to sũgaɪyõ-chɪ̃ khāv-chɪ jūtban-pēnũ
him by swine to-graze was-kept Then he swine-of eating-of remains-with

ap'nɪ pōtu bharõ chāh'lē Kōī-ād'mī tā-lhā kachhu na dēt hōtā
his-own belly to-fill desired Anybody him-to anything not giving was

Jab tō khabar-paɪ ālɪ tab bōlō lag'lī, ' aɪ mɪ̃jhē Daɪyyā, jab
When he senses-on came then to speak began, ' O my God, since

mĩjhē bāp-khɪ̃ kɪt'tē ād'mõ lā pōtu-bhar khāv-lā mɪlat hōtā,
my father-with how-many men-to belly full eat-to obtained was,

aur bachu rahūt hōtā Aur maĩ bhŭkhõ mar'tē āhẽ Ab maĩ
and saved remaining was And I of-hunger dying am Now I

uth-kŭ bāp-chē jōrē jāṵ aɪ ab bōl'hõ, " dūdā, mī-nē tūjē
having arisen father-of near go and now will-say, " father, me-by of-thee

sāmh'nɪ Par'mĕsvar chā dōsh kar'lē haɪ Ab-bbī tūjō lēkur bōl'lõ lākh'tũ
before God of sin done is Now also thy son to-call worthy

nahī̃ tālē, ap'nē nauk'rõ ēk ghā̃i mā-nā sōī rā̃khū ghēā "'
not became, thy-own servants-among one like me-to also keeping take "

Jab tō uthū-kē thārā jālā, aur ap'nē bāp-chē jōrē̃ gēllā.
Then he having-arisen standing became, and his-own father-of near went.

Bāp-nē dūrē-nū āvat dēkhū-ghillē tā̃-chā-ūpar dayā kar'lē, aur
The father-by from-a-distance coming to-see-was-taken him-upon pity was-made, and

tā-lhā daurau̅-kē galla-sē lagūā̃-ghillalē aui chūmā ghillē Tab
him-to having-run the-neck-by it-was-embraced and kiss was-taken Then

lēkur-nē bōl'lē, 'hē dādā, mī-nē tūjē sāmh'nē Par'mēśvar-chā
the-son-by it-was-said, 'O father, me-by of-thee before God of

kasūi kar'lē haī, mī tujē lēbui kahā̃-lē lōg nahī̃ rālē' Pai bāp-nē
offence done is, I thy son to-say fit not lived' But the-father-by

ap'nē nauk'rõ lā hukm dil'lē, 'nõnē̃-chē nõnē unhē̃
his-own servants-to order was-given, 'good-of good a-cloth

ānh tā-lhā nõnhē̃ pah'ran dēā, aur ēk jōrī pan'nhē̃ pāv-lā. Chalā sab
bring him to good clothes give, and one pair shoes for-the-feet Come all

jēvā̃ aur mā̃jā kariyē Kāy-sē ab hā lēkur-chā nayā janm
let-us-eat and merriment make Because now this son-of new birth

jālhā Hā hāthan nu jā̃tū̃ rālā hōtā, phir millā Hā̃
has-become This hands-from going become was, again was-obtained This

taiah-tū mauj sab karõ lag'lē
manner-in merriment all to-make began

Jēthā lēkur tē-vakt khēt-pē hōtā Laut'chī̃ ghar āv'tī̃
The elder son at-that-time the-field-in was Returning to-home coming

vakt tā-lhā nāch gā̃n-chā aiā sun-parh'lā Nauk'1õ-pē
at-the-time him-to dancing singing-of sound to-his-hearing-fell The-servants-from

ēk jhanā-lā ṭarē-kē tā-lhā pūchh'lē, 'jō kāyā hai' Tab tā̃-nē jvāp
one person-to having-called him-to it-was-asked, 'this what is' Then him-by reply

dil'lē, 'tūjā nāhin bhaiyā ē̃kū gēllā hai, aur tā̃-chē bāp-nū tā-lhā
was given, 'thy younger brother having-come gone is, and his father-by him to

nõn'hā bhalā laut'lā dēkhū-chē khuśī bhalō manōlē' Tab tō hā̃ sunū-kē
good well returned having-seen happy good considered' Then he this having-heard

tō gussā jānah, aur gharū̃ nahī̃ jāy chāhē̃. Jab tā-chā bāp nik'rū̃-chē
he angry became, and in-the-house not to-go wished Then his father coming-out

tā-lhā manō lag'lā Lēkur-nē bōl'lē, 'jab mī, dādā, tūjī bar'sõ-tī gōsal
him-to to-entreat began The-son-by it-was-said, 'while I, father, thy for-years service

kar'lē haī, jab mī-nē tum-sē kahī kōi nahī̃ ṭār'lī, jab tū-nē nānhā bōk'rā
have-done, while me-by thy word ever not was transgressed, still thee-by small a-goat

kab-hū nahī̃ dilas, tō chan-sang khuśī manōtē Jab
ever not was-given, so-that friends-with merry I-might-have-made When

nīhn lekur-tẽ tab tā-nō tum-chī dhan gãvāri-mẽ khō dil'lē,
the-younger son then him-by your wealth vulgar-living-in is-squandered,

jab-sẽ mur'kũ-kō ghari ālhō tum sab-lā punya āṭūrālē-āhā ' Jab-tō
as soon as having-returned to-home has-come by-you all-to a-feast given-is ' Then

bāp-nō jvāp dil'lē, 'hō bēṭā, tũ rāt-dīn mãjhē-jōrō āsē, tō
the-father-by answer was given, ' O son, thou night-and-day of-me-near art, what

dhan mĩjhē-jorī āhī sō sab tūjā āhaī. Tūjā nālīn bhāū marū-gēllā hōtā,
wealth of-me-near is that all thine is Thy younger brother dead-gone was,

lō-phīr jī uṭh'lī, tab-tō hīrāñ gēllī hōtā, tab mīllā hōtā Taisē ā
again alive arose, then lost gone was, then obtained was Therefore now

khusī-manōī, aur khusī jānbē '
merriment-celebrate, and merry shall-make.'

BROKEN DIALECTS OF THE EAST.

In the eastern part of the Central Provinces Marāthī is surrounded by Chhattīsgarhī and other dialects of Eastern Hindī in the north, and by Gōndī and other aboriginal forms of speech in the south. There are no intermediary dialects connecting Marāthī with any of these dialects.

Farther to the east we find another Aryan language, Oriyā. A dialect of this language, Bhatrī, is spoken in the Bastar State, and forms a kind of connecting link between Oriyā and the language of the central portion of Bastar. This latter is known as Hal'bī, and is a curious mixture of Oriyā, Chhattīsgarhī, and Marāthī. Some minor dialects in Raipur and Kanker, such as Bhunjī, Nahārī, and Kamārī, have several points of analogy with Hal'bī, of which language the two former may be considered as sub-dialects. The revised figures for all these forms of speech are as follows :—

Hal'bī	104,971
Bhunjā	2,000
Nahārī	482
Kamārī	3,713
TOTAL	111,196

These dialects are the only one which can claim to be intermediary between Marāthī and Oriyā. The remarks which follow will, however, show that they are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central Provinces.

HAL'BĪ

The Halbas are one of the principal tribes of the Bastar and Kanker States. In Bastar they are chiefly found in the central part of the district, from the eastern frontier westwards. They are also found in the north-west, on the frontier towards Kanker, and farther into this latter State. Halbas have also settled in Bhandara, the eastern portion of Chanda, and Raipur.

Outside the Central Provinces Halbas were returned at the Census of 1891 from the Jeypore zamindari of Madras (1,887) and from Berar (3,841). In Madras they are classed as a sub-division of the Gōnds. In Berar they are weavers, and most of them are found in Ellichpur.

Hal'bī, the dialect of the Halbas, has only been returned for this Survey from the Central Provinces. A specimen has, however, been forwarded from Berar. It differs from the other Hal'bī specimens, and it will therefore be separately dealt with.

The number of speakers in the Central Provinces has been estimated for this Survey as follows :—

Bastar	96,181
Kanker	5,000
Chanda	3,500
Bhandara	150
Raipur	140
TOTAL	104,971

Of the 96,181 speakers returned from Bastar 17,387 have been reported to speak Mahʻri   This dialect has, however, proved to be identical with Halʻbī   It is probably the dialect returned as Mehari in the 1891 Census Report   According to the same authority the Halʻbi of Bastar comprises several minor dialects, Adkuri, Bastari, Chandārī, Gachikolo, Mehari, Mirgini, Muria, and Sundī   No information is available with regard to these so-called dialects   Bastarī simply means the language of Bastar, and of the 3,500 speakers of Halʻbī returned from Chanda 1,300 have been stated to speak Bastarī and not Halʻbī   Mehari is the language of the low caste Mehars or Mahārs   The Murias or Marias are mentioned by Colonel Glasfurd in his *Papers relating to the Dependency of Bustar   Selections* from the Records of the Government of India, Foreign Department   No XXXIX   Calcutta, 1863, p 37   They inhabit the more cultivated plains around Jagdalpur, in the heart of the Halʻbi district and live as cultivators.   Most of them speak a Gōnd dialect   The Sundis are spirit-dealers   It may safely be assumed that none of the names mentioned above connotes any separate dialect

The Halbas have hitherto been considered to be a sub-division of the Gōnds   The Superintendent of Census Operations in the Central Provinces states that the ethnographic information received about them is to the effect that the caste were originally house servants of the Oṛiyā Rajas.   Their sections are partly totemistic, but include the names of two or three Oṛiyā castes.   The Halbas of Raipur are looked upon and consider themselves as of Gond descent   In Bhandara, on the other hand, they say that they have come from Warangal in Hyderabad and disclaim any connection with the Gōnds

Linguistic evidence also points to the conclusion that the Halbas are an aboriginal tribe who have adopted Hinduism and an Aryan language

Their dialect is a curious mixture of Oṛiyā, Chhattīsgaṛhī, and Marāthī   In Bhandara it has been so much influenced by the current language of the district that it must now be classed as ordinary Marāthī and not as Halʻbī.   No specimens have been received from Chanda and Raipur, and the remarks on Halʻbī grammar which follow are, therefore, based on the specimens forwarded from Bustar and Kanker

Colonel C L R Glasfurd, in his *Papers relating to the Dependency of Bustar*, quoted above, pp 16 and f, describes it as follows —

'The first [i e Halʻbī] closely resembles the Chuteesghurree dialect   There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindostanee word is taken and a Muratha termination added, thus the Moorcas around the Jugdalpore say *ni daikhi nahi*, I did not see   Here we have the pronoun Muratha and the verb, a Hindostanee word, put in the past tense of the Muratha declension of verbs   In fact, the whole language in this part of the country is a horrid jargon of Muratha and Hindee words, grammar and idioms all jumbled up into indescribable confusion.   It is spoken by the Hulbas and Moorcas, and may be said to be subdivided into the Purja or Pugara and Bhuttra dialects   It is spoken by all in Jagdalpore, from the Rajah to the lowest of his subjects'

A short vocabulary of Bhuttra or Purja has been printed in Appendix II, pp 91 and ff, of the same publication   It has not, however, anything to do with Halʻbī

Pronunciation.—The short *a* is probably often pronounced as an *o*, and *a* and *ō* are therefore sometimes interchangeable, thus, *ballō* and *bōllō*, he said, *ma-kē* and *mō-kē*, to me   Similarly *ai* interchanges with *ui*, thus, *mai* and *mui*, I, *bailā* and *builā*, an ox   Compare also *bubā* and *bābā*, a father

E is always marked as long.   It is however probably short in words such as *ebē*, now, compare *abē* and *ibe*

Ai and *ē*, *au* and *ō*, respectively, are sometimes interchanged, thus, *maĩ* and *mē̃*, I, *gailō* and *gēlō*, he went, *kaunī* and *kōnī*, somebody.

The *Anunāsika* is very faintly sounded, and its use is rather irregular. Thus we find *hũn* and *hun*, he, *jānē̃* and *jānē*, I know

The palatals are pronounced as in Hindī, and not as in Marāṭhī, thus, *mō-chō*, my, *puchh°lō*, he asked *Chh* seems, however, to be occasionally pronounced as *s*, for in the specimens received as illustrating the Mah°rī dialect we find *chhām°nē*, in the presence of

The cerebral *ḍ* between vowels has usually the Marāthī sound of *ḷ*, but is some-times also pronounced *r* as in Chhattisgarhī, thus, *baḍē duḳāl pad°lī*, a great famine arose, *kap°ṛā*, cloth The pronunciation as *r* seems to be more used in the so-called Mah°rī than in Hal°bī proper

The cerebral *n* has become dental as in the Marāṭhī of the Central Provinces and in Chhattisgarhī, thus, *kōnī*, somebody

The cerebral *l* sometimes becomes *r*, thus, *parā*, run, *bērā*, at the time, *pōrā*, the *Pōlā* festival It is impossible to decide whether this pronunciation is due to the influence of Hindī or to that of the Marāṭhī of the Central Provinces Compare Hindī *bēr*, Marāthī *yēr*, time, Hindī *parānā*, Marāthī *pal°nē̃*, to run. In most cases, however, a dental *l* corresponds to Marāthī *l*, thus *milētē*, it will be got; *duḳāl*, famine

Hal°bī uses *b* like Hindī, Oriyā, etc, where Marāthī has *v*, thus, *bēr*, Marāthī *vēl* or *yēr*, time, *bīs*, Marāthī *vīs* or *īs*, twenty

The cerebral *sh* is pronounced as *kh*, thus *manukh*, a man

Initial *h* has a rather faint sound. Compare *ũt* and *hũt*, a camel, *ham* and *am*, we, *un* and *hun*, he

Note *pūj°pānī* instead of *mēj°mānī*, feast.

On the whole it will be seen that the pronunciation has more in common with Chhattisgarhī than with Marāthī

Nouns.—*Bītā*, a person, is sometimes used as a kind of definite article Thus, *bāp bītā*, the father, *bētā-bītā-kē*, to the son

Gender —There are only two genders, the masculine and the feminine, the former also corresponding to the neuter gender of Marāthī, thus, *lēkā*, a child, a son

Number —The plural is formed as in Chhattisgarhī by adding *man*, thus, *bābā-man*, fathers Often, however, no sign of the plural is added, or plurality is indicated by adding some word meaning 'many,' 'all,' etc Thus, *hun* and *hun-man*, they, *naukar sabō-kē*, to the servants, *khubē ghōdā*, horses, *jugē ghōdā*, horses.

Case —There is no oblique form, case suffixes being added immediately to the base, as is also the case in Chhattisgarhī and Oriyā In one instance we find an oblique plural formed by adding *in*, thus, *bhutiyā-in-chō*, of the servants Compare Chhattisgarhī *an*

The usual case suffixes are as follows —

Dat	*kē*
Abl.	*lē, lagē-lē*
Gen	*chō, kē*
Loc	*mē̃, nē.*

Of these only the genitive suffix *chō* agrees with Marāthī *tsā, chī, chẽ* The dative suffix *kē* corresponds to Chhattīsgarhī *kā*, compare Mālwī and Bihārī *kē* The ablative suffix *lē* and the genitive suffix *kē* correspond to Chhattīsgarhī *le* and *ke* respectively, while the locative suffix *mẽ* must be compared with Chhattīsgarhī *mā̃*, Awadhī and Bihārī *mẽ*

There is no proper instrumental. Thus, 'with ropes' is translated *dōrī-sangē*, 'with a stick' is *bad'gī-mẽ* In Kanker we occasionally find a suffix *nē* denoting the agent It is added to the subject of intransitive as well as of transitive verbs, and it is clearly only an unorganic loan from Marāthī or Hindī Thus, *musā-nē narıālō sun'lō*, the mouse heard the cry, *bāgh-nē phāndō-sē nık'lan ı ah'lō*, the tiger was getting out of the net.

Instead of the dative suffix *kē* the Kanker specimens sometimes use *kō*, thus, *bāp-kē*, to the father, *bāgh kō*, to the tiger Final *ē* and *ō* are also often interchanged, compare ablative, genitive, and verbs, below

In the ablative the Kanker specimens use the suffixes *lē, lō*, and *sē* Thus, *bahın-lē*, from a sister, *phāndō-sē*, from the net Lō occurs in *sab-lō uttam*, best, and is, perhaps, no real ablative suffix but the Marāthī suffix *lā* in *tyãt-lā*, from among them, etc Compare, however, the *l* suffix of the ablative in Gōṇḍī and *luk*, from, in Katıyāī

The genitive suffix *chō* does not change for gender and number, thus, *Bhag'vān chō hukum*, God's command, *tu-chō nāv*, thy name, *un-chō bahın*, his sister, *mō-chō bāp-chō khubē bhutī-bīlī-man-kē*, to many servants of my father's Occasionally we find *chē* instead of *chō*, thus, *bāp chē pur̄ē*, before the father

The suffix *kē* occurs in instances such as *ghōdā-kē pāṭ-nē*, on the back of the horse, *nāch-kī gajar*, the sound of dancing In Kanker we also find *kā*, thus, *āp'lō yē-chē dāyā-kā bad'lā*, a reward for this your compassion Here *āp'lō* corresponds to Marāthī *āp'lā*, *yē* is Chhattīsgarhī, and the suffix *chē* Marāthī, while *dāyā-kā* is high Hindī. Even Rājašēkhara, who knew all the Bhāshās, could hardly have succeeded better in mixing various dialects together

Sometimes also the governed noun is simply put before the governed one, both forming a kind of compound, thus, *mō-chō bāp ghar-mẽ*, in my father's house

The locative suffix *nē* is perhaps related to Telugu *na*, Gōṇḍī *nē* Thus, *pāṭ-nē*, on the back, *hunı nānı kurıyā-nē*, in that small house

Adjectives do not change for gender and number, thus, *badē*, or *badō, bēṭā*, the elder son, *tu-chō sēvā*, thy service, *āp'lō dhan*, your property

Numerals.—The numerals will be found in the list of words. They are almost the same as in Chhattīsgarhī *Gōtōk*, one, is also used in Bhatrī *Duı*, two, corresponds to Bhatrī and Orıyā *duı*. In Kanker we find the Chhattīsgarhī form *dō*. *Chhah*, six, *das*, ten, *bīs*, twenty, *pachās*, fifty, *sau*, hundred, are pure Chhattīsgarhī and have nothing to do with Marāthī. Note also the addition of *ṭhan* in *duı ṭhan bēṭā*, two sons, compare Chhattīsgarhī *dū-ṭhan*, exactly two

Pronouns.—The following are the personal pronouns —

muı, muĩ, maı, maĩ, mẽ, I	*tuı, tuĩ, tū*, thou.
mō-kē, ma-kē, to me	*tu-kē*, to thee.
mō-chō, mā-chō, my	*tu-chō, tōr*, thy
(*h)amī, ham-man*, we	*tum(ı)*, you
(*h)am-chō, (h)amar*, our	*tum-chō, tamar*, your

The final *ī* in *hamī, tumī*, is an emphatic particle. It also occurs in the pronoun *hun* or *hun-ī*, that, he. *Hun* is also written *un* and is regularly inflected; thus, *hun-chō*, his, *hun-man*, they.

Other pronouns are *tō*, oblique *tā*, that, *yī*, this, *jē*, *jō*, and *jaun*, who, *kōn*, genitive *kā-chō*, who? *kāy*, what?

Verbs—There is only one conjugation, and only the active construction is used. The subject is occasionally put in the agent in the specimens forwarded from Kanker. See Case, above.

Verbs do not change for gender. There is a great variety of forms used without any distinction. Thus, 'he was' is *ralā, ralē, ralī*, and *ralō*, 'he had compassion' is translated *dayā karᵒlē* and *dayā karᵒlō*.

A particle *nā* is often added; thus, *tu-chō nāv kāy āyē-nā*, what is your name? *jāō-nā*, go, *mui hiṇḍᵒlē-nā*, I have walked, *jāō-nī*, let us go, *māiēṇḍē-nā*, I will strike.

There is a marked tendency to use periphrastic tenses. Thus, the present tense is formed by adding the verb substantive, see below.

The usual present tense of the verb substantive is inflected as follows:—

Singular		Plural	
1	*āsē*	1	*āsū*
2	*āsis*	2	*āsās*
3	*āsē*	3	*āsat*

Other forms are *āyē* and *hãy*, I am, *āyē* and *āy*, he is.

The present tense will be seen to be more closely related to the usual forms in Marāṭhī than to those used in Chhattīsgarhī. The corresponding past tense is formed from the same base as in Chhattīsgarhī by adding the *l*-suffix of Marāṭhī and Oriyā. The terminations of the various persons seem to be borrowed from all these languages. Thus—

Singular	
1	*ralē* and *ralī*
2	*ralā, ralē, ralī*
3	*ralō, ralē, ralī*, and *ralā*

Plural	
1	*ralē, ralā,* and *ralō*
2	*ralās,* and *ralē*
3	*ralē, ralā, ralī,* and *ralō.*

The number of various forms is very great. It is not, however, possible to find any difference in the use of the forms given under each person.

The present tense of finite verbs is formed by adding the verb substantive to the base, or to some participial form; thus, *mui piyē-sē*, I drink, *tui māiᵒsis*, thou strikest, *amī māiᵊ̃-sē*, we strike, *hamī jāũ-sē*, we go, *hun-man bōlᵒsat*, they say.

The past tense has the same bewildering maze of various forms as in the case of the verb substantive. Thus, *mai māiᵒlē, māiᵒlī,* and *māiᵒlā*, I struck, *mui tāiᵒlō*, I transgressed, *mui gēlō,* and *gēlā*, I went, *mui hōlē*, I became, *tui gēlā,* and *gēlīs*, thou wentest, *tui māiᵒlī(s)*, thou struckest, *hun māiᵒlō, māiᵒlā,* and *māiᵒlē*, he struck; *lōhū hōlī sē*, blood had become (attached), *hamī māiᵒlū*, we struck, *tumī dekhᵒlās*, you saw, etc.

Another past tense is formed by adding a *b*, and not an *l*-suffix Thus, *maĩ kar°bē-sē*, I have done , *mō kē mār'bā-āsat*, they struck me, I am struck Compare the remarks under the head of participles below

Solitary forms are *balē*, he said , *ɩ ahē*, they were , *bāchē*, it is left , *chhōḍĕn-thātī*, he released , *dɩyō*, he gave

The characteristic sign of the future is *dē*, or, occasionally, *tē* , compare the present participle Thus, *maĩ mārĕn-dē*, I shall strike , *bōlan-dē*, I will say , *hun dē-dē*, he will give , *ham mārūn dē*, we will strike , *hun man mārĕn-dē*, or *māɩ dē*, they will strike , *mɩlē-tē*, it will be got *Sē* is sometimes used instead of *dē* Thus, *maĩ karũ sē*, I will do , *tuɩ dɩyā sē*, or *dē-sē*, thou wilt give , *tum mārā sē*, you will strike. In *ham mār°vā*, we will strike , *puchhūvā*, we will ask, the *v* perhaps corresponds to the *b*-suffix in Bihārī *Dīhō*, I shall give, on the other hand, is Chhattīsgaṛhī

The imperative is usually formed without any suffix, thus, *bas*, sit , *jā*, go An honorific imperative is sometimes formed by adding *ās* , thus, *dɩyās* and *dēs*, give , *ānās*, bring , *mārās*, strike In the second person plural we sometimes find the Marāṭhī form in *ā*, and sometimes the Chhattīsgaṛhī form in *ō* , thus, *ɩ ākhā*, keep , *dĕkhō*, see Forms such as *khēlũ*, let us play , *hōlũ*, let us be, occur in Mah'ɩī

Participles—The present participle is sometimes formed as in Chhattīsgaṛhī and sometimes as in Oɩɩyā Thus, *kaɩ at*, doing , *jātē*, going , *tār°tē*, transgressing , *sõu (ralē)*, sleeping (he was) Other forms are *kaɩ andē*, doing , *mār-dē*, striking, and probably also *māɩ ễ* in *māɩ ễsē*, (I) strike , *nɩkalan (rahalō)*, (he was) getting out The past participle sometimes agrees with Marāṭhī and sometimes with Chhattīsgaṛhī , thus, *gēlō*, gone , *padē*, fallen , *bhukē*, hungry , *marā*, dead , *bachā*, left The form *mar°bō*, dead, corresponds to the past tense formed with a *b*-suffix It is perhaps originally a future participle

The conjunctive participle is commonly formed as in Marāṭhī , thus, *bātun*, having divided *Ɩhānī* and *bhātī* are often added , thus, *banāun-bhātī*, having made , *jāun-thānī*, having gone Such forms are, however, by no means the only ones, and we often also find conjunctive participles ending in *ā*, *ā-sɩn*, *kē*, and *ɩ*, thus, *bāṭā dɩlō*, having-divided gave, he divided and gave , *dēyā-sɩn*, having given , *jāy-kē*, having gone , *manī*, having said, therefore In *bhɩl-kun*, having been lost, the suffix *kun* must be compared with Gōṇḍī *kun*

Verbal noun—The usual form ends in *tō*, genitive *tōr*, thus, *khātō*, to eat, *ētō balhat*, at the time of coming , *bāj°tōɩ gajaɩ*, the sound of music Several other forms are also used, thus, *mār°nā*, to strike , *puohhuk*, to ask , *jāūk*, to go , *charāũ-kē* and *charāub*, in order to tend , *nɩkal*, to get out , *mār°lē-sē*, from (my) killing , *mārē-bar taɩyāɩ*, ready to kill , *dēkh-kē*, in order to see, etc.

Causals are formed as in Chhattīsgaṛhī and Oɩɩyā by adding *ā* , thus, *charāũ-kē*, in order to tend

The preceding remarks will have shown that Hal'bī is a mixed dialect. It is by no means a uniform language, but a mechanical mixture of at least three different forms of speech Through Bhatrī, it gradually merges into Oɩɩyā It agrees with Chhattīsgaṛhī in its phonetical system, in the principle of declension, in its numerals, and to a great extent also in pronouns and in vocabulary It cannot, however, be classed as a dialect of Chhattīsgaṛhī, chiefly because it uses an *l*-suffix in order to form its past tense, just as is the case with Marāṭhī and Oɩɩyā With Marāṭhī it shares the *ch*-suffix of the genitive,

the present tense of the verb substantive, the conjunctive participle, and irregular verbal forms such as *gēlō*, went

The language of the Halbas is a borrowed form of speech, and there can be little doubt that they have originally spoken some Dravidian dialect   The Halbas of Bhandara now speak Marāthī, and in order to avoid splitting Hal'bī up and dealing with it in more than one place, it has been found convenient to subordinate it under Marāthī, though it cannot be considered as a true Marāthī dialect   With regard to the dialect of the Halbas of Berar, see below pp. 366 and ff

Of the three specimens which follow the two first have been forwarded from Bastar, and the third one from Kanker   A List of Standard Words and Phrases will be found below on pp 395 and ff

[No 84.]

INDO-ARYAN FAMILY.   Southern Group.

HALABĪ

(Bastar State)

Specimen I

कोनी आदमीचो दुइ-ठन बेटा रला । इनी भीतरचो नानी बेटा वाप-
कें बोललो, ए वावा, धन माल भीतरलें जे मोचो वाटा आय मोकें दीआ ।
तेवे इनकें आपनचो धनकें वाटुन दीलो । खूवे दिन नी ञोउन रली नानी बेटा
सवकें गोटकी थानें वनाउन-भाती खूवे धूर जाते गेलो और इता फटक्कारी-
वुदमें दिन सारतें आपलो धन गँवाउन दीलो । जेवे इन सव धनकें सारली
तेवे इन राजमें वडें दुकाल पडली । तेवे इन गरीव ञोउन गेलो । अरू इताले
इन राजचो कोनी एक मनुख घरे येवुन रलो । इन वीता इनकें वेडामे वराछा
चरातो-काजे पठालो । और इन इनी चाराकें जेकें वराछा खातें रला आपली प्रेट
भरतो-काजे मन करलो । और कोनी इनकें काइँ नी देते रला । तेवे इनकें चेत
चिंगली तेवे इन बोललो कीं मोचो वापचो खूवे भुती-वीतीमनकें पेज भात खातो
थानले वाचते रली एवे मैं भुखे मरेंमे । एवे मैं उठुन मोचो वाप घरे जायएंद,
और इनकें वलेन्दे के, वूवा, भगवानचो हुक्कुम नी मानलें और वापचो पुरें पाप
करलें । फिर तुमचो वेटा वलतोर डउलचो नी ञोलें । मोकें जसन तुमचो भुती-
वीतीमन आसत इसनें राखा । तेवे इन उठुन-भाती आपलो वाप-लगें गेलो ।
इनचो वाप टूरलें दखुन माया करलो और पराउन-भाती टोडराकें धरुन
चुमलो । वेटा इनकें वललो कीं, ए वूवा, मैं भगवानचो हुक्कुम नी मानलें और
तुमचो पुरें पाप करलें । तुमचो वेटा वलतोर लायेक नी ञोलें । तेवे वाप आपलो
नवकारकें वललो, सवलें नगत कपड़ा ञिटाउन-भाती इनकें पिंधाछा और इनचो
छाथे सुन्दी अरू पाएमें पन्हइँ पिधाछा । इम-मन खाउन छरीख करते रला । तेवे
मोचो वेटा मरुन रली जीवलो भुलकुन रलो फिर मिलली । तेवे छरीख ञोते रला ॥

इनचो वडे वेटा वेडामें रलो। और इन जेवे एतो-वेरा घर-लगें अमरलो, तेवे
वाजतोर और नाँचतोर गजर सुनलो । और इन आपनचो कवाडीमनले गोटक-
कें वलाउन-भाती पुछलो, ए काय आए । इन इनकें वललो, तुमचो भाई

2 x

द्वला और तुमचो वाप नगत पेजपानी वनालो, कारन कि वेटा-वीताकी नीको २
पावलो। तेंवे द्वनकी रीस लागली और घर-भीतर जातो-काजे मन नी करलो।
द्वनचो-काजे द्वनचो वाप वाद्विर निकारुन मनालो। द्वन वापकी वललो, दखा, मेँ
खुवे दिनले तुमकी सेवा करेँसे, और तुमचो हुकुमकी नी टारते रले। अरू तुमी
मोके केवे एक मेँढा वले नी दीलास, की मोची मीत सगे हरीख करते। और तुमचो
ए वेटा जे किसवीन संग तुमचो धन उडाउन दीली, द्वन जसन द्वलो, तसन आपन
नंगत खाउक दिलो। वाप द्वनकी वललो, ए वेटा, तुय मोचो सगे आसीस कि
जे मोचो धनमाल आसे द्वन तुचो आय। और एमेतो हरीख होतोर आनन्द कर-
तोर तुकी उचित रली। कारन कि तुचो भाद्रि मरुन रलो फेर जीउन द्वलो द्राजुन
जाउन रलो फेर मिललो॥

[No 84]

INDO-ARYAN FAMILY. SOUTHERN GROUP

HALABĪ

(Bastar State)

Specimen I

TRANSLITERATION AND TRANSLATION.

Kom ēd mī cho dui thin beṭī ralī Hum-bhitar-cho nīnī beṭā
A certain proof of two son were Them-in from the-younger son

bin ap bap'k, 'e bolai, dara-mal-bhitar-le jo m cho bātī āy mō-kō
father to said, 'O father wealth's property-in-from which my share is me-to

da.' Toke hun ke apan cho dhan-ke biṭun dilō Khūbo
give.' Then to himself-of wealth having divided he-gave Many

da n houn rah nīm beṭā sab-ko gōṭ'kī-thānō banjun-
days not having been were the-younger son all one-in-place collected-

blai khūbu dhār ja 'lo, aur hutī phaṭ'kv īrī-bud-mō din sār'tō
having very far going went, and there riotous conduct-in days passing

ap dhan an dilo Jebe hun sab dhan-kō sār'lō, tebō
up wealth cast'ed he-gave When he all wealth to spent, then

hun raj m bole duk'al pad'h Tebo hun garīb hōun gēlō
that country in great famine fell. Then he poor having-become went.

Aur hut le hun raj cho kom ek manukh gharō thebun
And there that country of certain one man in-house having-placed-himself

n 'o Hun hut hun ke het-mo barahi charito-kije paṭhilō Aur hun
(he) lived That can him to field in swine feeding-for sent And he

hun charu-ke je-ke barahi khīto ralī āp'lō peṭ bhar'tō-kāje
then very hush which the-swine eating were his own belly filling-for

man kar'lo Aur kom hun-ke kī nī detō ralī Tōbō hun-kō
mind he made And anyone him-to anything not giving was Then him-to

chet chen h, tebo hun bol'lō ke, 'mō-cho bāp-cho khubō bhutī-
conscious was came, then he said that, 'my father-of many hired-

buti man-ke pel bhāt khīto thān-le bich'tō ralī, ōbō maī
servants-to rice water cool ed-rice eating than exceeding was, now I

bhul ho maren. Lbō maī uthun mō-cho bāp-gharō jācndō ;
hungry dying am Now I having-risen my father-to-house will go ;

aur hun ke balendu ke, "hūbī, Bhagvīn-chō hukum nī mān'lē,
and him-to will-say that, "father, God-of order not (I-)obeyed,

aur bip-cho purē pāp kar'lō Pher tum-chō bētā bal'tōr dau̇l-
and father-of before sin (I-)made Again your son to be-called-of worthy-

2 x 2

chō nī hōlē   Mō-kō jasan tum-chō bhutī-bītī-man āsat hus⁰nō   rākhū " '
of not became   Me-to as   your   hired-servants are   so   please-to keep " '

Tēbē hun uthun-bhātī   āp⁰lō bāp-lagō gēlō Hun-chō bāp   dūi-lī
Then he arisen having his-own father near went His   father a-distance-from

dakhun   māyā   kar⁰lō , aur parāun-bhātī ṭōd⁰rā-kē   dhaiun
having-seen compassion made , and run-having   neck-to   having-seized

chum⁰lō   Bēṭā hun-kē bal⁰lō kē , ' ū bubā , maĩ Bhag⁰vān-chō
he-kissed   The-son him-to said   that , ' O father , I   God-of

hukum nī mān⁰lē aui tum-chō purē pāp kar⁰lō , tum-chō bēṭā   bal⁰tōi
order not obeyed and your before sin I-made , thy   son to-be called-of

lāvēk nī hōlē '   Tēbē   bāp   āp⁰lō nav⁰kar-kē bal⁰lō , ' sab-lē
worthy not (I-)became' Then the-father his-own servants-to said , ' all from

nangat kap⁰rā   hitāun bhātī   hun-kē pindhāhā , aur hun-chō hāthē
good cloth   brought-forth having him-to put-on ,   and his   on hand

mundī, arū pāē mē̃ panhaī pindhāhā. Ham-man khāun   harīkh
a-ring, and feet on shoes put-on   We having eaten merriment

kar⁰tē ralā   Tēbē mō-chō bēṭā   maiun   ralō, jī⁰lō, bhul-kun ralō, phii
making are Then my   son having-died was, is-alive, being lost was, again

mil⁰lō '   Tēbē   harīkh hōtō   ralā
was found' Then merriment being they-were.

Hun-chō badē bēṭā bēdā-mē̃ ialō Aui hun jēbē   ōtō-bēiā   ghar-
His   elder son field-in was And he when coming-while house-

lagē amar⁰lō, tēbē bāj⁰tōi aui nāch⁰tōi gajar sun⁰lō Aur hun
near came, then music-of and dancing-of sound he-heard And he

āpan-chō kabādī-man-lē gōtak-kē balāun-bhātī puchh⁰lō, ' ū kāy āē ?'
himself-of servants-from one-to called-having asked, ' this what is?'

Hun hun-kē bal⁰lō, ' tum-chō bhāī ilā , aur tum-chō bāp nangat
He him-to said, ' thy brother is-come , and thy father good

pēj⁰pānī banālō   Kāian ki, bēṭā-bītā-kē nīkō nīkō   pāv⁰lō '
feast has-prepared Because that, son-person safe sound he-found'

Tēbē hun-kē rīs lāg⁰lī, aur ghar-bhitar jātō-kājē man nī kar⁰lō Hun-chō-kājē
Then him-to anger came, and house-into going-for mind not he-made Therefore

hun-chō bāp bāhir nik⁰run manālō Hun bāp-kē bal⁰lō, ' dakhā, maĩ khubē
his father out having-come entreated He father-to said, ' see, I many

din-lē tum-kē sēvā karē̃-sē, aur tum-chō hukum-kē nī   tār⁰tē
days-from thee-to service doing-am ; and your order-to not transgressing

ralē Arū tumi mō-kē kēbē ēk mē̃ḍhā balē nī dīlās, kī mō-chō mīt-sangē
was And you me-to ever one kid even not gave, so-that my friends-with

harīkh   kar⁰tē.   Aui tum-chō ē bēṭā jē kis⁰bīn-sang tum-chō dhan
merry (I-)might-have-made And your this son who harlots-with your wealth

ul̄un   dilo, hun jism   do   tism   āpan   nangat   khauk

hreïj squandered gare, he as-soon-as came so soon your-Honour good   feast

di'ā'   Bap   hun-ke bāl'lo, 'e beṭṭ, tus mo-cho sango aṣïṣ, ki   jo

gi e' L'esfāther hā ï to said, 'O son, thou me-of-with ail, that which

mɪ-cho dhan-mal is hun ta cho n Aur   emɪto harïkh   hotor   anand

of property   is Pat tha ïe is And this time merry becoming-of joy

ḥar'ter   tu'e   ueh'ṭ   rah   Kārun   ki, tu cho bhai   marun   ralō,

coming of thee to proper was Because that, thy   brother having died was,

pher jun ï'o,   kijun   jun   rïlo,   pher   mïl'lo'

upon i alïve came, having been lost having gone was,   again   is found'

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL'BĪ

(BASTAR STATE.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON

सवाल—तुमचो गाँवमें कोसम मुरिया नामचो कोनी मनुख रलो ।

जबाब—रलो ।

सवाल—छुन जिवत आसे कि मरलो से ।

जबाब—नी आय, मरलो ।

सवाल—कसन मरलो ।

जबाब—आम्ही मारून दीलू ।

सवाल—तुम्ही एक छी झन मारलास कि और काची संगे ।

जबाब—एक छी झन नाई तुई भाई मारलू ।

सवाल—काय बितीमें मारलास ।

जबाब—बडगी ।

सवाल—काय बडगीमें मारलास ।

जबाब—छुनी बास बडगीमें ।

सवाल—तुई कोन बडगीमें मारलीस ।

जबाब—छुनी लाम बडगीमें ।

सवाल—भीमा कोन बडगीमें मारलो ।

जबाब—छुनी गोटकी बडगीमें मारलो ।

सवाल—नानी बडगी काचो आय ।

जबाब—आमचो भाई घरे रली ।

सवाल—मारतो ठाने तुम्ही नेउ रलास ।

जबाब—नाची ।

सवाल—तुम्ही काय काजे कोसमके मारलास ।

जबाब—आपलो बेटीचो खर्चा काजे ।

सवाल—खर्चाची गोट कसन कसन आय ।

जबाब—उनचो घरे में घर-जवई रले । कोसम वलली आमके खर्चा कीबे

दियासे भाचा। मैँ वलले देउन्दे जानु मामा। कीबे देसे उन्ह बोलली। मैँ वलले तुचो घरे आसे जानु मामा। एसु कहाँ-येले-बले देउन्दे। मामा वललो कीबे दियासे। असन वलुन परकनाये (जल्दी) उठुन मोकि खुदलो। अरू तुके मरतले मारिन्दे-ना माये-लोटिया असन वलली।

सवाल—असन तुमची गोट-वात होतो बेरा भीमा रलो।

जवाव—छुदलो दाये नी रलो।

सवाल—भीमा छुता कीबे ड्लो।

जवाव—घामी गेलू घामचो भाई घरे। भाईंची घर नदी पैले आसे। जाँव भाई घामके काय काजे जरालो से खुंदलो सी पुछूक जाँवो असन मैँ वलले। मरतले मारेंदे वलुन वलते रह्रो घामी देउन्दे देउन्दे वलसे।

सवाल—दुनो झन जाउन-भाती कोसमचो घरे काय काय करलास।

जवाव—आगी मालगुजार घरे गेलू। घामचो भाई मालगुजारके वललो जाँव-ना पुछूवाँ घामची भाईंके काय काजे जरालोसे। माल-गुजार वललो, तुम्ही जाह्रा छुताय छुनके छुता आना। छुता पुछूवाँ। घाम्ही कोसम-ठानि गेलू। मैँ वलले, जाँव, मामा मालगुजार घरे छुता मोचो भाई ड्लो सि। छुन भीतर-ले निकरली अरू वललो, आज तुके मरतले मारिन्दे॥

INDO-ARYAN FAMILY.　　SOUTHERN GROUP

HAL^BĪ

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Savāl — Tum-chō　gāv-mẽ　Kōsam　Muriyā　nām-chō　kōnī　manukh ralō ?
Question — *Your　village-in　Kōsam　Muriyā　name-of certain　man　was ?*

Jabāb — Ralō
Answer — *Was*

Savāl — Hun　jivat　āsē　ki　mar^lō　sē ?
Question — *He　alive　is　or　dead　is ?*

Jabāb — Nī　āy,　mar^lō
Answer — *Not　is,　dead*

Savāl — Kasan　mar^lō ?
Question — *How　he-died ?*

Jabāb — Āmhī　mārun　dilū
Answer — *We　having-killed　gave*

Savāl — Tumhī　ēk-hī　jhan　mār^lās　ki　am　kā-chō-sangē ?
Question — *You　one-only　man　killed　or　other　anybody-of-with ?*

Jabāb — Ēk　hī　jhan　nāī,　dui　bhāī　mār^lū
Answer — *One only　man　not,　two　brothers　we-killed (him)*

Savāl — Kāy　biti-mẽ　mār^lās ?
Question — *What　thing-with　you-killed ?*

Jabāb — Bad^gī
Answer — *A-stick*

Savāl — Kāy　bad^gī-mẽ　mār^lās ?
Question — *What　stick-with you-killed ?*

Jabāb — Hunī　bās　bad^gī-mẽ
Answer — *This　bamboo　stick-with*

Savāl — Tuī　kōn　bad^gī-mẽ　mār^līs ?
Question — *Thou　what　stick-with　didst-strike ?*

Jabāb — Hunī　lām　bad^gī-mẽ
Answer — *This　long　strok-with*

Savāl — Bhīmā　kōn　bad^gī-mẽ　mār^lō ?
Question — *Bhīmā　what　stick-with　did-strike ?*

Jabāb — Hunī　gōt^kī　bad^gī-mẽ　mār^lō
Answer — *This　particular　strok-with　he-struck*

Savāl.— Nīnī` bad'gī kā-chō āy ?

Question — The-small stick whose is ?

Jabāb — Hām-chō bhāi-gharō ralī

Answer — Our in-brother-house was

Savāl.— Mār'tō-ṭhānō tumhī nēu ralās ?

Question — At-the-killing-spot you carrying were ?

Jabāb — Nāhī

Answer — No

Savāl — Tumhī kāy-kājē Kōsam-kō mār'lās ?

Question — You what-for Kōsam-to did-kill ?

Jabāb — Āp'lō bētī-chō kharchā-kājē

Answer — His-own daughter-of expense-for

Savāl — Kharchī-chō gōṭ kasan kasan āy ?

Question — The-expense-of story how how is ?

Jabāb — Un-chō gharō maĩ ghar-javāī ralē Kōsam bal'lō,

Answer — Him of in-the-house I house-son-in-law was Kōsam said,

'hām-kō kharchā kēbō diyāsē, bhāchā?' Maĩ bal'lē, 'dēundē,

'us-to expenses when will-you-give, nephew?' I said, 'I-will-give,

jānu māmā' 'Kēbō dēsē?' unh bōl'lō. Maĩ bal'lē, 'tu-chō gharō

you-know uncle' 'When will-you-give?' he said I said, 'thy in-house

āsē, jānu māmā, isu kahā̃-yēlē-balō dēundē' Māmā

I-am, you-know uncle, this-year from-some-source-or-other I-will-give' The-uncle

bal'lō, 'kēbō diyāsē?' asan balun parak'nāyē (jaldī) uthun mō-kē

said, 'when will-you-give?' so having-said at once (at-once) having-risen me-to

khund'lō, arũ, 'tu-kō marat-lē mārōndē-nā, māyē-lōṭiyā,' asan bal'lō

he-kicked, and, 'thee death-to I-will beat, mother-plunderer,' thus said.

Savāl — Asan tum-chō gōṭ-bāt hōtō-bērā Bhīmā

Question — In this way your talk was-going-on-while Bhīmā

ralō ?

was (present) ?

Jabāb — Hud'lō dāyō nī ralō

Answer — At-that-time not (he)-was

Savāl — Bhīmā hutā kēbō ilō ?

Question — Bhīmā there when came ?

Jabāb — Hāmī gēlū hām chō bhāi-gharē Bhāi chō ghar nadī

Answer — We went our to-brother-house Brother-of house river

pailō āsē 'Jāv bhāī, hām kē kāy-kājē jarālō-sē khund'lō-sē, puchhūk

beyond is 'Let-us-go brother', us-to what-for has-burnt has-kicked, to-ask

jāvō,' asan maĩ bal'lē. '"Marat-lē mārōndē," balun bal'tē rahō

we-will-go,' so I said. '"Death-to I-will-beat," having-said saying he-was.

Hāmī, "dēundē dēundē," bal-sē'

We, "will-give will-give," said'

Savāl — Dunō jhan jāuṅ-bhātī . Kōsam-chō gharē kāy-kāy
Question — *Both* *people* *having-gone* *Kōsam-of* *in-house* *what-what*

karlās ?
you-did ?

Jabāb — Āgē māl'gujar gharē gēlū Hām-chō bhāi
Answer — *First* *the-malguzar-(of)* *to-house* *(we) went* *Our* *brother*

māl'gujar-kē bal'lō, 'jāv-nā, puchhūvā̃, hām-chō bhāi-kē kāy-kājē
the-malguzar-to *said,* *'let-us-go,* *we-will-ask,* *our* *brother-to* *what-for*

jarālō-sē ?' Māl'gujar bal'lō, 'tumhī jāhā hutāy hun-kē hutā ānā
did-he-burn ?' The-malguzar *said,* *'you* *go* *there* *him-to* *here* *you-bring*

Itā puchhūvā̃ ' Hāmhī Kōsam-thānē gēlū Maĩ bal'lē, 'jāv, māmā,
Here *we-will-ask* ' *We* *Kōsam-near* *went* *I* *said,* *'let-us-go,* *uncle,*

māl'gujar gharē hutā mō-chō bhāi ilō-sē ' Hun bhītar-lē
the-malguzar-of *in-house* *there* *my* *brother* *come-is* ' *He* *inside-from*

nikar'lō arū bal'lo, 'āj tu-kē marat-lē māiēndē '
came-out *and* *said,* *'to-day* *thee-to* *death-to* *I-will-beat* '

FREE TRANSLATION OF THE FOREGOING.

Question — Did a man called Kōsam Muriyā live in your village ?
Answer — Yes

Question — Is he alive or is he dead ?
Answer — He is no more, he is dead

Question — How did he die ?
Answer — We have killed him

Question — Did you kill him alone or together with somebody ?
Answer — I did not do it alone, but together with my brother.

Question — What did you kill him with ?
Answer — A stick

Question — What stick did you kill him with ?
Answer — With that bamboo stick

Question — With which stick didst thou strike ?
Answer — With that long stick

Question — And which stick did Bhīmā use ?
Answer — This one

Question — To whom does the small stick belong ?
Answer — It was in my brother's house

Question — Were you carrying it to the spot where you killed him ?
Answer — No

Question — Why did you kill Kōsam ?
Answer — On account of the expenses for his daughter

Question —How is the story of these expenses ?

Answer —I lived as his son-in-law in his house Kōsam said, 'nephew, when will you pay the price of your wife ?' I said that I was going to do so, and he again asked when I said, 'Uncle, I live in your house, you know, and this year I will pay in some way or other' The uncle said, 'when will you pay ?' and suddenly he rose and kicked me and said, 'I will kill you, you rogue'

Question —Was Bhīmā present during this your altercation ?

Answer —He was not, at that time.

Question —When did Bhīmā come there ?

Answer —I went to my brother's house, which is beyond the river, and said, 'well, brother, let us go and ask why he has vexed me and kicked me He said that he would beat me to death, and I said that I would pay.'

Question —What did you two do after having gone to Kōsam's house ?

Answer —First we went to the Mālguzār's house, and my brother said to him, 'let us go and ask him why he has vexed my brother' The Mālguzār said, 'go you and bring him here, and we will ask him here' Then we went to Kōsam's house, and I said, 'come, uncle, let us go to the Mālguzār's house My brother is there' He then came out and said that he would kill me.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL⸱BĪ

(KANKER)

SPECIMEN III.

एक-दुन वाघ कोनी वनसें पडे सोउ रली । एक-दम खुवभान मुसा हुनके पास अपलो बिलले निकरलो । हुनके आरोसे वाघ उठलो आउर हुनके डावला एक-दुन मुसा-पर एक-दम पडला । रीसमें इलो । वाघने हुन मुसाको मारे-वर तैयार हो रहिलो । मुसा अर्जी करलो । तुमचो आपन-वाट देखो मोचो वोर देख । मोचो मारले-से तुचो का वडाई मीलेते । इतनो सुन वाघने मुसाको छोडेन घाती । मुसाने अर्जी करलो । वो कहलो, कोनी दिनमें आपलो येचे दायाका वदला दीहो । हुनके सुन वाघ हॅसली आउर वन-वाट गैली । थोडे दिन पाछे हुन वनके पासके रहिलो वीतामन फॉंदा लगावली । वाघको फसावलो । क्योंकि हुन हुनके ढोरको कन्तु-कन्तु मारते रेली । वाघने फॉंदोसे निकलन रहली, फीर निकल नही सकली । आखिर हुन दुखके मारे नरिआ-वलो । हुनी मुसाने जिनके वाघ छोडाउन दिले रहलो हुन नरिआलो सुनलो । हुन आपलो उपकार कारियाके वोली जानलो आउर खोजत उया अमरलो हुता वाघ फसा पडा रहलो । हुन आपलो तेजची दॉंतोसें फॉंदाको कतरलो आउर वाघको छडावलो ॥

[No 86]

INDO-ARYAN FAMILY

SOUTHERN GROUP.

HAL‧BĪ

(KANKER)

SPECIMEN III

TRANSLITERATION AND TRANSLATION

Ĕk-dun bāgh kōnī ban-mõ padē sōu ɪalī Ĕk-dam khub-jhan musā
One tiger a-certain forest-in lying sleeping was At once many-people mice

hun-kĭ pīs ap‧lō bɪl-lō nɪkar‧lō Hun-kē ārō-sē bāgh uth‧lō
him-of near their-own hole-from came-out Them-of noise-from the-tiger arose

īur hun-kē dāv‧lā ĕk-dun musā-pai ōk-dam pad‧lā Rɪs-mẽ ɪlō
and his paw one mouse upon suddenly fell Anger-into he-came

Bāgh-nĭ hun musā-kō mārē-bai taɪyār hō rahɪlō Musā
The-tiger-by that mouse to killing-for ready having-become was The-mouse

arjī kar‧lo, 'tum-chō āpau-bāt dekhō mō-chō vōɪ dēkh , mō-chō mār‧lē-sē
statement made, 'your own-way look me-of direction look , me-of killing-from

tu-chō kĭ badāī mīlĭ-tō ?' It‧nō sun bāgh-nē musā-kō
you what greatness will-be-got ?' This having-heard tiger-by mouse-to

chhōdēn-thātī Musā-nō arjī kar‧lō Vō kah‧lō, 'kōnī dɪn-mẽ
let-off The-mouse-by statement was-made He said, 'a-certain day-on

āp‧lō yĭ chō dāyā-kĭ bad‧lā dīhō ' Hun-kē sun bāgh
your-own this kindness of return I-will-give ' That having-heard tiger

hās‧lō āur ban-bāt gailō Thōdō dɪn pāchhē hun ban-kē pās-kē
laughed and forest way went A-few days after that forest-of near-of

rahɪlō bītā-man phādā lagāv‧lō, bāgh-kō phasāv‧lō Kyaũ-kɪ hun hun-kē dhōɪ-kō
living men a-net spread, tiger-to caught Because he their cattle

kantu-kantu mār‧tō ɪēlō Bāgh-nē phādō-sē nɪk‧lan rah‧lō, phēr nɪkal
sometimes killing was The-tiger-by the-net-from getting-out was, but get-out

nahī sak‧lō Ākhɪɪ hun dukh-kē mārō narɪāv‧lō Hunī musā-nē, jɪn-kē
not could At-last he pain-of through roared That mouse-by, whom-to

bāgh chhōdāun dɪlē ɪah‧lō, hun narɪālō sun‧lō Hun āp‧lō
the-tiger having-let-off having-given lived, that roar was-heard He his-own

up‧kār karɪyā-kē bōlī jān‧lō āur khōjat uthā amar‧lō hutā bāgh
obligation doer-of speech knew and searching there arrived there the-tiger

phasā padā rah‧lō Hun āp‧lō tēj‧chō dātō-sē phādā-kō katar‧lō āuɪ
ensnared fallen was He his-own sharp teeth-by the-net-to cut and

bāgh-kō chhadāv‧lō
the-tiger-to set-free

FREE TRANSLATION OF THE FOREGOING

A tiger had once fallen asleep in a forest   Suddenly many mice came out from their holes close to him.   At their noise the tiger awoke and put his paw on one of the mice He got angry and was just going to kill the mouse, when it made the following request, 'Look at yourself and at me   What good will come to you from killing me?'   Having heard this the tiger let the mouse off   The mouse then said to him, ' Some day I will make return for this your kindness '   The tiger laughed at this and went into the forest A few days after the men who lived near the forest spread a net and caught the tiger, because he sometimes killed their cattle   The tiger tried to get out of the net, but could not   So he began at last to roar with pain   The mouse which the tiger had released heard his roar, understood that it was the voice of its benefactor, and found its way to the place where the tiger was caught in the net   With its sharp teeth it cut the net and set the tiger free

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It has already been mentioned that the Mah'iī dialect of Bastaı is, in reality, nothing else than Hal'bī   The two specimens which follow share all the characteristic features of that dialect.

[No 87]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALᴬBĪ

Mahʻrī Dialect. (Bastar State)

Specimen I.

कोहीचो दुइ-ठन बेटा रला। ताचो नानो बेटा वापके वोललो, ए वावा, धन-भीतरचो जो मोचो भाग आसे ताके मोक्ते दे। तेवे चुनक्के आपलो धनक्के वाटा दीलो। बहुत दिन नी सारा रली नानी बेटा सब धनक्के एक्के ठाने वनाअला दूर देग गेलो और हुता लॉडियापनमें दिन सारते रली सब धन- क्के वरबाद करलो। जीवे सब धनक्के सारापक्काअला हुन देशमें बहुत भूख पड़ली। और हुन कंगल होलो। चोर हुन हुता जायक्के हुन राजक्के गोटोक्के साहूकार घरे रला। हुन साहूकार हुनक्के ताचो वेड़ामें घुसरा चराअक्के पठायलो। और चुनक्के वरहा खाते रलो ताके आपन खातो-काजे मन करलो। और ताक्के कोहू काहीं नी दोते रला। हुताले ताक्के चेत पड़ली, और तो बोललो, माचो वाप घरे भुतियारिनचो भात वाचा जाते रली और एवे मुंथ भूख काजे मरदे आये। और एवे मुंथ वावा घरे जायेंदे और वावाक्के वोलदे, ये वावा, मुंथ भग- वानचो हुक्कुम नी मानले, वापचे पुरे पाप करले। अवे मुंथ तुचो बेटा वोलतोर लायक्कचो नो होय। अवे मोक्के तुचो भुतियार सगे वरावर वनवा देस। तेवे चुन उठलो और पाछे वावा ठाने गेलो। अंधरलो वाप-बीता देखलो और माया करलो। वाप-बीता पराआति गेलो हुनक्के टोड़रा धरासीन चूमलो। तेवे बेटा वोललो, ये वावा, मुंथ भगवानचो हुक्कुम नी मानले तुचे पुरे तो मुंथ पाप करलो। येवे मुंथ तुचो बेटा वोलतोर नी होली। तेवे वाप-बीता कवाडीमन- के वोलली, अच्छा कपड़ा निकरवासीन ताके पिधवा। और हाथे मुंदी और पायें पन्हईं पिधवा। और हमी खिलूं हरिख होलूं। मोचो बेटा मरा रलो अवे और जीवलो हाजा रलो और पावलो। तेवे हुन हरिख होला॥

ताचो वड़े बेटा वेड़ामें रलो। और जीवे वेड़ाले हुतो बेरा घर लगे पोहुंचलो तेवे वाजा और नाचक्के गजर सुनलो। और हुन कवाडी-भीतरचो गोटक्के हाँक देयासीन ताके पुछ्छला, ये काय आय। कवाडी-बीता चुनक्के

बोललो, तुचो भाऊ द्रलो आये और तुचो बाप नीक राँधा बनायलो आये, ये ताचो काजि हुनकी नीको पावलीस। तो रिस लागली मनी घर-भीतरे नी जॉय बोललो। बाबा घरले निसकासीन हुनके मनाआते रलो। तिबे हुन बाबाकी बोललो, देख, मुंय येतलो बरखले तुचो सेवा कारदे आये। तुचो बोलके मुंय कीबे नी टारलो। कीबे मोके तुंद्र मेंड़ा नी दीलिस, माचो मीत सगे मुंय हरिख करतो रले। ये बेटा छिनार संगे तुमचो धनके सारा पकाअली जद्लो-दाई द्रलो येद्लो-दाई नीको राँधा बनायलो। ताचे बाबा बोललो, ये बेटा, तुंद्र सगर दिन मोचो संगी आसीस। जे माचो आये हुन तुचो आये। हुनचो हरिख करतोर बात रली, तुचो भाऊ मरा रलो फेर जिवलो छाजा रलो और पावलो॥

layak-chō nō hãy Abō mō-kō tu-chō bhutiyār-sangō barābar ban°vā-dēs'''
worthy-of not am Now me-to thy servant-with alike make''

Tēbē hun uṭh°lō, aur pāchhō bābā-ṭhānō gēlō Adhar°lō
Then he arose, and afterwards father-near went From a-distance

bāp-bītā dēkh°lō, aur māyā kar°lō. Bāp-bītā parāātō gēlō,
father-the saw, and compassion made The-father running went,

hūn-kē tōr°rā dharā-sīn chūm°lō. Tēbō bētā bol°lō, 'yō
him-of neck having-seized kissed Then the-son said, 'O

bābā, mũy Bhag°vān chō hukum ni mān°lō, tu-chō purō tō mũy
father, I God-of order not obeyed, thee-of before then I

pāp kar°lō, yēbō mũy tu-chō bēṭā bōl°tōr nō hōlī'
sin made, now I thee-of son being-called-of not became'

Tēbē bāp-bītā kabārī-man-kō bōl°lō, 'achchhā kap°rā nikar°vā-sīn
Then father-the the-servants-to said, 'best a-cloth having-brought-forth

tā-kē pindhavā, aur hãthō mundī, aur pāyõ panhaī pindhavā, aur hamī
him-to put-on, and on-hand a-ring, and on-feet shoes put-on; and we

khēlũ, harikh hōlũ Mō-chō bētā marā ralō, abō aur jīb°lō, hājā
shall-eat, merry shall-we-be My son dead was, now again is-alive, lost

ralō, aur pāv°lō' Tēbō hũn harikh hōlī
was, and is-found' Then they joyous became

Tā-chō barē bēṭā bērā-mẽ ralō, aur jēbō bērā-lō itō bērū
His elder son field-in was, and when field-from coming while

ghar-lagē pōhūch°lō, tēbō bājā au nāch-kō gajar sun°lō Aur
house-near he-arrived, then music and dancing-of noise he-heard And

hun kabārī-bhitar-chō gōṭak-kō hãk-dēyā-sīn tā-kē pūchh°lā, 'yē
he the-servants-among of one-to having-called him-to he-asked, 'this

kãy āy ?' Kabārī-bītā hun-kē bōl°lō, 'tu-chō bhāī ilō āyē, aur tu-chō
what is ?' The-servant him-to said, 'thy brother come is, and thy

bāp nikō rãdhā banāy°lō-āyē, yē tā-chō-kājō hun-kē nikō pāv°lis'
father good a-feast has-given, this that-of-on-account him-to safe he-found'

Tō ris lāg°lī manī, 'ghai-bhītarē nī jãy,' bōl°lō Bābā
Then anger arose having-said, 'the-house-into not I-will-go,' he-said The-father

ghai-lō nis°kā-sīn hun-kē manāātē ralō Tēbō hun bābā-kē bōl°lō, 'dēkh,
house-from having-come-out him-to entreating was Then he father-to said, 'see,

mũy yēt°lō barakh-lē tu-chō sēvā kaiandē āyē, tu-chō bōl-kē mũy kēbē nī
I so-many years-from thy service doing am, thy speech-to I ever not

tār°lō, kēbē mō-kē tũi mērā nī dihs, mā-chō mīt-sangē mũy
transgressed, ever me-to thou a-goat not gavest, my friends-with I

harikh kar°tō ralē Yē bētā chhinār-sangē tum-chō dhan-kē
merriment making might-be This son harlots-with thee-of wealth

sārā pakāalō, jad°lō-dāi ilō, yēd°lō-dāi nikō rãdhā
having-squandered threw, as-soon-as he-came, so-soon good a-feast

Tā-chē bābā bōl᾽lō, 'yē bētā, tũı sagar dın mŏ-chō
His *father* *saıd,* *'O* *son,* *thou* *all* *days* *me-of*

sangī āsīs, jē mā-chō āyē hun tu-chō āyē. Hun-chō harıkh kar᾽tōr
wıth *art,* *what* *mıne* *ıs* *that* *thıne* *ıs.* *That-of* *merrıment* *makıng-of*

banāy᾽lō, bāt ralī, tu-chō bhāī marā ralō, phēr jıb᾽lō, hājā ralō, aur pāv᾽lō'
ıs-gıven' *affaır* *was;* *thy* *brother* *dead* *was,* *agaın* *ıs-alıve;* *lost* *was,* *and* *ıs-found'*

2 2

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL'BI.

MAH'RĪ DIALECT (BASTAR STATE)

SPECIMEN II.

सवाल—तुमचो गायें माटा नामची गोंड रहलो जी ।

जवाव—रहतो-काजि रहली मातर द्वे निंह ।

सवाल—माटा द्वे कहाँ गेलो ।

जवाव—कहाँ निंह जाय हुनी मरुन गेलो ।

सवाल—काद्र व्याद् धरुन रली कि हुनाकी कोंह मारुन पकाला ।

जवाव—हुनकी काद्र व्याद् रोग निंह धरे कोनी पुनी मारला तेंवे हुन
मरलो ।

सवाल—हुनकी कोन मारलो ।

जवाव—मैं कसन जॉनें ।

सवाल—साखी लोग वोलसत कि माटाके तुम्ही मारुन पकालस । एवे
तुमचो काय वोलतुर असे ।

जवाव— मैं तो निंह मारलेंसे । साखीमनके सिखालस अस । मचो
माटा-संग झागडा ठिन काची होलर निंह । मैं हुनकी कसन मारते ।

सवाल—ये टंगिया तुमचो घरे निकरली ।

जवाव—हाँ निकरली । ये मुचो टंगिया आय । गुने सुचो घरे निकरली ।

सवाल—ये टंगिया-उपरे लोहू होलीसे ।

जवाव—हाँ होलीसे । मैं वोकड़ा कोटले गुन हुनचो लोहू होलीसे ।

सवाल—ये कटद् तुमचो घरे निकरली ।

जवाव—पोलिस हवलदार मोचो छामने ये घोती मचो घरे पकाउन दिलो ।
मैं वहले, मालिक हुसन निंह करा । मुचो उपरे बदी एदे । सर्कार मोकी फाँसी

देदे। हवलदार बोललो तुद्द माटाकी मारलीसस, सबू लोग बोलसत तो एचे काजे ये धोती तुचो घरे पकाँयसे।

सवाल—तुद्द और माटा मँद पियुन रेलस।

जवाव—मैं रोज पियेंसे, मौस पुनी खाँयसे।

सवाल—मसा कलारचो मँद-भाटीमे तुद्द और माटा पोरा दिने मँद खाते रहस।

जवाव—पोरा दिन मोचो माँमाँ गुट्टा घरे रलो। माटा-संगे मंसाचो भाटी थाने निह गेलेंसे। सबू फन्दाय।

सवाल—माटाचो मढ़ा तुमी देखलास अस।

जवाव—गाँवचो लोग सबू देखूके जाउन रला। हुसने मैं पुनी देखू-के जाउन रलें।

सवाल—माटाके काह थाने पुन घाव लागुन रहे।

जवाव—एक घाव टगियाचो हुनके मुडे रहली। दूसर हुनके छातीमें रहे। हुनचो गागामें एक-ठन कटह रली, हुता लोह घोउन रहे। हुतलोहे मैं काही निह जाने॥

[No 88]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALᴬBĪ.

MAHᴬRĪ DIALECT (BASTAR STATE)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Savāl.—Tum-chō gāyẽ Mātā nām-chō gōnd rahᵃlō jē ?
Question —Your in-village Mātā by-name a-Gōnd lived what ?

Javāb —Rahᵃtō-kājē, rahᵃlō, mātar ibē nīhē
Answer —Living-as-to, lived, but now is-not

Savāl— Mātā ibē kahẫ gēlō ?
Question —Mātā now where went ?

Javāb— Kahẫ nih jāy Hunī marun gēlō
Answer —Anywhere not went. He having-died went

Savāl— Kāi byād dharun ralī, kı hunā-kē kōhŭ mārun
Question.—Any disease having-seized was, or him-to anyone having-beaten
killed ?
pakālā ?

Javāb —Hun-kē kāi byād-rōg nih dharē, kōnī-punī mārᵃlā,
Answer —Him-to any disease-sickness not seized, somebody-else killed (him),
tēbē hun marᵃlō
then he died

Savāl— Hun-kē kōn mārᵃlō ?
Question —Him-to who killed ? ,

Javāb —Maĩ kasan jẫnē
Answer — I how should-know.

Savāl— Sākhī-lōg bōlᵃsat kı, Mātā-kē tumhī mārun-pakālas Ēbē
Question.—The-witnesses say that, Mātā-to you have-killed Now
tum-chō kāy bōlᵃtur asē ?
you of what to-say is ?

Javāb —Maĩ tō nih mārᵃlē-sē Sākhī-man-kē sikhālas-asa
Answer —I surely not have-killed The-witnesses (they-)taught have
Ma-chō Mātā-sang jhagᵃrā-thın kāhī hōlaı nihē Maĩ hun-kē kasan
Me-of Mātā-with quarrel any become is not I him-to why
mārᵃtē ?
should-have-killed ?

Savāl— Yē ṭangıyā tum-chō gharē nıkarᵃlī ?
Question —This axe your in-house was-found ?

Javāb —Hã nikar'lī, yŏ mu-chō ṭangīyā āy Gunŏ mu-chō
Inswer —Yes was-found ; this my axe is So my
gharŏ nikar'lī.
in-house was-found.

Sawāl — Yŏ ṭangīyā-up'rŏ lŏhū hōlī-sē
Question —This axe-upon blood attached-is

Javāb —Hã hōlī-sē. Maĩ bōk'rā kōṭ'lŏ gun hun-chō
Inswer —Yes attached is. I a-goat cut (killed) therefore its
lŏhū hōlī-sē.
blood was-attached.

Sawāl —Yŏ kaṭaī tum-chō gharŏ nikar'lī.
Question —This cloth your in-house was-found.

Javāb — Pŏlis haval'dār mō-chō ohhām'nŏ yē dhŏtī ma-chō
Inswer —The-police Havildar me-of in-presence this cloth me-of
gharŏ pakāun dilŏ Maĩ bal'lŏ, 'mālik, husan nih karā,
in-house having-thrown gave. I said, 'master, this-way not do,
mu-chō-up'rē badī ēdŏ, Sarkār mō-kŏ phãsī dēdŏ'
me-of-upon ill-name will-come, Government me-to hanging will-give'
Haval'dār bol'lŏ, 'tui Māṭā-kŏ mār'līsas, sabū lŏg bōl'sat, tŏ
The-Havildar said, 'thou Mātā-to hast-killed, all people say, then
ō-chī-kājē yŏ dhŏtī tu-chō gharŏ pakãy-sō.
this of-for-the-sake this cloth thy in-house I-have-thrown

Savāl — Tui aui Māṭā mād piyun rēlas ?
Question —Thou and Māṭā liquor having-drunk were ?
Javāb —Maĩ rŏj piyc̃-sē, mãus punī khãy-sē.
Answer —I daily drink, flesh also I-eat

Savāl — Mansā kalār-chō mād-bhāṭi-mē tui aur Māṭā Pōrā-dinē
Question —Mansā kalār-of liquor-still-in thou and Māṭā on-Pōrā-day
mād khātŏ rahas ?
liquor eating were ?

Javāb — Pōrā-din mō-chō mãmã Guṭṭā ghaiŏ ralŏ Māṭā-sangē
Answer —On-Pōrā-day my uncle Guṭṭā in-house was. Māṭā with
Mansā-chō bhāṭi-thānŏ nih gŏlc̃-sē. Sabū phandāy
Mansā-of still-near not I-gone-was All false

Savāl — Māṭā-chō marhā tumī dēkh'lās-asa ?
Question —Māṭā-of dead-body you have-seen ?
Javāb — Gãv chō lŏg sabū dēkhū-kē jāun ralā.
Answer —The-village-of people all to-see having-gone were
Hus'nŏ maĩ punī dēkhū-kē jāun ralē
In-the-same-way I also to see having-gone was.

Savāl — Māṭā-kŏ kāi-thānē pun ghāv lāgun rahē ?
Question — Māṭā-to what in-places again wound having-been-applied was ?

Javáb—	Ek	ghāv	tangiyā-chō	hun-kē	mundē	rah'lī.		Dusar	hun-kē
Answer—	*One*	*stroke*	*axe-of*	*him-of*	*on-head*	*was.*		*Another*	*him-of*
chhātī-mē	rahē	Hun chō	gāgā-mē	ēk-than	kataī	ralī,		hutā	lōhū
the-breast-on	*was*	*Him-of*	*body-on*	*one-only*	*cloth*	*was,*		*on-that*	*blood*
hōun	rahē	Hut'lō-lē	maī	kāhī	nih	jānē.			
having-been	*was*	*This-from*	*I*	*anything*	*not*	*know.*			

FREE TRANSLATION OF THE FOREGOING.

Question —Was there a man called Mātā in your village?

Answer —Yes, but now he is not there.

Question —Where has Mātā now gone?

Answer —He has not gone anywhere. He is dead.

Question —Did a disease seize him, or has anybody killed him?

Answer —No disease seized him, but some one killed him, and so he died.

Question —Who killed him?

Answer —How should I know.

Question —The witnesses say that you have killed Mātā. Now, what have you to say?

Answer —Surely I have not killed him. The witnesses have been told to say so. I have not had any quarrel with Mātā. Why should I kill him?

Question —This axe was found in your house?

Answer —Yes, this is my axe, and so it was found in my house.

Question —There was blood on this axe?

Answer —Yes. I had killed a goat, and therefore there was blood.

Question —This cloth was found in your house?

Answer —The police sergeant threw this *dhoti* into my house in my presence. I said, 'Master, don't do so. I shall be suspected, and the Government will hang me.' The sergeant said, 'thou hast killed Mātā. All people say so, and therefore I have thrown this cloth into thy house.'

Question —Had you and Mātā drunk liquor?

Answer —I drink liquor every day, and I also eat flesh.

Question —Were you and Mātā on the Pōrā[1] day drinking liquor in Mansā Kalār's liquor-distillery?

Answer —On the Pōrā day my uncle Guttā stayed with me. I did not go with Mātā to Mansā's distillery. That is all false.

Question —Have you seen Mātā's corpse?

Answer —All the village people went to see it. And in the same way I also went to see it.

Question —Where had Mātā been wounded?

Answer —There was a wound of an axe on his head, and another on his breast. Only one cloth was on his body, and blood was on it. I do not know anything more than this.

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[1] The festival held on Saturday of the new moon of Srāvaṇa or of Bhādrapa'd. Bullocks are exempted from work on that day, decorated and paraded about in worship.

The Halbis of Bhandara speak the usual Marāthī of the district, with very few peculiarities.

Th is usually substituted for *t*; thus, *dhāk'thā*, younger; *vāṭhā*, share.

Cerebral *ḷ* is pronounced as *r*, thus, *mā'tī*, is got. In *dẓavad*, near, the final *d* is probably written for *ṛ* or *r*.

Note forms such as *mī pāp kēlun*, I did sin; *tyā-na rāsēt dēlan*, he gave his property; *khīrā-ṇā*, to eat.

In all essentials, however, the so-called Hal'bī of Bhandara closely agrees with the current Marāthī of the district, as will be seen from the specimen which follows.

[No 89]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ

HAL'BĪ DIALECT (BHANDARA)

एका माणमाले दोन लेंकरा छोते । त्या पैकी धाकठा वापाले वोलला, वावा, माल्मत्तेचा जो वाठा आहे तो आमचा दे । त्यान मग रासीत वाठून देलन । मग जुग्या दिसानी लाह्यान पोऱ्या अरधा जमा केला अन दुर सुलखा मंधी निघून गेला । तेथ जाऊन-मन्याानी आपला पैमा त्यान उमसपणान उडवलन । अवघा पैसा त्यान उड-वून-स्न्या मग त्या गावी मछ्छग पडला । त्याच्या मधी च्याले अडचण पडली । तह्या तो त्या गावच्या मोठ्या माणसाच्या पासी जाऊन राछिला । त्यान आपल्या वावरात डुकर चारावाले धाडलन । तह्या डुकर फोल खातंत ते खावाना अन आपल पोठ भरावा अस त्याला वाठलन । त्याले कोणी काह्यी देलन नाह्यी । मग तो सुधवर आला अन वोलला, माझ्या वापाच्या घरी चाकराले पोठभर रोठी खावाले मिरते मी उपागी'मरतुन । मी उठून आपल्या वापा-कड जाईन वापाले मनल, मी देवा-पासी अन तुझ्या गिरी पाप केलुन । अज-पासून मी तुभा काह्यी पोऱ्या म्हुन राछिल नाई, तु माले ण्का चाकरा परमान्ने ठेव । मग उठून वापा जवड गीला । लेकाले दुर पाछून-स्न्या त्याच्या पोठाँत दया आली । धावत जाऊन-स्न्या त्याच्या गऱ्याले पोठारलन मग त्याचा चुमा घेतलन । मग पोऱ्या वापाले मतलन वावा, मी देवा-पासून अन तुझ्या गिरी पाप केलु छोतु । अज-पासून तुभा काँयीं मी लेकर नाइ । मग वापान चाकराले सांगितलन, या पोऱ्याले वेस आगडा आणून घाल । छाता-मधी मुदी अन पाया-मधी जोडा ठाक । मग आपुन जेऊन खाऊन-स्न्या अनन्द छोज । छा माझा पोऱ्या मेला छोता अन मग जिता भाला । तो ह्वलला छोता तो सापलला । मग ते दोघे-भन अनन्द करू लागले ॥

त्या-वक्ती त्याचा वडिल पोंच्या वावरात होता । तिकून घरा-काठी येऊन-सन्या वाजा अन नाच ऐकलन । एक्या चाकराले वलाऊन-धनी विचारलन, हे का हो । त्यान सांगिलन का, ह्या तुझा भाऊ आला आहे । तुम्झ्या वापाले ह्या सुख- रितान मिरला । मग त्यान मोठा जेवन कीलन । त्याले मोठा संग राग झाला, अन घरात जायेना । त्याचा वाप वाहिर झाला त्याले समजाऊ लागला । मंग वापाले मतलन का, इतकी वरस झाले मी तुझी चाकरी करतून । तुझा हुकुम कोर्ही मोडलु नाहे । माझ्या सग्या-वरोवर खुशी करावाले तु माले काही वकरा देलास नाही । अन यान तुझा समदा पैसा कीजवीज वरावर उडवून देलन वापा-कड झाला, सुन त्याच्यासाठी त्यान जेवन कीलन । तव्हा वापान पोराले मंतलन, पोरा तु हमेशा माझ्या वरावर आहेस । ह्या इतकाही मालमता तुझीच आहे । आपुन खुशी करावा हे आपले काम होते । ह्या तुझा भाऊ मेला होता, मंग फिरुन जिता झाला । तो हवलला होता तो सापलला ॥

[No. 89.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARÁTHÍ.

HAL'BÍ DIALECT.   (BHANDARA)

TRANSLITERATION AND TRANSLATION.

Ěkī   mūn'sā-lě   dōn   lěk'rī   hōtě.   Tyā-paikī   dhāk'thā
One   *man-to*   *two*   *childi en*   *were.*   *Them-from-among*   *the-younger*

bāpī-lě   bol'lī,   ' bābā,   mīl'mattě-tsā   ḍǒ   vāthā   āhē,   tō   ām-tsā   dě.'
father-to   *spoke,*   *'father,*   *the-property-of*   *what*   *share*   *is,*   *that*   *our*   *give'*

Tyī-na   mang   risět   vāthūn   dělan   Mag   dzugyā   disā-nī
Him-by   *then*   *the-property*   *having-divided*   *was-given.*   *Then*   *a-few*   *days-in*

lahān   pōṛ i   ar'dhī   dzamā   kělī,   an dui mul'khā-mandhī   nighūn
the-younger by-son (his-)   *half*   *together was made,*   *and far*   *country-into*   *having-gone*

gělī   Tītha dziūn-sanyā-nī   āp'lā   paisā   tyā-na   umas'panān   udav'lan
went   *There*   *having-gone*   *his-own*   *money*   *him-by*   *riotousness-with*   *was-squandered*

Ar'ghi   paisā   tyī-na   ud'rūn-sanyā   mang   tyā   gāvī   mahāng
All   *money*   *him-by*   *having-squandered*   *then*   *that*   *in-village*   *dearth*

pad'lī   Tyā-chyā   madhī   tyā-lě   ad'tsan   pad'lī   Tavhā   tō   tyā
fell.   *That-of*   *in-midst*   *him-to*   *difficulty*   *fell*   *Then*   *he*   *that*

gāv-chy ī   mōṭhyā   mān'sā-chyā-pāsī   dzāūn   rāhilā   Tyā-na   āp'lyā
village-of   *great*   *man-of-near*   *having-gone*   *lived*   *Him by*   *his-own*

vāv'rīt   dūkar   tsārāvā-lě   dhād'lan.   Tavhā   dūkai   phōl   khātět   tē
into-field   *swine*   *feed-to*   *it-was-sent*   *Then*   *the-swine*   *husks*   *eat*   *that*

khāvā-nī,   an   āp'la   pōṭi   bharāvū,   asa   tyā lā   vāth'lan
to-eat,   *and*   *his-own*   *belly*   *should-be-filled,*   *so*   *him-to*   *it-appeared.*

Tyā-lě   kōnī   kāhī   dělan   nāhī.   Mang   tō   sudh-var   ālā,   an
Him-to   *by-anybody*   *anything*   *was given*   *not*   *Then*   *he*   *senses-on*   *came,*   *and*

bōl'lā,   ' mājhyā   bāpā-chyā   gharī   tsāk'rā-lě   pōṭh-bhar   rōṭhī   khāvā le
spoke,   *' my*   *father-of*   *at-house*   *servants-to*   *belly-full*   *bread*   *eat-to*

mir'tǒ,   mī   upāsī   mar'tun.   Mī   uṭhūn   āp'lyā   bāpā-kada
is-obtained,   *I*   *hungry*   *die.*   *I*   *having-arisen*   *my-own*   *father-to*

dzāīn,   bāpā-lě   manal,   " mī   Dēvā-pāsi an   tujhyā   śuī   pāp   kělun
will-go,   *father-to*   *will-say,*   *" by-me*   *God-near*   *and*   *thy*   *on-head*   *sin*   *was-made.*

Adz-pāsūn   mī   tudzhā   kāhī   pōryā   mhun   rāhilu   nāī,   tu   mā-lě
To-day-from   *I*   *thy*   *at-all*   *son*   *saying*   *remained*   *not,*   *thou*   *me-to*

ěkā   tsāk'rā   par'mānē   ṭhēv"'   Mang   uṭhūn   bāpā-dzavad   gělā
one   *servant*   *like*   *keep"'*   *Then*   *having-arisen*   *father-near*   *(he) went.*

3 A 2

Lěkā-lē   dur   pāhūn-sanvī   tyā-chyā   pōthãt   dayā   ālī.   Dhāvat
The-son-to   far   having-seen   him-of   in-belly   compassion   came.   Running

dzāun-sanyā   tyā-chyā   garyā-lē   pōthīr'lan,   mang   tyā-tsī   tsumā   ghět'lan.
having-gone   him-of   neck-to   it-was-embraced,   then   him-of   a-kiss   was-taken.

Mang   pōryā   bāpā-lē   mant'lan,   'bībī,   mī   Děvā-pāsūn   an   tujhyā
Then   (by-)the-son   father-to   it-was-said,   'father,   by-me   God-from   and   thy

sɪī   pāp   kělu   hōtu   Adz-pāsūn   tudzhī   kãhī   mī   lěk'ru   nāī'
on-head   sin   made   was   To-day-from   thy   at-all   I   child   am-not'

Mang   bāpā-na   tsāk'rā-lē   sāngɪt'lan,   'yī   pōryī-lē   běs   āng'dā
Then   the-father-by   servants-to   it-was-told,   'this   son-to   good   a-coat

īnūn   ghāl.   Hātī-mandhī   mundī,   an   pīyā-mandhī   dzōdī   thīk
having-brought   put   The-hand-on   a-ring,   and   the-feet-on   a-shoe   put

Mang   āpun   jēun   khāun-sanyī   anand   hōu   Hī   mādzhī   pōryī
Then   we   having-dined   having-eaten   joyful   will-be   This   my   son

mělā   hōtā,   an   mang   jɪtā   dzhālā,   tō   daval'lā   hōtā,   tō   sāpal'lī'
dead   was,   and   then   alive   became,   he   lost   was,   he   is-found'

Mang   tē   dōghě-dzhan   anand   karū   lāg'lē
Then   they   both-persons   joy   to-do   began

Tyā-vak'tī   tvā-tsā   vadɪl   pōryā   vāv'rāt   hōtā   Tɪkūn   gharā-kāthī
At-that-time   him-of   eldest   son   in-field   was   There-from   house-near

vēun-sanyā   rājā   an   nāts   aɪk'lan   Ěkī   tsāk'rā-lě   balāun-sanī
having-come   music   and   dance   was-heard   One   servant-to   having-called

vɪtsār'lan,   'hē   kā   hō?'   Tyā-na   sāngɪlan   kā,   'hā   tudzhā   bhāu
it-was-asked,   'this   what   is?'   Him-by   it-was-told   that,   'this   thy   brother

ālā   āhē   Tujhyā   bāpā-lē   hā   sukh-ɪtān   mɪr'lā   Mang   tyā-na   mōthā
come   is   Thy   father-to   this   safe   was-got.   Then   him-by   great

jēvan   kělan'   Tvā-lē   mōthā   mang   rāg   ālā   an   gharāt
a-feast   was-made'   Him-to   great   then   anger   came,   and   in-the-house

dzāyē-nā   Tyā-tsā   bāp   bāhěr   ālā,   tyā-lē   sam'dzāu   lāg'lā   Mang
would-go-not   Him-of   father   out   came,   him-to   to-entreat   began   Then

bāpā-lē   mant'lan,   kā,   'ɪt'kē   varas   dzhālē,   mī   tujhī   tsāk'rī
the-father-to   it-was-said,   that,   'so-many   years   became,   I   thy   service

kar'tūn,   tudzhā   hukum   kãhī   mōd'lu   nāī   Mājhyā   sangyā-barōbar   khuśī
am-doing,   thy   command   ever   was-broken   not   My   friends-with   delight

karāvā-lē   tu   mā-lē   kāhī   bak'rā   dēlās   nāhī,   an   yā-na   tudzhā   sam'dā
make-to   by-thee   me-to   ever   a-goat   was-given   not,   and   this-by   thy   all

paisā   kɪdz'bīdz-barābar   ud'rūn   dēlan,   bāpā-kada   ālā,
money   the-harlots-with   having-squandered   was-given,   the-father-to   came,

mun   tyā-chyāsāthī   tyā-na   jēvan   kělan'   Tavhā   bāpā-na
therefore   him-of-for   him-by   a-feast   was-made.'   Then   the-father-by

pōṛa-lē mant'lan, ' pōrā, tū hamēśā mājhyā barābar āhēs, hā
the-son-to it-was said, ' son, you always of me with are, this

it'kā-hī māl'matā tujhī-ts āhē Āpun khuśī karāvā, hē
so-much property thine-alone is By-us merriment should-be-made, this

āp'lē kām hōtē Hī tudzhā bhāū mēlā hōtā, mang phirūn jītā
our duty was. This thy brother dead was, then again alive

dzhālā, tō daval'lā hōtā, tō sāpal'lā '
became, he lost was, he is-found '

Halbas are also found in Berar. At the Census of 1891, 2,841 Halbas were enumerated in the district, and in 1901 their number had increased to 3,124. They are weavers, and most of them are found in Ellichpur.

They have not been reported to speak a separate dialect, and it is probable that at least some of them use the language of their neighbours. A specimen of Hal'bī has, however, been forwarded from Ellichpur, and it shows that some Halbas have a dialect of their own. We are not, however, able to give any figures.

The Hal'bī dialect of Berar is not identical with that illustrated in the preceding pages. It has much less points of analogy with Marāthī and more closely agrees with Eastern Hindī. On the other hand, it has some characteristics in which it agrees with Gujarātī Bhīlī.

The pronunciation is mainly the same as in ordinary Hal'bī. Compare, *balīs* and *bōlīs*, he said, *bol'hū̃*, I will say, *bērā*, time. *Chh*, however, becomes *s* as in Bhīlī, thus, *pusīs*, he asked. Note the frequent substitution of *d* for *l*, thus, *udh°dōpanā-na*, riotously, *kād*, famine.

The usual case suffixes are, case of the agent, *na*, dative, *lā*, genitive, *kō, kā*, locative, *mā*. Thus, *bā-na āp'lō kām°dār-lā sāngīs*, the-father-by his servants-to it-was-said, *mānus lā*, to a man, *mōrō bāp-kā kitī sāl°dāi-lā*, to how many servants of my father's, *jin°gī-kō hissā*, the share of the property, *thōdā divas-mā*, in few days.

It will be seen from the examples that the oblique form is identical with the base, and that the case of the agent is used to denote the subject of the past tense of transitive verbs. The nominative is, however, used instead in *lāhānō pōryā bōlīs*, the younger son said. *Pōryā* perhaps contains another suffix of the agent corresponding to *ē* in Bhīlī.

Pōryā, son, shows that strong masculine bases end in *ā*. They do not change in the plural, thus, *pōryā*, sons. There are, on the whole, no traces of any suffix of the plural in the specimen.

Strong adjectives, including the genitive, end in *ō*, and only occasionally in *ā*. Thus, *lāhānō pōryā*, the younger son, but *mōthā pōryā*, the elder son.

The following are the personal pronouns —

mī, I	*tū̃*, thou.	*ō*, he (oblique *ōn*)
mī, by me	*tu-na*, by thee.	*ō-na*, by him
mō-lā, to me.		*ō-lā*, to him
mōrō, my.	*tōrō*, thy.	*ō-kō*, his

Other pronouns are *yō*, this, dative *yē-lā*, *jē-na*, by whom, *kāy*, what?

The verb substantive agrees with Marāthī in the present and with Bhīlī in the past tense   Thus, *āhũ*, I am , *āhās*, thou art , *āhā*, he is , past *hōtō* (and *hōtā*), plural *hōtā*

The present tense of finite verbs is formed from the present participle   Thus, *mai·tu*, I die , *bhēt·tē*, it is got   The latter form might also be compared with Dravidian forms such as Kanarese *mād·utte*, Gōndī *kiātā*, it does

The past tense is formed in various ways   The suffix *yō*, corresponding to Bhīlī *yō*, occurs in forms such as *tōī maryi mī tōdyō* (sic) *nahī*, I did not break thy order , *gayō*, he went   A suffix *s* is used in the second and third persons singular , thus, *dēyēs*, (thou) gavest , *aīs*, he gave   Such forms take the subject in the case of the agent

A third suffix *nu* or *na* occurs in forms such as *rahē-nu*, he stayed , *dēi-na*, he gave   It is probably identical with the *n*-suffix which is used in Bhīlī and other languages spoken by aboriginal tribes   It is probably of Dravidian origin   Compare the form *chhōdēn-thātī*, he released, mentioned above under ordinary Halbī

A perfect is formed by adding the verb substantive to a form ending in *ē*, third person *īs*, thus, *mī kai ē āhũ*, I have done , *tu-na pangat dēyī-āhās*, by-thee a-feast given-is , *ō-na pangat karīs-āhā*, him-by a-feast made-is

The future is formed by adding an *h*-suffix   Thus, *bal·hũ*, I shall say   In the plural we find *kai·bō*, we shall make   Compare Chhattīsgaṛhī

The infinitive is formed as in Eastern Hindī, thus *charab-lā*, in order to tend. There is also a form ending in *nō*, but it is used as a future participle passive , thus, *pōt bhar·nō*, the belly should be filled

Examples of the conjunctive participle are *tāṭ*, having divided , *chalī*, having gone , *kar-saī ī*, having done , *dhāy-kunā*, having run.   *Kunā* in the last example corresponds to Gōndī *kun*

For further details the specimen which follows should be consulted

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALABĪ

(DISTRICT ELLICHPUR.)

कोनी-एक मानुसला दोन्हें पोऱ्या होता । ओका भितरल एक लाहानो पोऱ्या
चापला बोलीस वावा   जो जिनगीको हिस्सा मोला आन्ह ओ दे। मग ओन ओला
पैसा वाट दीन्हेस ।   मग थोड दिवसमा लाहानो पोऱ्या समद्रो पैसा जमा कर-सरी
टूर मुलखमा चली गयो। आनी वहाँ उधडीपनान रह-सरी आपलो पैसा गमादीस ।
मग ओन सर्व पैसा खर्ची भयो वरतु ओन मुलखमा काड पड्यो।   ओन-मुड ओ
खावला मोताव भयो ।   तव ओ मुलखको एक मानुसक पास नाय-सरी रहेनु ।
ओन ओला डुकर चरवला आपल वावरमा धाडीस ।   तव डुकर जो फोल खात
होता ओक वरतु ओन आपल पोट भरनो अश्शे ओला समज्यो।   आखीन ओला
कोणी कांहीं देईन नहीं ।   मग बुध वरतु आय-सरी बोलीस, मोरो वापका किती
सालदारला पोटभर भाकर मेटते आनी मी उपाशी मरतु।   मी उठ-सरी आपलो
वापकु द्या जाहुँ आखीन ओला वलहुँ, अरे वावा मी देवकी कच्छोको वाहर आनखी
तोरो सामने पाप करे आहुँ।   येक पुढ तोरो पोऱ्या बलबकी मोला बेस लागत
नहीं।   तोरो एखादे सालवघा सरीको ठेव। मग उठ-सरी ओ आपलो वापकु द्या
गयो।   तव ओ टूरच आछा इतकोमा ओला देख-कुना ओक वापला दया आयी।
आखीन ओन धाय-कुना ओक गरोमा घात टाकीस वो ओका सुका लेयीस।   मग
पोऱ्या ओला वलवला लाग्यो, वावा देवक कहेनोकी बाहर वो तोरो सामनो मी
पाप करे आहुँ आखीन येक पुढ तोरो पोऱ्या वलवला मोला वरी लागत नहीं।   पन
वापन आपलो कामदारला सांगीस चांगलो पांघरून आन-सरी येला पेहराव आखीन
ओक वोटमा मुंदी वो पायमा जोडा घाल। मग आपून खाय-पीयी-कुना मजा करबो।
किनकसाठी कीं घी पोऱ्या मऱ्यो होतो तो अब जीतो भयो।   वो हराऱ्यो होतो तो
सपड्यो। तव वे आनन्द करव लाग्या ॥

ओन वेरा ओकी मोठा पोऱ्या वावरमा होता । मग ओ घर आय-वया
ओन वाजा व नाच आयकीस। तव कामदार-भितरको एक झनला बलाय-कुना
ओन पुसीस, यो काय आन्हा। ओन ओला सांगीस कीं तोरो भाई आय आन्हा,

आखीन ओ तोरो वापला खुशाल भेटे आहा वल-कुना ओन मोठी पंगत करीस
आहा। तव ओ राग भर-सरी भीतर जात नी होता । येकसाठी ओको वाप
वाहर आय-सरी ओला समजावला लाग्यो। पन ओन वापला वलीस, देख मी इतको
वरीसको तोरी चाकरी करतु आखीन तोरी मर्जी कवकही मी तोड्यो नही।
तरी मी आपले गडी वरोवर मजा करनो येकसाठी मोला कॉही शेरीको पिला
ही देयेस नही । आनी जेन तोरो पैसा किसवीनी सग नास करीस ओ तोरो
पोऱ्या आयो तव तुन ओकसाठी मोठी पंगत देये आहास। तव ओन ओला वलीस
पोऱ्या तूँ सारो दिन मोरो सगमा आहास। आखीन मोरी समदी जिंदगानी
तोरीच आहा। पन हैस वो खुशी करनो अश्यो वरी होतो। कहा-कीं तोरो भाई
मरो होतो अव श्री जीतो भयो वो हरप्यो होतो श्री सपड्यो ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALʻBĪ.

(District Ellichpur.)

TRANSLITERATION AND TRANSLATION.

Kōnɪ-ĕk mānus-lā dōɪ pōryā hōtā. Ō-kā bhɪtarʻla ĕk lāhānō pōryā
Some-one man-to two sons were Them-of among one younger son-(by)

bāp-lā bōlɪs, ʻbābā, jō jɪnʻgɪ-kō hɪssā mō-lā āvha
the-father-to it-was-said, ʻfather, which property-of share me-to may-come

ō dē' Mag ō-na ō-lā paɪsā bāt dīɪs Mag thŏda
that give' Then him-by him-to money having-divided was-given Then few

dɪvas-mā lāhānō pōryā samʻdō paɪsā jamā kar-sarī dūr mulukh-
days-in the-younger son all money together made-having far country-

mā chalī gayō Ānī vahā udhʻdōpanā-na rah-sarī āpʻlō paɪsā
in having-gone went And there riotousness-with lived-having his money

gamā-dīs. Mag ō-na sarva paɪsā kharʻchī bhayō-barʻtu ōn
squandering-was-given Then him-by all money having-spent became-after that

mulukh-mā kād padyō Ōn-muda ō khāb-lā mōtāb bhayō Tab ō
country-in famine arose. Therefore he eating-for wanting became Then that

mulukh-kō ĕk mānus-ka pās jāy-sarī rahĕnu Ō-na ō-lā dukar
country-of one man-of near having-gone he stayed Him-by him-as-for pigs

charab-lā āpʻla bāvar-mā dhādīs. Tab dukar jō phōl khāt hōtā
feeding-for his field-in he-was-sent Then swine which husks eating were

ō-ka barʻtu ō-na āpʻla pōt bharʻnō aśō ō-lā samajyō, ākhīn
them from him-by his belly should-be-filled so him-to it-appeared, and

ō-lā kōnɪ kāhy dēɪna nahɪ. Mag śudh-barʻtu āy-sarɪ bōlɪs, ʻmōrō
him-to anyone anything gave not Then sense-on come-having he-said, ʻmy

bāp-kā kitī sālʻdār-lā pōt-bhar bhākar bhĕtʻtē, ānī mī upāśī
father-of how-many servants-to belly-full bread is-got, and I with-hunger

marʻtu. Mī uth-sarī āpʻlō bāp-ku dyā jāhū ākhīn ō-lā balʻhū,
am-dying. I arisen-having my father-of near will-go and him-to will-say,

"arē bābā, mī Dēv-kō kahyō-kō bāhar ānʻkhī tōrō sāmʻnē pāp karē-āhū
"O father, I God-of word-of outside and of-thee before sin done-have.

Yĕ-ka pudha tōrō pōryā balab-kī mō-lā bēs lāgat nahɪ. Tōrō
This-of after thy son saying-of me-to fitness attaching is-not Thy

ĕkhādē sāl-baśā sarikō thēv''' Mag uth-sarī āpʻlō bāp-ku dyā gayō.
one house-dweller like keep'" Then arisen-having his father near he-went.

3 в

Tab ō dūra-ch āhā, it⁺kō-mā ō-lā dēkh-kunā ō-ka bāp-lā dayā āyī,
Then he far-indeed is, that-in him seen-having his father-to pity came,

ākhīn ō-na dhāy-kunā ō-ka garō-mā hāt tākīs, vō ō-kā mukhā lēyīs
and him-by run-having his neck-on hand was-thrown, and him-to kiss was-taken

Mag pōryā ō-lā balab-lā lāgyō, 'bābā, Dēv-ka kahēnō-kō bāhai vō
Then the-son him-to tell-to began, 'father, God-of word-of outside and

tōrō sām⁺nō mī pāp kaiē-āhū̃, ākhīn yē-ka pudha tōrō pōryā balab-lā
of-thee before I sin done-have, and this-of after thy son to-say

mō-lā barō lāgat nahī' Pan bāp-na āp⁺lō kām⁺dār-lā sāngīs,
me-to fitness attaching is-not' But the-father-by his servants-to it-was-said,

'chāng⁺lō pāngh⁺rūn ān-sari yē-lā pēh⁺rāv, ākhīn ō-ka bōt-mā mundī
'good cloth brought-having this-to put-on, and his hand-on ring

vō pāy-mā jōdā ghāl Mag āpūn khāy-pīyī-kunā majā kar⁺bō.
and foot-on shoe put Then we eaten-drunk-having merry shall-make

Kēn-kasāthī, kī̃ yō pōryā maryō hōtō, tō ab jītō bhayō, vō
What-of-for, that this son dead was, he now living became, and

harāpyō hōtō, tō sapadyō' Tab vē ānand karab lāgyā
lost was, he was-found' Then they joy to-make began

Ōn bērā ō-kō mōthā pōryā bāvar-mā hōtā Mag ō ghai āy-baryā
That time his eldest son field-in was Then he house coming-time at

ō-na bājā va nāch āy⁺kīs Tab kām⁺dāi-blutar-kō ēk-jhan-lā balāy-
him-by music and dance was-heard Then servants-among-of one man-to called-

kunā ō-na pusīs, 'yō kāy āhā?' Ō-na ō-lā sāngīs kī,
having him-by it-was-asked, 'this what is?' Him-by him-to it-was-said that,

'tōrō bhāī āy-āhā, ākhīn ō tōrō bāp-lā khusāl bhētē-āhā bal-kunā ō-na
'thy brother come-is, and he thy father-to safe joined-is said-having him-by

mōthī pangat karīs-āhā' Tab ō rāg bhar-saī bhītai jāt nī
big feast made-is' Then he (with-)anger been-filled-having inside going not

hōtā Yē-kasāthi ō-kō bāp bābar āy-sari ō-lā sam⁺jāb-lā lāgyō Pan
was This-of-for his father outside come-having him-to entreat-to began But

ō-na bāp-lā balīs, 'dēkh, mī it⁺kō barīs-kō tōrī chāk⁺ī kar⁺tu,
him-by father-to it-was-said, 'see, I so-many years-of thy service am doing,

ākhīn tōrī marjī kab⁺kahī mī tōdyō nahī Taī mī āp⁺lē
and thy order ever (by-)me was-broken not But (by-)me my

gadī barōbar majā kar⁺nō yē-kasāthī mō-lā kā̃hī śērī-kō pilā
friends with feast should-be-made this-of-for me-to ever goat-of young

hī dēyēs nahī Ānī jē-na tōrō paisā kis⁺bīnī-sang nās-karīs,
even was-given not And whom-by thy money harlots-with spent-was-made,

ō tōrō pōryā āyō, tab tu-na ō-kasāthī mōthī pangat dēyē-āhās'
that thy son came, then thee-by his-sake-for big feast given-is'

Tab ŏ-na ŏ-lā balıs, 'pŏrvā, tũ , sārō dın mōrō sang-mā āhās,
Then *him-by* *him-to* *ıt-was-said,* *'son,* *thou* *all* *days* *my* *company-ın* *art,*

ākhīn mōrī sam°dī jınd°gānī tōrī-ch āhā Pan haus vō khusī
and *my* *all* *property* *thine-ındeed* *ıs* *But* *glad* *and* *merry,*

kar°nō aśō barō hōtō, kahā̆-kī̆ tōrō bhāī marō hōtō, ab ō
should-be-made *so* *fit* *became,* *because* *thy* *brother* *dead* *was,* *now* *he-*

jītō bhayō, vō harapyō hōtō, ō sapadyō '
alıve *became,* *and* *lost* *was,* *he* *was-found'*

BHUNJIĀ.

The Bhunjiā tribe was enumerated in the following districts and states of the Central Provinces in the Census of 1891 —

Name of District or State										Number of Bhunjiās
Hoshangabad	.	.		.		.	.	.	.	1
Raipur	.	.	.	.	.	.	.	.	.	6,186
Sambalpur	.	.	.	.	.	.	.	.	.	9
Patna	.	.	.	.	.	.	.	.	.	26
Kalahandi	.	.	.	.	.	.	.	.	.	107
								TOTAL		6,329

According to Sherring's *Hindu Tribes and Castes, iii*, 202, they are also found in the Jeypore territory of the Madras Presidency, but they are not mentioned in the Madras Census Report for 1891, in which they have been probably mixed up with the Bhumiās

They are most numerous in the south-east of the Raipur district, 6,020 having been enumerated in the Raipur *tahsil* of that district alone

Hitherto it has been reported that the Bhunjiās have no special language of their own   The utmost that is said about them is that they speak 'a corruption of Hindi   The speech they use among themselves can always be understood, save where Gōnd words occur, which they have learned by mixing up with Gōnds'   A language called Bhunjiā was, however, reported as spoken by 2,000 people in Raipur, in the preliminary lists of language, received for this Survey, and a specimen of it has since been received

An account of the Bhunjiās will be found on pp 94 and ff of the Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67, and on p 190 of Mr. Robertson's Report of the Central Provinces Feudatories Census of 1891   In the latter passage they are identified with the Bhumiās of Jeypore and the country to the east of Raipur   By tradition they come from the eastern Garjat States of Sambalpur. A short vocabulary has been printed in Mr P N. Bose's *Chhattisgar   Notes on its Tribes, Sects and Castes   Journal* of the Asiatic Society of Bengal, Vol lix, part I 1890, pp 287 and ff

Bhunjiā is closely related to Hal'bī   The phonetical system and the inflection of nouns is practically the same   The genitive is apparently always formed by adding the suffix *kē*, thus, *mānush-kē*, of a man   The suffix *chō* is, however, common with pronouns, thus, *mā chō*, my, *tū-chō*, thy   In the dative we also find the suffix *lā* in addition to the usual Hal'bī suffixes *kē, kō, kā*, thus, *bābū-lā*, to the son.

With regard to pronouns we may note the form *tū-chō*, thou   The final *chō* is here probably the emphatic particle, Chhattisgarhi *ch*, Marathi *ts* ; and different from *chō* in *tū-chō*, thy   Compare *kāchō*, some   Note also *hārā*, he, usually added to *hun*, thus, *hun-hārā*, he   Compare Chhattisgarhi *har.*

The inflection of verbs is mainly the same as in Hal'bī   In the verb substantive we may note forms such as *āchhē* or *āyē*, I am ; *tū-chō āchhat*, thou art, *āchhē* and *āhē*, he is

With regard to finite verbs we sometimes find *n* substituted for *l* in the past tense, thus, *kar°nī*, I did, *bainī* and *bainīt*, he became, *gavāy°nī*, he was lost. The final *s* in *uāy°lās*, he squandered, is probably due to the influence of Chhattisgarhi   The subject of transitive verbs in the past tense is sometimes put in the case of the agent, thus, *bāpus-nē*

dhan dilō, the father gave his property   But we just as often find instances such as *bābŭ bā̃tā nilā*, the son took his share

In the future we may note forms such as *jāĭdē*, I will go , *guthĭyābā̃*, I will say. *Khāvan*, let us eat , *rahan*, let us remain, contain a suffix *an* of the first person plural. Compare Eastern Hindī

In most essential points, however, the specimen which follows will show that Bhunjiā agrees with Hal'bī.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL-BĪ.

BHUNJIA DIALECT. (DISTRICT RAIPUR)

काचो मानुषके टू-झन पुतार रहिलो । हुँचो छोटे वाबू वावासे बोलला, ऐ वावा धनसे जो माचो वाँटा आछे सो मा-चुक देइँ । तपहर वापुसने हुनाके अपलो धन वाटून दीलो । जूगा दिन नो छोडला छोटे वाबू वाँटा नीला अरु वडे धूर गाँव वसूँ गेला । हुँवा खराव संगमें दिन काठलो आपलो धन उड़ालो । जब हुन जमा उड़ावून चुकलो तपहर उन देसे वड़ो टुकाल पडलो, और हुनहारा कंगाल हुवलो । अरु हुवे देसे रहवद्वयामें गोटेक लगे जाहून रहुनाछे जोन हुनानचो अपलो खेतो वरहा चराओंके पठालो । अरु हुन फल जिन वरहा खानाछे अपलो पोट भरुन चाहलो । हुँनाके माँगनी कोने नही देइँ । तपहर हुन सुध करलो अरु गुठियान माचो वावा-लगे वहुत कमाहाको पोटसे आगर खाउँके मिलत आछे अरु सुद्द भूखे मरत आछे । सुद्द वावा-लगे उठून जाइदे, अरु गुठियावाँ ये वावा, सुद्द वैकुन्ठ उल्टा अरु तूचे लगे पाप करुना-छे । यदायें सुद्द तूचो वेटा कहून लायक नही आये । जिसों कमाहाका ठेवलिस हुसोव मोको ठेव । मनें गोखून उठून वावा लगे गीला । वावानि छोटे वाबूला धूरसे एते लाइला मया लागला अरु धाँवते गोलो हुनाचो टोंटरा पुटारलो अरु चूमलो । वावू हुनाके गोठिया- यलो ऐ वापुस, सुद्द वैकुन्ठ उल्टा अरु तूचे ठावें पाप करुनाछे । यदायें सुद्द तूचो वेटा कहून लायक नही आये । वावाने कमाहासे कहलो अच्छा हिड़ावी आना अरु पहिरावा । अरु अँगुठीमें सुदरी पहिरावा अरु गोड़े पनही पहिरावा । तपहर अम्हीं खावन अरु सुखे रहन । योहारा माचो वावू आछे, हुनहारा मरला वैनी एद्याय जीला । माचो वावू गवायनी फेर मिललो । हुन- हारा खुशी करला-चे ॥

वडे वावू खेते रहला । अरु घरके ठावे एद्ला वाजा अरु नाच गर- जलो ताके सुनीला । हुनाचो कमाहाससे गोटेक्कि पूछला हुन काय आछे । कमाहा गोठियायलो तुमचो भाई एद्ला । तुमचे वावाने वनक वनक खवायला

काँदे कि छुनाचो बने पायला। ये बात सुनून वड़े बावू रिस धोयला, अरू भीतर नो गीला। तपछर छुनाचो बापुस बाहिर आयलो हुनाकि मनाऊँ- के लागलो। छुनहारा बाबासे बोलला, बाबा मुद्द तुमचे इतने बरस सेबा करनी अरू तुमचे कड़े चलनी। तूचो सोकी भेडी पीला खाजको कभू ना दीलास, कि मुद्द अपिलो मीत संगे खुशी करून रहतो। तुमचे छोटा बाबू जो किसबी संग रहलो, अरू जमा धनकि उड़ायलास वो दाँय आइला तो बनक बनक खवायलो। बाबा गोठियायला ए बाबू तूचो माचो साथि आछत अरू माचो सबे तूचो आछे। तूचो छोटे भाई एइला, खुशी धोजूँन ठाहा। काई कि तूचो भाई मरला बेनीत चारा जिछा, गवायनी फेर मिलले॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

HAL^ABĬ

BHUÑJIÄ DIALECT.   (DISTRICT RAIPUR.)

Kācho	mānush-kē	dū-jhan	putār	rahilō.	Hū̃-cho	chhōtō	bābū
A-certain	*man-of*	*two-persons*	*sons*	*were*	*Them-of*	*the-younger*	*son*

bābā-sē bōl'lā, 'aı bābā, dhan-sē jō mā-cho bā̃tā āchhē,
the-father-to spoke, ' O father, the-wealth-from what my share is,

sō mā-chuk dêhā̃' Tap'har bāpus-no hunā-kō ap'lō dhan
that me-to give' Then the-father-by them-to his-own wealth

bātūn dilō Jūgā dın nō hoılā chhōtē bābū bā̃tā
having-divided was-given A-few days not became the-younger son the-share

nīlā aru barē dhūr gāva basũ gēlā Hũthā kharāb sang-
took and very far to-a-village to-live went There bad company-

mẽ dın kāth'lō, āp'lō dhan urālō Jab hun jamā
among days he-passed, his-own wealth he-squandered When he property

uṛāvūn-chuk'lō tap'har un dēsō baṛō dukāl paṛ'lō, aıı hun-hārū
had-squandered then that in-country mighty famine fell, and he

kangāl huılō Aru huvē dēsō rah'vaıyā-mẽ gōṭēk lagē
a-beggar became And he in-country the-inhabitants-among one near

jāhūn rahunā-chhē. Jōn hunān-cho ap'lō khētō bar'hū
having-gone lived. By-whom him-to his-own into-field swine

charāõ-kē pathālō, aru hun phal jın bar'hā khānā-chhē, ap'lō
feeding-for was-sent, and those fruits which the-swine eating-were, his-own

pōṭ bharūn chāh'lō Hūnā-kē mã̄g'nī kōnē nahī dēı Tap'har
belly to-fill he-wished Him-to alms anybody not gives. Then

hun sudh kar'lō, aru gūthıyān, 'mā-cho bābā lagē bahut
by-him senses were made; and said, ' my father near-to many

kamāhā-kō pōṭ-sē āgar khāū-kē mılat-āchhē, aru muı bhūkhē marat
servants-to belly-than more to-eat got-is, and I hungry dying

āchhē Muı bābā-lagē uthūn jāıdē, aru guthıyābā̃, "yē bābū,
am I father-near having-arisen will-go, and will-say, " O father,

muı baıkuntha ul'ṭā, aru tū-cho lagē pāp karunā-chhē Yadāyẽ
by-me heaven against, and thee-of near sın done-is Henceforth

muı tū-cho bētā kahūn lāyak nahī āyē. Jısõ kamāhā-kā thēv'hs,
I thy son to-be-called worthy not am. As the-servants thou-keepest,

husõı mō-kō thēv"' Mạnē gōkhūn uthūn bābā lagē
so me keep."' In-mind having-thought having-arisen the-father near

gēlā   Bābā-nē   chhōtē   bābū-lā   dhūr-sē   ētē   lāhᵃlā,
he-went   The-father-by   the-younger   son-to   distance-from   coming   it-was-seen,

mayā   lāgᵃlā,   aru   dhā̃vᵃtē   gōlō,   hunā-chō   tŏṭᵃrā   puṭārᵃlō,   aru
compassion   came,   and   running   he-went,   him-of   neck   embraced,   and

chūmᵃlō   Bābū   hunā-kē   gōṭhɪyāyᵃlō,   'aɪ   bāpus,   muɪ   baɪkuṇṭha   ulᵃtā
kissed   The-son   him-to   said,   'O   father,   I   heaven   against

aru   tū-chē   thāvē̃   pāp   karunā-chhē   Yadāyē̃   muɪ   tū-chō   bētā   kahūn
and   thee-of   near   sin   done-is.   Therefore   I   thy   son   to-be-called

lāyak   nahī   āyē'   Bābā-nē   kamāhā-sē   kahᵃlō,   'achchhā
worthy   not   am'   The-father-by   the-servant-to   it-was-said,   'good

chhɪdāhī   ānā,   aru   pahɪrāvā;   aru   ãguthī-mē̃   mudᵃrī   pahɪrāvā,   aru
robe   bring,   and   put-on,   and   the-finger-on   a-ring   put,   and

gōṛē   panᵃhī   pahɪrāvā   Tapᵃhar   amhī̃   khāvan,   aru   sukhē   rahan
on-foot   a-shoe   put   Then   we   will-eat,   and   happy   will-be

Yō-hārā   mā-chō   bābū   āhē,   hun-hārā   marᵃlā   baɪnī,   ēdāy   jīlā,   mā-chō
Because   my   son   is,   he   dead   was,   now   revived,   my

bābū   gavāyᵃnī,   phēr   mɪlᵃlō'   Hun-hārā   khusī   karᵃlā-chō
son   was-lost,   again   was-found'   They   merriment   made-indeed

   Baṛē   bābū   khētē   rahᵃlā   Aru   ghar-kē   ṭhāvē   ēɪlā,   bājā
   The-eldest   son   in-the-field   was   And   the-house-of   near   he-came,   music

aru   nāch   garajᵃlō,   tā-kē   sunīlā   Hunā-chō   kamāhā-ma-sē   gōtēk-kē
and   dance   sounded,   that   he-heard   His   servants-among-from   one-to

pūchhᵃlā,   'hun   kāy   āchhē?'   Kamāhā   gōṭhɪyāyᵃlō,   'tum-chō   bhāī
he-asked,   'that   what   is?'   By-the-servant   it-was-said,   'thy   brother

ēɪlā   Tum-chē   bābā-nē   banak   banak   khavāyᵃlā,   kāĩ-kē   hunā-chō
came   Thy   father-by   good   good   feast-is-given,   because-that   him

banē   pāyᵃlā'   Yē   bāt   sunūn   barē   bābū   rɪs   hŏyᵃlā,   aru
safe   he-received'   This   thing   having-heard   the-elder   son   angry   became,   and

bhītar   nō   gēlā   Tapᵃhar   hunā-chō   bāpus   bāhɪr   āyᵃlō,   hunā-kē   manāū-kē
inside   not   went   Then   him-of   the-father   out   came,   him-to   entreat-to

lāgᵃlō   Hun-hārā   bābā-sē   bōlᵃlā,   'bābā,   muɪ   tum-chē   ɪtᵃnē
began   By-him   the-father-to   it-was-spoken,   'father,   by-me   thee-of   so-many

baras   sēvā   karᵃnī,   aru   tum-chē   kahē   chalᵃnī.   Tū-chō   mō-kē   bhērī-
years   service   was-done,   and   thee-of   order   was-obeyed   You   me-to   sheep-

   pīlā   khāū-kō   kabhū   nā   dɪlās,   kɪ   muɪ   apɪlō   mīt-sangē   khusī
   young-one   eating-for   ever   not   gave,   that   I   my own   friends-with   merriment

   karūn   rahᵃtō   Tum-chē   chhōṭā   bābū   jō   kɪsᵃbī   sang   rahᵃlō,
   having-made   might-have-been   Thy   younger   son   who   harlots   with   lived,

aru   jamā-dhan-kē   uṛāyᵃlās,   vō   dãy   āɪlā,   tō   banak   banak
and   property   squandered,   he   when   came,   then   good   good

khavāyᵃlō'   Bābā   gōṭhɪyāyᵃlō,   'ē   bābū,   tū-chō   mā chō   sāthē   āchhat,
feast-is given'   The-father   said,   'O   son,   thou   me of   with   art,

aru   mā-chō   sabai   tū-chō   āchhai   Tū-chō   chhōtō   bhāī   ōilā,
and   my   all   thine   is.   Thy   younger   brother   came,

khuśī   hōūn   thāhā,   kāī-kō   tū-chō   bhāī   mar'lā   bainīt,
delight   having-become   was right,   because   thy   brother   dead   was,

hārä-jillā,   gavāy⁰nī,   phēi   mil⁰lō ·
he-alive-is,   was-lost,   again   is-found.'

NĀHARĪ

The Nāhars were enumerated in the following districts of the Central Provinces at the Census of 1891 —

Raipur	171
Bilaspur	88
Sambalpur	37
Chhattisgarh Feudatories	442
Oriya Feudatories	256
TOTAL	994

Their dialect Nāharī has only been returned from Kanker, where the number of speakers has been estimated for the purposes of this Survey at 482

Specimens have since been received from Kanker, and they show that Nāharī is closely related to Halˡbī

The phonetical system is the same as in Halˡbī, and the inflexion of nouns is almost identical   The dative is formed by adding one of the suffixes *kē, k, kō, kā,* and *lā ,* thus, *bāp-kē,* to the father , *būbā-kā,* to the son   In the ablative we find the suffixes *sē* and *bē* corresponding to Halˡbī *sē* and *lē ,* thus, *dhan-sē,* from the property , *dhūr-bē,* from far off   In the genitive the ordinary Halˡbī suffixes are used , thus, *nāch-kō,* of dancing , *dēś-kē,* of a country   Note also forms such as *mānē-chā,* of a man , *dayā-karˡlō badˡlā,* return for compassion   In the plural we find Chhattisgarhī forms such as *mitān-sangē,* with my friends

'My' is *mō-chō, mā-chō,* and *mēr ē,* 'this' is *yē* and *yō,* genitive *ih-chō,* etc

The verb substantive is inflected as in Halˡbī , thus, *āsē,* he is , *rahˡlō, rahˡlē, rahˡlā,* he was   Peculiar forms are *āsat,* thou art , *iahˡbō,* he was

The past tense of finite verbs is formed as in Halˡbī , thus, *chāhō,* he wished , *gailō,* he went, *ṭārˡlē,* I transgressed, *karˡbē,* I did   Note forms such as *hãsidā,* he laughed , *karⁿdā,* I did , *iliś,* he came , *dilās,* he gave, etc

Instances of the future are *jāindē,* I will go, *sānghūndē,* I will say , *dēhⁿchō,* I will give   Note also forms such as *khādⁿlũ,* let us eat, *pilũ,* let us drink

The general character of the dialect will be seen from the specimens which follow They have been received from Kanker

[No 92]

INDO-ARYAN FAMILY.   SOUTHERN GROUP

HALˡBĪ

NĀHARĪ DIALECT   (KANKER)

SPECIMEN I

कोन्टू मानेचा दो कड़हा आसत। टूने धूली कड़हा बूबाका साघलो, ऐ बूबा, धनसे जो वाँटो हो हुन मको देय । पन्हाय हुन हुनाक आपला धन

वाटून दिली । खूबै दिन नई झोकन रहली कि धूली कडहा सवो इकठावलो टूर देश निकरुन गैलो, और हुवाँ अडरापन करलो । सव मालक उड़ाऊन दिलो । जवडै उरकलो हुन देशमें खूव दुकाल पडलो और हुन गरीव झोलो । और हुन देशके वसलो मानि एकलो घरे रहलो । हुने हुन अपनोय खित सोरोय चराऊँक पठावलो और हुन सोरोय खात रहलो हुनाची पुटो भरली भावली । कोन्हा कइ नई दीलास । तव चेत करलो और अपनेय वोललो, मेरे वूवा घरे कमैया ठोवलास खादलो सवन-वोरी वाचली और मई भूखे मरिदाह्ना । इथावे उठून वूवा-लग जाईंदे और हुनकि सांघून्दे, ऐ वूवा, संसार-वाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे वेटा कहतले नौहौं । माचो हुन नौकर-वरावर करूक । तव हुन उठून वूवा-वग गैलो । पर हुन खूबै धूरवे देखून मया करून और पराऊन टोटरे लटकून चूमले । कडहा वापके वोललो, ए वूवा संसार-वाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे वेटा कहतवे नौहैं । फेर वूवा वोललो अपलो नौकर अच्छा कपड़ा निकराला हुनाक निसावा । और हुनाक हाथामें मुद्रो अन खाटेले आवा पाहनीले । अन हमी खादलूँ पीलूँ आनन्ट करलूँ । काय कि माचो कडहो मरू रहलो फेर जीवलो पकाये रहलो फेर मिललो । तव हुन खुशी लागलो ॥

हुनाचो बड़े कडहा वेड़े रहलो । और जव हुन येते वखत घरे लघे अँवरलो तव मादरचो नाचची कुलहार सुनली । तव हुन आपला नौकर आसे हुनाक पूछा कि यो काई आय । हुन हुनाक वोललो, तुचो दादा इलो आसे अन तुचो वूवा अच्छा खादलो, काई कि हुनाक कडहो नगत आसे । प हुन रिस करलो और भीतर जाऊक इरादा नी रहलो । हुनाचो वूवा वाहिर इलो अन मनावलो । हुन वापके जवाव दीले, देख इतरो वरसे तुचो सेवा करिंदा अन कभे तुचा वातक नई टारले । अन कभी वोकडी-कडड़ी नी दिवस कि आपन मितान-संगे खुशी करतूँ । फेर तुचो कडड़ी तुची धनक वाइला सगे खादलो जिसे इलिस तिसे तुसी अच्छा खादवा । वूवा हुनाक वोललो ऐ कडड़ी तू माचा संग सगारे दिन आसत । जो कितना आसे तुचो आय । फेर आनन्द करा खुशी करूँक चाहिवा; काय कि ये तुचो दादा मरल रहला फेर जीवले; पकाये रहलो फेर मिललो ॥

[No 92]

INDO-ARYAN FAMILY.

SOUTHERN GROUP

HALʻBĪ

Nāharī Dialect.

(State Kanker)

Specimen I

TRANSLITERATION AND TRANSLATION

Kŏnhŭ mānē-chā dŏ karʻhā āsat Hūnŏ dhūlī karʻhā būbā-kā
Certain man-of two sons were Them-from small son father-to

sāngh'lŏ, 'ai būbā, dhan-sē jŏ bātŏ hŏ hun ma-kē dēy'
said, 'O father, wealth-from which share is that me-to give'

Panhāy hun hunā-k āp'lī dhan bāṭūn dilī Khūbai din
Then he him-to his own wealth having distributed gave Many days

naī hōun rah'lŏ ki dhūli karʻhā sabŏ ikaṭhāv'lŏ
not having-become remained that the-small son all gathered-together

dūr-dēś mk'iūn gailŏ, aur huvã ad'rāpan kar'lŏ, sab
far country-(to) having-started went, and there bad-conduct did, all

māl ka uriūn dilŏ Jabaī urak'lŏ hun dēś-mē̃ khūb
wealth having-squandered gave When spent that country-in much

dukāl pad'lŏ, aur hun garīb hōlŏ, aur hun dēś-kē bas'lŏ
famine fell, and he poor became, and that country-of being

mānŏ ek'lŏ gharŏ r'h'lŏ Hunē hun ap'lŏy khēt sōrŏy oharāũ-k
men one-of in-house he lived Him-by him his-own field swine to-graze

pathāv'lŏ, aur hun sorŏy khit rah'lŏ hunā-chŏ putŏ bhar'lŏ bhāv'lŏ
was sent, and he the-swine eating remained that-from belly filling he-wished

konhā kaī naī dilās Tab chēt kar'lŏ aur ap'nēy bōl'lŏ, 'mērē
Anybody anything not gave Then sense he-did and himself said, 'my

bubā gharē kamaiyā thōb'las, khād'lŏ saban-vōrī bāch'lŏ, aur maī
father in-house workers kept, eating all-of it-remained, and I

bhūkhē maridāhā, ithā-bē uthūn būbā lag jāĩdē aur hun-kē
hungry dying-am, here-from having-arisen father-near I will-go and him-to

sanghūndē, "ai būbā, sansar-bāhirī pāp kar'bē̃ an tu-chē-pur'hē pāp
will-speak, "O father, the-world-against sin I-did and thee-of-before sin

kar'bē̃ Maī tu-chŏ bĕtā kahat-lē nau-haũ Mā-chŏ hun naukar-barābar
I did I thy son to-be-called not-am Me-to that servant-like

karuk' Tab hun uthūn būbā-bag gailŏ Par hun khūbai
do' Then he having-arisen father-near went But he much

dhūr-bē dēkhūn mayā karūn aur parāūn ṭŏtʻrē
far-from having-seen kindness having-done and having-run on-the-neck

laṛkūn   chūm'lē   Kar'hī   bāp-kē   bōl'lō,   'ō   būbā,
having-hung   kissed   The-son   the-father-to   spoke,   'O   father,

sansār-bāhrī   pāp   kar'bē̃   an   tu chē-pur'hē   pāp   kar'bē̃   Maĩ
the-world-against   sin   I did   and   thee-of-before   sin   did   I

tu-chē   bētā   kahat-bē   nau-haũ'   Phēi   būbā   bōl'lō   ap'lō   naukai,
thy   son   to-be-called   not-am'   Again   the-father   said   his own   (to-)servants,

'achchhā   kap'ṛā   nik'rā-lā   hunā-k   nēsāvā,   aur   hunā-k   hāthā-mē̃
'good   cloth   take-out   him   cause-to-put-on,   and   him to   the-hand-in

muddō   an   khātē-lē   āvā   pāh'nīlē,   an   hamī   khād'lū̃   pīlū̃
a-ring   and   the-leg-in   shoes   make-him-wear,   and   we   will-eat   will-drink

ānand   kar'lū̃   Kāy-kī̃   mā-chō   kar'hō   maiũ   rah'lō,   phēr   jīv'lō,   pakāyō
joy   will-do   Because   my   son   dead   was,   again   lived,   lost

rah'lē,   phēr   mil'lō'   Tab   hun   khuśī   lāg'lō
was,   again   is-found'   Then   to-him   gladness   was attached

Hunā-chō   baiē   kar'hā   bēṛē   rah'lō   Aur   jab   hun   yētē
His   elder   son   in-the-field   was   And   when   he   coming

bakhat   ghaiē-laghē   āvai'lō,   tab   mādar-chō   nāch-chō   kul'hār   sun'lō   Tab
time   house-near   arrived,   then   music-of   dance-of   noise   he-heard   Then

hun   āp'lā   naukar   āsē   hunā-k   pũchhā   ki,   'yō   kāī   āy ʾ'   Hun
he   his-own   servant   was   him-to   asked   that,   'this   what   is?'   He

hunā-k   bōl'lō,   'tu-chō   dādā   ilō   āsē,   an   tu-chō   būbā   achchhā
him-to   said,   'thy   brother   come   is,   and   thy   father   good (things)

khād'lō,   kāi-ki   hunā-k   kar'hō   nangat   āsē   Pa   hun   ris   kar'lō
ate,   because-that   him-to   son   well   is   But   he   anger   made

aur   bhītar   jāū-k   irādā   nī   rah'lō   Hunā-chō   būbā   bāhi   ilō   an
and   inside   go-to   wish   not   was   Him-of   father   outside   came   and

manāi'lō   Hun   bāp-kē   javāb   dilē,   'dēkh,   it'rō   bai sē
entreated-(him)   He   the-father-to   reply   gave,   'look,   so many   years

tu-chō   sēvā   karindā,   an   kabhē   tu-chā   bāt-ka   nai   tār'lē,   an   kabhī
thy   service   I-doing,   and   ever   thy   word-to   not   transgressed   and   ever

bōk'ṛō-kar'hō   nī   divis   ki   āpan   mitān-sangē   khuśī   kar'tū̃   Phēi
goat-child   not   gavest   that   my-own   friends-with   gladness   I-might-have-done   Then

tu-chō   kar'hō   tu-chō   dhan-k   bāilā-sangē   khād'lō,   jisē   ilis   tisē   tumi
thy   son   thy   wealth-to   women with   ate,   as   came   so   you

achchā   khād'rā'   Būbā   hunā k   bōl'lō,   'ai   kar'hō,   tū   mā-chā-
good (things)   gave-to-eat'   The-father   him-to   said,   'O   son,   thou   me-of-

sanga   sagāiē   din   āsat,   jō-kit'nā   āse   tu-chō   āy   Phēr   ānand
with   all   days   art,   whatever   is   thine   is   Then   gladness

karī   khuśī   karũk   chahibā,   kāy-ki   rē   tu-chō
having done   merriment   to-make   was-proper,   because-that   this   thy

dādā   mar'la   rah'lā,   phēr   jīv'lē,   pakāyō   rah'lō,   phēi   mil'lō'
brother   dead   was,   again   lived,   lost   was,   again   is found'

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP.

HALᴬBĪ

Nāharī Dialect　　　　　　　　　　　　　　　　(Kanker)

SPECIMEN II.

एकलो वाघेडो कोनटा वनमें पडदो सोववो। दुरछा खुबसे उँचेलो हुनाचो
पास आपलो वीलमेसे निकारलो। छुन आरोसे बाघेडो उठलो और हुनाचो
डौलो एकले उचेलो-पर दुरछा पडलो। रीसमें ऐना वाघेडोने छुन उचेलोको
वीधाना चाड़ी। उचेलोने यरजी कारलो आपलो तुचो वोर और मोचो वोर
देख। हमचो मारीदासे आपले कीया बडाई छोलो। हुहचो सुनलो बाघेडोने
उचेलोकं छाडून दिलो। उचेलोने चर्जा कारलो, कोनटा दिनमें आपलो हुहचो
दाया-कारलो वदला देहचो। हुहचो सुन वाघेडो चाँसीदा वन किन्ट्रो परा-
वतो। अतकं दिन आसे छुन वनकं-लघे रहिया फाँदो लगावलो। बाघेडो
फासलो। छुन हुनको गाय वैलो कये मारत रहिलो। बाघेडेने फाँदोसे निक-
रूनकं खुबे चाहलो, निकरून ना सकलो। छुन दुखी होवले खुबे गागलो।
छुन उचेलोने जेनला वाघेडो छाडून रहलो छुन गागलो सुनलो। छुन उचेलो
वाघेडोकं गागलो चिन्हलो खोजते२ छुन ठोरवा अयरलो जहाँ बाघेडी फाँदामें
पडून रहवो। छुन उचेला आपलो दातोसे फाँदेको काटलो बाघेडो
छोडाऊन दिलो॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALᴬBĪ

(Kanker.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk'lō bāghēdō ḳōn'tā ban-mē̃ pad'dō sōv'rō Hur'hā
One tiger a-certain forest-in lying sleeping-was Suddenly

khub'sē ūchēlō hunā-chō pās āp'lō bīl-mē-sē nɪkar'lō Hun
many mice him-of near their-own hole-in-from came-out That

ārō-sē bāghēdō uth'lō aur hunā-chō daulau ēk'lē uchēlō-par hur'hā
noise-from the-tiger arose and his paw one mouse-on by-chance

pad'lō Rīs-mē̃ aɪnā bāghēdō-nē hun uchēlō-ḳō bīdhānā chāhō
fell Anger-in having-come the-tiger-by that mouse-to to-kill wished

Uchēlō-nē ar'jī kar'lō, 'āp'lō tu-chō vōr aur mō-chō vōr dēkh
The-mouse-by request was-made, 'you your direction and my direction see

Ham-chō mārīdā-sē āp'lē ḳeȳā badāī hōlō Ih-chō sun'lō bāghēdō-nē
Our killing-from your what greatness will-be This heard the-tiger-by

uchēlō-ḳē chhādūn dɪlō Uchēlō-nē arjī kar'lō,
the-mouse to having-left was-given The-mouse-by statement was-made,

'ḳōn-tā dɪn-mē̃ āp'lo ɪh-chō dāyā-kar'lō bad'lā dēh'chō' Ih-chō
'some day-in your-own this-of kindness(-of) return I-will-give' This

sun bāghēdō hãsīdā, ban kɪndrō parāvatō At'kē dɪn āse
having-heard the-tiger laughed, forest roaming ran A-few days were

hun ban-ḳē laghē rahɪȳā phã̄dō lagāv'lō, bāghēdō phās'lō Hun
that forest-of near inhabitants a-net fixed, the-tiger caught He

hūn-ḳō gāy-baɪlō kathē mārat rahɪlō Bāghēdē-nē phã̄dō-sē
then cows-and-oxen sometimes killing was The-tiger-by the-net-from

nɪk'rūn-ḳē khubē chāh'lō, nɪk'rūn nā sak'lō Hun dukhī
coming-out-for much wished, come-out not could He troubled

hōv'lē khubē gāg'lō Hun uchēlō-nē jēn-lā bāghēdō chhādūn rah'lō
having-become much roared That mouse-by which-to the-tiger having-left was

hun gāg'lo sun'lō Hun uchēlō bāghēdō-ḳē gāg'lō chɪnhalō,
that roaring was-heard. That mouse the-tiger-of roaring recognized,

khōj'tē-khōj'tē hun ṭhaur'vā ayar'lō jahã̄ bāghēdō phã̄dā-mē̃ padūn
searching-searching that place reached where the-tiger net-in having-fallen

rah'bō	Hun	uchēlō	āp'lō	dātō sō	phãdō-kō	kāṭ'lō	bāghēdō
icas	*That*	*mouse*	*its own*	*teeth-by*	*the-net-to*	*cut*	*the-tiger*

chhōdāūn	dilō.
having-released	*gave*

FREE TRANSLATION OF THE FOREGOING

Once upon a time a tiger was sleeping in a forest. Then many mice came out from their holes, close to him, and he awoke from the noise they made, and his paw fell on one of the mice. He became angry and was just going to kill the mouse, when it made the following request, 'look at yourself and at me, what greatness will come to you from killing me?' The tiger let the mouse off when he heard this, and the mouse declared that it would some day return his kindness. At which the tiger laughed and went into the forest.

Some days afterwards the men of the neighbourhood of the forest set a net and caught the tiger, who sometimes used to kill their cattle. The tiger tried hard to get out from the net, but could not do so. In his pain he roared loudly. Now the mouse which the tiger had released heard his roaring and recognised it. It sought and found the place where the tiger was lying in the net, cut the net with its sharp teeth and set the tiger free.

KAMĀRĪ OR KĀWĀRĪ

This is the language of an Aboriginal Tribe called Kamār or Kāwār   It is returned only from the district of Raipur, as spoken by 3,743 souls   According to the Census of 1891, it is also spoken by 146 people in Bastar State, and by 120 in other parts of the Central Provinces, making a total of 4,009

The number of people of the Kamār tribe in the Central Provinces in 1891 was as follows —

Name of District or State		
Raipur		5,205
Bilaspur		23
Sambalpur		164
Bastar		169
Kanker		187
Raigarh		13
Bamra		1,302
Bairakhol		13
Sonpur		28
Patna		375
Kalahandi		338
	TOTAL	7,817

It will thus be seen that they are found in every Oriyā speaking District and State of the Central Provinces, and that they are strongest in Raipur and Bamra   In Raipur they are found principally in the south-east of the district

Kamārs are a wild tribe living in the most remote jungles, and supporting themselves on jungle-fruits and small game   They are perhaps the same as the 'Kawars' described on page 99 of the report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67   Whether they are the same as the 'Kanwars' of the Central Provinces Gazetteer, page 413, is more doubtful.   They must be distinguished from the Kawars or Kaurs of Chhattisgarh and the Tributary States of Chhota Nagpur [1]

It has been shown that out of the 7,817 Kamārs counted at the Census of 1891, only 4,009 have been returned as speaking the Kamārī language   The rest speak the language of their more civilised neighbours   Kamārī has hitherto been considered to be a Dravidian language, and, as such, it was classed in the Preliminary Rough List of the Languages of Raipur compiled for this Survey   A reference, however, to the specimen now received from that district, and to the following remarks, will show that it certainly belongs to the Aryan Family

A short list of words in the dialect of the 'Komārs' has been printed by Mr P. N Bose, in his *Chhattisgar   Notes on its Tribes, Sects and Castes   Journal* of the Asiatic Society of Bengal, Vol lix, Part 1, 1890, pp 289 and f   It is too short to add anything to the materials contained in the specimen printed below

Kamārī is a dialect of the same stamp as Halbī   It agrees with some Aryan languages in some points, and with others in others   Forms and idioms belonging to Chhattisgarhī, Oriyā and Marāthī are mechanically mixed together   There is even less of

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[1] In the Census Report of the Central Provinces for 1891 the Kamārs and Kawars appear separately in the Caste-Tables.   The Kawars are No 27 in Group II(a) (Cultivators), Class A   Agricultural   The Kamārs are No 13 in Group IV (Forest and Hill Tribes) of the same class

uniformity in Kamāri than in Hal'bī, and the dialect has every appearance of having been adopted at a comparatively recent period So little has it been assimilated that even the use of the various case-suffixes is vague and uncertain The form *hunā-ohē*, from the demonstrative pronoun *hun*, occurs for instance as a genitive, as a dative, and even as a nominative

The Kamars are stated to resemble the Gōnds in appearance, and it is very probable that their original dialect was some form of Gōndī The general character of their present form of speech will be seen from the specimen, and I shall here only draw attention to some of its principal features

The phonetical system is the same as in Hal'bī, and closely akin to Chhattīsgaṛhī Compare *kāi jāt*, some one, *bā͂tā*, share , *āchhē*, is

The inflection of nouns also agrees with Hal'bī in so far as the oblique form does not differ from the base, and there does not exist a proper plural Thus, *dēs-mē͂*, in a country , *majūr-kō*, to the servants

The usual case suffixes are,—

Instr   *nē*
Dat   *kō*
Abl   *sē*
Gen   *kē, kā, dē*
Loc   *mē͂*

Thus, *abhār-kē ul'tā*, against Heaven, *nāchā-dē sabad*, the sound of dancing, *apan-kā gāg'rā*, your son

The personal pronouns usually take the plural form , thus, *am*, I They form their genitive by adding *chō, chā*, or *chē*, thus, *ām-chō kar'hō*, my son, *tum-chō sām'nē*, before you , *tum-chā bhāud*, your brother , *tum-chē chāk'rī*, your service 'My' is, however, also *mōr* , thus, *mor bā͂ṭā*, my share

'He' is *hun*, to which *har, ar*, and *ā* are usually added, thus, *hun har*, he , *hunar-sē*, from him , *hunā chē*, his *Har* is borrowed from Chhattīsgaṛhī

The verb substantive is formed from the bases *hō* and *āchh*, thus, *hō*, he is , *āchhē*, thou art, he is, and they are The form *āchhat*, he was, is originally the third person plural of the present tense There are no instances of a real past tense of this verb

The suffix *dē* which plays a great *rôle* in the conjugation of the finite verb in Hal'bī is also frequent in Kamārī Thus, *kar ūndē*, I do, *marūndē*, I am dying, *jāūndē*, I will go, *bōlūndē, bōlādē*, and *baldē*, he said Instead of *dē* we also find *dī* , thus, *dukāl paṛē-dī*, a famine arose , *dēv dī*, he gave It will be seen that such forms are used as a present, a past, and a future They are all present participles

The true past tense is sometimes formed by adding *iyā*, and sometimes by adding *lā* , thus, *chumbiyā*, he kissed , *miviyō*, he was found , *jalā* and *jālō*, he became, *bāp-nē hu-se dēkhiyā, dayā kēlā*, the father saw him and had compassion Forms such as *tum-chā hukam na ṭāṛū*, I did not transgress your command , *bhītar nahī͂ yā*, he did not go in, correspond to the past habitual in Marāthī

Future forms such as *khāvā͂*, I will eat, *bōl'vā͂*, I will say, also occur in Hal'bī

In the verbal noun and the conjunctive participle we find the same mixture of dialects Thus, *khāto*, to eat (Hal'bī) , *karū͂*, to do (Marāthī) , *charāun*, in order to tend (mixture of Chhattīsgaṛhī and Marāthī) ; *kayānī*, to be called, *karā-dē*, to do, *hākār-kē*, having called (Chhattīsgaṛhī) , *uthūn*, having arisen (Marāthī), and so on

Causals aie appaiently formed as in Marāthī , thus, *nisāvā*, cause him to put on , *nigāvā*, bring out

Irregular are *galā*, went (Oiiyā) , *malā*, died (Oiiyā) , *lēlā*, did (Marāthī), and so on

The preceding iemarks will be sufficient to show the mixed character of the dialect For further details the student is referred to the specimen which follows

[No 94]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

KAMĀRĪ OR KĀWĀRĪ DIALECT   (DISTRICT RAIPUR)

काई जात मानुसकी टू गागरा आछे । एह्न-सोय दृघलीने वावासे
वोलादे होय वावा धन जो हो जा मोर बॉटा हो आमचो दे । तव वावा
हुन्हरको अपन धन वाँटिया । जुगे दिन न टह्ना कि दृघली गागरा जमा
माल इकट्ठा कर धूर देश गला । और वहाँ फाँदी संग दिन गुतिया अपनो
माल चरखत जालो । जब हुन सव उडावन दीला तव हुन देशमें
वड़ा दुकाल पडेदी और हुन्हर भिखारी जाला । और हुन देशके ठीला-
में एक लगे गेला ठीला जोन हुन्हरको अपन खेते वरह्ना चराउन वोया । और
हुन्हर हुन फोसे वरह्ना खायदी अपने पोट खावाँ वोलुन्दे । क्यों हुँसे कोई कुछ
न देवदी । तव हुँसे चेत हैलो और खोखर्दैदी, आमचो वापके लगे कीधी मजूर-
को खातो कौंरासे जुगे खाजा मिवेदी और अम भूखो मरुन्दे । अम उठून अपन
वावा लगे जाअन्दे और वोलवाँ कि हो वावा अम अभारकी उलटा और तुमचो
सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । अम्हाँ
अपने मजूरनि बेटी एकके सामान करा । इहार सोच केला हुन उठून अपने
वाप लगे गला । पर हुन टूर ठावाँ आछे कि हुन वापने हुसे देखिया दया केला और
धावियाँ हुनूसे गले पोटाया हुन चूम्विया । पुच हुनसे वलिया होय वावा अम॰
अभारकी उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा
कायानी आसकी नहीं। वावा अपन नौकरसे वलिया, सबसे नीको चिंदरो निगावा
हुने निसावा । और मूंदी और गोड़में पान्हो निसावा । खेला मजा केला । यह्ना
आमचो कड़ह्नो आछे मला सने होजी पड़ीयो । हजियो सने तोप सिवियो । तब
हुन्हर मजा करूँ लागिया ॥

हुनाचे उड़ुलो कड़ह्नो जो खेते आछत तव चलिया घर लगे एहुला। तब
वाजा और नाचादे श्रवद सुनेदे । हुनाचे अपन चाकरसे एकको अपन लगे
हँकारकी पूँछिया यह्नार काई जात आछे । हुनाचे हुनसे वलदे तुमचा भाउद

एद्दला। हुँसे तुमचा वावानि नगद् खाजा किला हुसोय हुनाचे नगद् चंगा लाहिया। यहार सुन उड़लो कड़ंघोने खुनस किला और भीतर नहीं या। हुनर-से वावा वाहिर एद्दला हुनासे मनाऊ राला। हुना बापसे जवाव किला दिखा-दे आम इतेक वछरसे तुमचे चाकरी करूंदे और कभूदें'हो तुमचा हुक्म न टारूँ। और अपन काहीं अम्हाँ एक मेंढे पीला नाहीं देता कि अम्हा अपन मीता सग आनंद करूंदेता। तुमचा यहार कड़लो जो किसबिन सगे तुमचा माल खद्दला ज्यों-हनी अद्दला ल्यों-हनी अपन हुना लिये नगद् खाजा दीला। वावा हुनाचे वलिया होय कड़हे तुम सव दिन अमचो संगे आछे और जो कुछ अमचा आछे सो सव तुमचा आछे। परंतु आनंद करादे और खुश हुआ-दे वाजिव आछे क्योंतो यहार तुमचा भाऊद् मला आछे तोद्दे जागिया हाजियो सने तोय मिलयो॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

Kamārī or Kāwārī Dialect   (District Raipur)

TRANSLITERATION AND TRANSLATION

Kāī-jāt   mānus-kē   dū   gāgᵃrā   āchhē   Ēhū-sōy   ɪdhᵃlī-nē
A-certain-individual   man-of   two   sons   were   Them-from   the-younger

bāba-sē   bōlā-dē,   'hōy bābā,   dhan   jō hō jā   mōɪ bā̃tā   hō,
the-father-to   spoke,   'O father,   the-wealth which is which   my share may-be,

ām-chō dē'   Tab   bābā   hun-har-kō   apan   dhan   bā̃tɪyā   Jugē dɪn
me-to give'   Then   the-father   them-to   his-own   property   divided   Many days

na   tɔhā   kɪ   ɪdhᵃlī   gāgᵃrā   jamā   māl   ɪkatthā   kaɪ   dhū̃
not passed   that the-younger   son   all   property   together having-made   distant

dēś   galā,   auɪ   vahā̃   phandī   sang   dɪn   gutɪyā   apᵃnō   māl
country(-to) went,   and there   evil-people   with   days   passing   his-own   property

harᵃkhat   jālō   Jab   hun   sab   urāvᵃn-dīlā   tab   hun   dēś-mē̃
wasting   became   When   he   all   had-squandered   then   that   country-in

barā   dukāl   parē-dī,   auɪ   hun-har   bhɪkhārī   jālā   Aur   hun   dēś-kē
a-great famine   fell,   and   he   beggar   became   And   that   country-of

thīlā-mē̃   ēk   lagē   gēlā   thīlā,   jōn   hun-har-kō   apan   khētē   barᵃhā
countrymen-in   one   near   he-went   stayed,   who   him   his-own   fields-in   swine

charāun   bōyā   Aur   hun-haɪ   hun   phōsē   barᵃhā   khāy-dī,   apᵃnē   pōt
to-feed   sent   And   he   those   husks   the-swine   used-to-eat,   his-own   belly

khāvā̃   bōlūndē   Kyō̃?   Hūsē   kōɪ   kuchh   na   dēv-dī   Tab   hū-sē
will-eat   said   Why?   To-him   anybody   anything   not   used-to-give   Then   him-to

chēt   hēlō,   aur   khōkhaɪ-dī,   'ām-chō   bāp-kē   lagē `   kēdhī   majūɪ-kō
senses became,   and   thought,   'my   father-of   near   how-many   labourers-to

khātō   kaũrā-sē   jugē   khājā   mɪvē-dī,   auɪ   am   bhūkhō   marūndē   Am
to-eat   food-than   more   food   is-got,   and   I   from-hunger   am-dying   I

uthūn   apan   bābā   lagē   jāundē   aur   bōlᵃvā̃   kɪ,   "hō bābā,
having-arisen   my-own   father   near   am-going   and   I-will-say   that,   "O father,

am   abhār-kē   ulᵃtā   auɪ   tum-chō   sāmᵃnē   pāp   kēlā   Udāy   am   apan-kā
I   heaven-to   opposed   and   thee-of   before   sin   did   Now   I   thy

gāgᵃrā   kāyānī   āsᵃkī   nāhī̃   Amhā̃   apᵃnē   majūrᵃnɪ   bēdī   ēk-kē
son   to-be called   so   I-am-not   Me   thy-own   labourers   among   one-of

sāmān   kaɪā"'   Ihūɪ   sōch   kēlā,   hun   uthūn   apᵃnē   bāp   lagē   galā
like   make"'   This thought   he-made,   he   having-arisen   his-own   father   near   went

Puɪ   hun   dūɪ   ṭhāvā̃   āchhē   kɪ   hun   bāp-nē   husē   dēkhɪyā,   dayā kēlā,
But   he   far-off   place-in   was   that   his   father   him   having-seen,   pity did

aur   dhāvɪyā   hunū-sē   galē   potāyā,   hun   chumbɪyā   Putra   hun-sē
and   running   him   about-the-neck   embraced,   him   kissed   The-son   to-him

baliyā, 'hōy bābā, am abhāı-kŏ ul'tā aur tum'chŏ sām'nē pāp kēlā
spoke, 'O father, I heaven-to opposite and thee before sın did

Udāy am apan-kā gāg'rā kāyānı ās'kı nahı̄' Bābā apan
Now I thy son to-be-called so not-am' The-father his-own

naukar-sē baliyā, 'sab-sō nīkŏ chīdarŏ nıgāvā, hunē nısāvā Aur mŭdı
servants-to spoke, 'all-from good clothes bring-out, him-on put And ring

aur gŏr-mŏ pānhŏ nısāvā Khaılā, majā-kēlā Yahā ām-chŏ kar'hŏ
and feet-on shoes put Let us-eat, merry-let-us-make This my son

āchhĕ malā-sanē, hŏjı pırīyŏ, hajıvŏ-sanē, tŏp mıvıyŏ' Tab hun-har
is having-died, alive came, being-lost-from, again he-is found' Then they

majā karŭ lāgıyā
merriment to make began

Hunā-chŏ ur'lŏ kar'hŏ jŏ khētŏ āchhat, tab chalıyā ghar lagĕ ēlā,
His elder son who in-fields was, then walking house near came,

tab bājā ır nāchā-dĕ śabad sunēdĕ Hunā-chŏ apan chākar-sē
then music and dancing sound he-heard He his own servants-from

ēk-kŏ apan lagĕ hākār-kĕ pūchhıya, 'yahār kāı jāt-āchhĕ?' Hunā-chŏ
one his-own near calling asked, 'this what young-on-ıs?' He

hun sı bıl-dĕ, 'tum chı bhāud ēlā, hŭsē tum-chā bābā-nŏ nagad
him-to spoke, 'thy brother came, for-him thy father-by good

khājā kēlı̄, husŏy hunā-chŏ nagad changā labıyā' Yahāı sun ur'lŏ
feast was-made, because him well healthy he-found' This hearing the-elder

kar'hŏ-nı̄ khunaı̄s kı̄la ır bhītar nahı̄ yā Hunar-sē bābā bāhır ēlā,
son-by anger was-made and inside not went Therefore father outside came,

hunā-se manāū-rālı Hunā bāp-sō jabāb kēlā, 'dıkbā-dŏ, ām ıtĕk
him-to remonstrating was He the-father-to answer did, 'see, I so-many

bachhar sŏ tum-chı chāk'rı karūndĕ aur kabhūı̄-hŏ tum-cha hukam na
years-since thy service am-doing and ever-even thy orders not

tārŭ Aur apau kahı̄ āwhā ek mĕı̄hŏ-pīlā nāhı̄ dĕtā kı
transgressed And you ever me one sheep-young-one not gave that

amhā apan mītā saug ānand kārūndĕtā Tum-chā yahāı kar'lŏ jŏ
I my-own friends with merry might-make Thy this son who

kıs'bın sangŏ tum-chā māl khaılā jyŏ-hanı̄ aılā, tyŏ-hanı̄ apan
harlots with thy fortune ate-up as-even he-came, so-even your-Honour

hunā hyĕ nagad khājā dīlā' Bābā hunā-chŏ baliyā, 'hŏy kar'hŏ, tum
him for good feast gave' The-father him-to spoke, 'O son, thou

sab dın am-chŏ sangŏ āchhŏ, aır jo-kuchh am-chā āchhŏ sŏ sab tum-chā
all days me with art, and whatever mine is that all thine

āchhŏ, parantu ānand-karade aur khus huādŏ vājıb āchhŏ, kyŏ-tŏ yahār
is, but merry-make-to and pleased-to-be proper is, because this

tum-chā bhāud malā āchhŏ, toı jāgıyā, hājıyŏ-sanē, tŏy mıl'yŏ'
thy brother dead was, and-he became-alive, having-been-lost, he is-found'

English	Kōṅkaṇı (Kanara)	kōṅkaṇı (Karwar)	Chitpavanī (Ratnagiri)	Kolı̄ (Thana
1. One .	Yōk	Ēka	Ēk	Yōk
2 Two . .	Dōn	Dōnı	Dōn	Dōn .
3 Three	Tīn	Tıṇı	Tīn	Tīn
4 Four	Chār	Ohārı	Chāı	Chār .
5 Five .	Pãṭs	Pãṭṣa	Pãṭs	Pãṭs
6 Six .	Só	Sa	Sāhā	Sa, or sā
7 Seven	Sat	Sāta	Sat . .	Sāt
8. Eight	Āt	Āṭa	Āṭh	Āt
9 Nine	Nōv or nav	Navva .	Naū	Nav
10 Ten . .	Dhā	Dha .	Dāhā	Dhā
11 Twenty	Vıs	Vısa	Vıs	Īs
12 Fifty .	Pannās .	Pannāsa .	Paunās	Pannās .
13 Hundred .	Śembor	Śambharı .	Śambhar	Śambar . .
14 I .	Hãv . .	Hãvū . .	Mō	Mı, or myā .
15 Of me	Mojē . .	Ma-gelē .	Mādzhō, mājbı, mādzhã	Mādzā, or māndzā
16 Mine	Mojē . .	Ma gelē .	Mādzhō, mājhı, mādzhã	Mādzā, or māndzā
17 We	Āmī .	Āmmĭ	Āmhı	Āmı, āpun .
18 Of us .	Ām-chē . .	Ām-gelē .	Ām tso, ām chı, ūm tsã	Am-tsã ' .
19. Our . .	Ām ohē	Ām-gelē . .	Ām-tso, ām-chı, ām-tsã	Ām tsã .
20 Thou	Tũ	Tũ . .	Tũ	Tū
21 Of thee	Tujē	Tu gelē	Tudzhō, tujhı, tudzhã	Tudzā
22 Thine	Tujē . . .	Tu-gelē	Tudzhō, tujhı, tudzhã	Tudzã
23 You .	Tumī	Tummĭ . . .	Tumhı .	Tumı .
24 Of you .	Tum-chē	Tum-gelē	Tum-tso, tum-chı, tum tsã	Tum tsã
25 Your	Tum chē .	Tum-gelē	Tum-tso, tum chı; tum-tsã	Tum-tsã .

Marāṭhī (Poona)	Varhāḍī Kuṇᵇbī (Akola).	Nāgpurī (Nagpur)	Hal'bī (Bastar)	English.
Ēk	Yek	Ēk	Goṭok	1 One
Dōn	Dōn	Dōn	Duī thāu	2 Two
Tīn	Tīn	Tīn	Tīn	3 Three
Chār	Chār	Chār	Chār	4 Four
Pānch	Pānch	Pānch	Pānch	5 Five
Sahā	Sahā, sai	Sah	Chhaḥ	6 Six
Sāt	Sāt	Sāt	Sāt	7 Seven
Āṭh	Āth	Āṭh	Āṭh	8 Eight
Naū	Nav	Nau	Nau	9 Nine
Dahā	Dahā, dha	Daha	Das	10 Ten
Vīs	Īs, yīs	Īs, vīs	Bīs	11 Twenty
Pannās	Pannās	Pannās	Pachīs	12 Fifty
Saṃbhar	Sambar, sambhar	Sambhar	Sau	13 Hundred
Mī	Mī	Mī	Muī, mai	14 I
Mā jhā	Mahā	Mahā, madzhā	Mō chō	15 Of me
Madzhā	Mahā	Mahā, madzha	Mo-chō	16 Mine
Āmhī	Aml	Āmhī	Amī	17 We
Ām tsā	Ām tsā	Am tsā	Am chō, or amar	18 Of us.
Am tsā	Ām tsā	Ām tsā	Am chō or amar	19 Our
Tū	Tū	Tū	Tuī	20 Thou.
Tudzhā	Tuhā	Tuhā, tudzhā	Tu-chō, or tōr	21 Of thee
Tudzhā	Tuhā	Tuhā, tudzha	Tu-chō, or tōr	22 Thine.
Tumhī	Tumī	Tumhī	Tum	23 You.
Tum tsā	Tum tsā	Tum tsā	Tum-chō, or tamar	24 Of you
Tum tsā	Tum tsā	Tum tsā	Tum chō, or tamar	25 Your

English	Konkaṇī (Kanara)	Konkaṇī (Karwar)	Chitpavanī (Ratnagiri)	Koḷī (Thana)
26 He	To	To	Tŏ	Tŏ
27 Of him	Tu-ohẽ	Tu-gelŏ	Tŏ ṭaŏ, tŏ-chī, tŏ-ṭaī̃	Tyu-ṭaã
28 His	Tu ohẽ	Tu gelŏ	Tŏ ṭaŏ, tŏ-chī, tŏ ṭaã	Tyũ ṭaã
29 They	Tŏ	To	Tŏ, tyŏ, tī̃	Tŏ
30 Of them	Tũ-ohẽ	Tũ-gelŏ	Tŏn-ṭaŏ, tŏn-chī, tŏn-ṭaũ	Tyũn-ṭaã
31 Their	Tã ohẽ	Tũ-gelŏ	Ten-ṭaŏ, tŏn chī, tŏn ṭaũ	Tyũn-ṭaã
32 Hand	Hat	Hātu	Hāt	Hāt
33 Foot	Pāyı	Pāvula	Pay	Pay
34 Nose	Nãk	Nãka	Nãk	Nak
35 Eye	Ḍoḷo	Ḍoḷo	Ḍoḷŏ	Ḍoḷā
36 Mouth	Toṇd	Toṇda	Toṇd	Toṇd
37 Tooth	Dãt	Dãntu	Dãt	Dũnt
38 Ear	Kãn	Kãnũ	Kãn	Kãn
39 Hair	Kẽs	Kẽsu	Kẽs	Kĕs
40 Head	Taklī	Mattẽ	Kapãḷ, dŏkã̃	Ḍokŏ, mãthã
41 Tongue	Jīb	Jība	Jībh	Jīb
42 Belly	Pot	Pota	Pot	Pot
43 Back	Pāṭh	Phāti	Pāth	Pat
44 Iron	Lŏkãḍ	Lokhaṇda	Lŏkhaṇd	Lokaṇḍ
45 Gold	Bhãngãr	Bhãngãra	Sŏnã	Sŏnã
46 Silver	Rupẽ	Ruppẽ	Rupã̃	Nupa, ṭsãndī
47 Father	Bāpuı	Bāppūsu, or ãnũ	Bāpūś	Bapus, or bāpa
48 Mother	Āvaı	Āvsu	Āīś	Āyĕ, or āīs
49 Brother	Bhāv or bãv	Bhāvu	Bhãũś	Bhãũs
50 Sister	Bhaıṇ or baıṇ	Bhaıṇı	Bŏhⁿṇīś	Baīn
51 Man	Munıs	Manushyu	Mãṇūs	Mãnus
52 Woman	Baıl munıs	Bãıl maunshya	Bāyãkŏ	Bayⁿkŏ

Marāṭhī (Poona)	Varhāḍī Kuṇbī (Akola)	Nāgpurī (Nagpur).	Hal'bī (Bastar)	English
Tŏ	Tŏ	Tŏ	Hnn, or tŏ	26 He
Tyā tsā	Tyā-tsā	Tyā tsā	Hun chŏ, hun kĕ, or tā chŏ	27 Of him
Tyā tsā	Tyā tsā	Tyā tsā	Hnn chŏ, hun-kĕ, or tā chŏ	28 His
Tŏ	Tŏ, tyĕ	Tŏ	Hun-man, or tĕ man	29 They
Tyā̃ tsā	Tyn tsā, tyāhı tsā	Tyān tsā, tyāhı tsā	Hun man chŏ, or tĕ man chŏ	30 Of them
Tyā̃ tsā	Tyā tsā, tyāhı tsā	Tyān tsā, tyāhı tsā	Hun man-chŏ, or tĕ-man-chŏ	31 Their
Hāt	Hāt	Hāt	Hã̃th	32 Hand
Pāy	Pāy	Pay	Pã̃y	33 Foot.
Nāk	Nāk	Nāk	Nāḷ	34 Nose
Ḍŏḷā	Ḍŏyā	Ḍŏḷā	Akh	35 Eye
Tŏṇd	Tŏṇd	Tŏṇd	Mū	36 Mouth
Dā̃t	Dāt	Dāt	Dã̃t	37 Tooth
Kān	Kān	Kān	Kān	38 Ear
Kĕ̃s	Kĕs	Kes	Kĕs	39 Hair
Ḍŏkã	Ḍŏk·sa	Kapāl	Mūṇd	40 Head
Jibh	Jibh	Jibh	Jīb	41 Tongue
'Ŏṭ	Pŏṭ	Pŏṭ	Pŏṭ	42 Belly
Pāṭh	Pāṭh	Paṭh	Pāṭh	43 Back
Lŏkhaṇḍ	Lŏkhŏṇḍ, lŏkhaṇḍ	Lŏkhaṇḍ	Lŏhā	44 Iron
Sŏnā̃	Sŏna	Sŏnĕ, sŏna	Sŏn	45 Gold
Rupā̃	Tsāndī, rupa	Tsāndī	Rūp	46 Silver
Bāp	Bap, bāvā, bā	Bāp	Būbā	47 Father
Āī	Māy, mā	Māy	Āyā	48 Mother
Bhāū	Bhāū	Bhāū	Dādā (or bhāī)	49 Brother
Bahīṇ	Bahīn	Bahīn	Bŏın, or bāl	50 Sister
Mannshy	Mānus	Mānus	Manukh	51 Man
Strī	Lakṣīmī, asturi	Bāy'lŏ	Bāılī	52 Woman

English.	Kōṅkaṇī (Kanara)	Kōṅkaṇī (Karwar)	Chitpavanī (Ratnagiri)	Kōḷī (Thana)
53 Wife	Bāïl	Bāïla	Bāyākŏ	Bay*kŏ
54 Child	Bhurgẽ, or burgẽ	Chedũ	Mul*gã	Pŏï
55 Son	Pūt	Pūtu	Mul*gŏ	Sŏk*rā
56 Daughter	Dhūv	Dhūva	Mul*gī, chĕd	Sŏk*rī
57 Slave	Gulām	Gulāmu	Gulām	Gulam
58 Cultivator	Besāïgār	Kuḷambi	Pāy*kaḷŏ	Śēt*kari, kuḷ*bi
59 Shepherd	Gauḷi	Bŏkkada-rūktalo, or kuïba-rāïso	Dhan*gar	Dhan*gar
60 God	Dĕv	Dēvu	Dĕv	Dĕv, Par*mĕsar
61 Devil	Dĕv*tsār	Bhūta	Bhūt	Bhūt, saitan
62 Sun	Suryo	Sūryu	Sūrya	Suryã
63 Moon	Chandr	Tsandru	Chandram	Tsānd
64. Star	Neketr	Nakshatra	Tārŏ	Tsānni
65 Fire	Uḍẕo	Uḍẕdẕo	Vistav	Āg
66 Water	Udāk	Uddāka	Pāni	Pani
67 House	Ghar	Ghara	Ghar	Ghar
68 Horse	Ghodo	Ghodo	Ghŏdŏ	Ghŏra
69 Cow	Gāï	Gāyi	Gāy	Gāy
70 Dog	Suṇẽ	Suṇẽ	Kutrŏ	Kut*ra
71 Cat	Māḍẕar	Māḍẕdẕara	Māḍẕar	Māḍẕar
72 Cock	Kombo	Kombo	Kŏmb*dŏ	Kom*rā
73 Duck	Hās	Badaka	Badak	Bata
74 Ass	Gādāv	Gāḍḍava	Gādhav	Garav
75 Camel	Ūṇt, or karẽ	Vaṇtẽ	Unt	Uṭ
76 Bird	Sukṇẽ	Pakshi	Pakshī, or pākh*rũ	Pākh*rũ
77 Go	Voṭs	Vaṭsa	Ḏẕā	Ḏẕā
78. Eat	Khā	Khā	Khā	Khā
79 Sit	Bos	Baïsa	Bĕs	Bas

Marathi (Poona)	Varhaḍi Kuṇbī (Akola)	Nāgpurī (Nagpur)	Hal·bī (Bastar)		English
Bāy·kŏ	Nav·rī, bāy·kŏ, lakśīmī	Bay·kŏ	Mĕh·rār	53	Wife
Mūl	Pŏr, pŏr·ga, lĕk	Pŏr·ga	Lĕka	54	Child
Mul·gā	Pŏr·ga	Pŏryā	Lĕkā	55	Son
Mul·gĭ	Pŏr·gī	Mul·gī	Lĕkī, or lŏk	56	Daughter
Dās	Gulām	Gulām	Kabadī	57	Slave
Śĕt·karĭ	Vavar·vālā, kun·bī	Kir·sın	Nang·ıyā	58	Cultivator
Dhan·gar	Dhan·gar	Dhan·gaı	Chhĕlyā	59	Shepherd
Dĕv	Dĕv, Īsvor	Dĕv	Bhg·avān	60	God
Bhūt	Bhūt	Bhūt	Bhūt	61	Devil
Surya	Suryā	Sūry	Rĕr	62	Sun
Chandra	Tsānd, Chandr·mā	Chandr	Jŏn	63	Moon
Tārī	Tsānnī, tārā	Tsand·nī	Tārā	64	Star
Vīstū	Istŏ	Istŏ	Ăıg	65	Fire
Pānī	Pānī	Pānī	Pānī	66	Water
Ghar	Ghar	Ghar	Ghar	67	House
Ghŏda	Ghŏdā	Ghŏḍā	Ghŏda	68	Horse
Gāy	Gāy	Gāy	Gay	69	Cow
Kutrā	Kutrā	Kutrā	Kukur	70	Dog
Māndzar	Mādzaī	Māndzar	Bilaı	71	Cat
Kŏmb·dā	Kŏm·dā	Kŏmb·ḍa	Gāñjā	72	Cook
Badak	Badak	Badak	Hasī	73	Duck
Gādhav	Gadha, Gadh·ḍa	Gādhav	Gadhī, or gadhā	74	Ass
Upṭ	Ūt	Ūt	Ut, or hūṭ	75	Camel
Pakshī	Pākh·rū	Pakshī	Chıraı	76	Bird
Dzā	Dzāy, Dzā	Dzā	Jā	77	Go
Khā	Khāy, jĕv	Khā	Kha	78	Eat
Bas	Bas	Bas	Bas	79	Sit

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English	Kŏṅkaṇī (Kanara)	Kŏṅkaṇī (Karwar)	Chitpavanī (Ratnagiri)	Kŏlī (Thana)
80 Come	Yo	Yo	Yĕ	Yŏ
81 Beat	Mār	Mārı	Mār	Mār
82 Stand	Ube-rāv	Ub-rā	Ubhŏ-rŏhŏ	Ubā rā
83 Die	Mor	Mara	Maı	Mar
84 Give	Dī	Dī	Dŏ	Dŏ, dĕs
85 Run	Dhā̃v, or dā̃v	Dhā̃vâ	Dhā̃v	Dhāv
86 Up	Vaīr	Vaırı	Vaı	Var
87 Near	Lāgĭ	Lāggı	Dzavaḷ	Najık
88 Down	Sakaḷ	Taggu	Khāl•tŏ, khāl•tī, khāl•tā̃	Hŏṭŏ
89 Far	Pŏıs	Dūra	Lamb	Lamb
90 Before	Ādĭ	Phude, mukhāṛı	Pudhā̃	Purā̃
91 Behind	Pātĭ	Mākshı	Māgıṇ	Magūrı
92 Who ?	Kŏṇ	Kŏṇū̃	Kŏṇ	Kŏn
93 What ?	Kıtẽ	Ittẽ	Kıtā̃	Kāy
94. Why ?	Kıtyāk	Ittyā	Kı	Kalā, kanā-tŏ
95 And	Āni	Ānĭ	Aṇ•khī	Āmı, ān
96 But	Puṇı	Dzalyārı	Paṇ	Pun
97 If	Tar	Dzar	Dzar	Dzar
98 Yes	Voı	Hŏyı	Hŏy	Hŏy
99 No	Nā̃	Nā̃, nhaĭ	Nāhī̃	Nāy
100 Alas	Kaṭā kaṭā	Ayyŏ	Arĕrĕ	Arĕrĕ, rŏy rŏy
101 A father	Bāpŭı	Ĕk bāppŭsu	Ĕk bapŭś	Bāpus, bāpā
102 Of a father	Bāpāı-chẽ	Ekā bāpsu-gelẽ	Bāp•sā-tsŏ, -ohī, -tā̃	Bāpās tsā̃
103 To a father	Bāpăık	Ekā bāpsŭka	Bāp•sā-hārī, bāp•sā la	Bāpūs-lā
104 From a father	Bāpāı-kadūn	Ekā bāpsu-kaḍe-thavnū	Bāp•sā-pāshṭī	Bāpā-pāsūn
105 Two fathers	Dŏn bāpŭı	Dog-dzāṇa bāppŭsa	Dŏn bāpŭś	Dŏn bāp(us)
106 Fathers	Bāpŭı	Bāppŭsa	Bāpŭs, or bāpŭś	Bāp(us)

Marāṭhī (Poona)	Varhāḍī Kuṇ bi (Akola)	Nagpurī (Nagpur)	Hal bī (Bastar)	English
Yē	Yē	Yē	Āva, āhē	80 Come
Mār	Mār	Mār	Mār	81 Beat
Ubhā rāhā	Ubhā rāhē, ubhā rāhy	Ubhē rāhā	Uṭh	82 Stand
Mar	Mar	Mar	Mar	83 Die
Dē	Dē	Dē	Dēs	84 Give
Pal	Dhāv, pay	Dhāv	Parāva	85 Run
r	Vadhar, var, var°tē	Var	Ūp'rē	86 Up
Dzaval	Dzōḍ, dzōy, dzavad	Dzaval	Lagē	87 Near
Khālī	Khāl°tē, khall	Khālī	Khālē	88 Down
Dūr	Lim, dur	Dūr	Dūr	89 Far
Pūrvī̃	Āndhī, pudha, mōrē	Agōdar, pūrvī	Āgē	90 Before
Māgē̃	Mānga	Pāthī māgē	Pūṭ-lotī	91 Behind
Kōṇ	Kōn	Kōn	Kōn	92 Who
Kāy	Kāy	Kāy	Kāy	93 What
Kā	Kamhūn, kamūn	Kahūn	Kay-lājē	94 Why
Aṇi	Ālhin, ānī, an	Āni	Aur, aru	95 And
Parantu	Pan	Parantu		96 But
Dzar	Dzar	Dzar		97 If
Hōy	Hō, bara, bēs	Hōy	Hōy, hã	98 Yes
Nahī̃	Nāhī	Nāhī	Nāi, nahī̃	99 No
Arērē	Arē, arē bāpā rē	Arērē	Āhā	100 Alas
Ēk bāp	Bāvā, bā	Bāp	Būbā	101 A father
Ēk bāpā-tsā	Bāvā tsā	Bāpū-tsā	Būbā-ohō	102 Of a father
Ēk bāpās	Bāvā-lē	Bāpās	Būbā-kē	103 To a father
Ēk bāpā pāsūn	Bāvā-dzōḍun	Bāpā-pāsūn	Būbā lagē lē	104 From a father
Dōn bāp	Dōn bāp	Dōn bāp	Dui būbā	105 Two fathers
...p	Bāp	Bap	Būbā man	106 Fathers

	English	Konkaṇī (Kanara)	Konkaṇī (Karwar)	Chitpavanī (Ratnagiri)	Koḷī (Thana)
107	Of fathers	Bāpāï chõ	Bāpsaï golõ	Bāp·san tạo, ohī, -ṭyã̆	Bap·sān tặ, bupãs tặ
108	To fathers	Bāpāïk	Bāpsaïka	Bāp·san la, bāp·sanā	Bāpãs-nā
109	From fathers	Bapāï-kadūn	Bāpsaï kado thāvnū	Bap·sã-pashtī	Bupãs-pasūn, pun
110	A daughter	Yŏk dhūv	Ŭki dhūva	Chŏd	Sŏk·ri
111	Of a daughter	Dhuve chõ	Ŭki dhuvo chõ	Mul·gi tạo, ohī, -tặã	Sŏk·ri tặ
112	To a daughter	Dhuvŏk	Ŭkā dhuvŏka	Mul·gis, chŏdis	Sŏk·ri-la, sŏk·ris
113	From a daughter	Dhuve-kadūn	Ŭkā dhuve-kado thāvnū	Mul·gi-pashtī, ohŏdi-pāshtī	Sŏk·ri pāsūn
114	Two daughters	Dŏu dhuvŏ	Dog-dzaṇa dhuvo	Dŏghi mul·gyŏ, dŏghi chŏdi	Dŏn sŏk·ryu
115	Daughters	Dhuvŏ	Dhuvo	Mul·gyŏ, chŏdi	Sŏk·ryã
116	Of daughters	Dhuvã-ohẽ	Dhuvã golõ	Mul·gyan tạo, -chi, tặã	Sŏk·iyãn tặ
117	To daughters	Dhuvãk	Dhuvãka	Mul·gyan la	Sŏk·ryãu-nā
118	From daughters	Dhuvã kadūn	Dhuvã-kado-thāvnū	Mul·gyã-pūshtī	Sŏk·ryã pāsūn
119	A good man	Yŏk boro munis	Ŭkn baro manushyu	Tsang·lŏ māṇūs	Bara manus
120	Of a good man	Yekā boryā mun·sa-ohẽ	Eka baryā manushyu golõ	Tsãng·lo maṇ·sā tạ̃	Barya man·sā-tặ
121	To a good man	Yekā boryā mun·sāk	Eka barya manushyaka	Tsang·lŏ man·sā-lā	Baryā mān·sā-lā
122	From a good man	Yeka borya mun·sā-kadūn	Ŭkā barya manushyā kade-thāvnū	Tsang·lŏ māṇ·sā pashtī	Barya mān·sā pāsūn
123	Two good men	Dŏn bore munis	Dog-dzaṇa baro manushya	Dŏghē tsang·lŏ māṇūs	Dŏn barŏ mānus
124	Good men	Bore munis	Baro manushya	Tsang·lŏ māṇūs	Barŏ mānus
125	Of good men	Borŏ mun·sā-ohẽ	Barya manushyā gelẽ	Tsãng·lŏ mān·sau-tạo, ohī, tặã	Barŏ mān·sān tặ
126	To good men	Borŏ mun·sāk	Barya manushyãka	Tsãng·lŏ maṇ·sān lā	Barŏ mān·sān-nā
127	From good men	Borŏ mun·sā kadūn	Barya manushyā-kade-thāvnū	Tsãng·lŏ mān·sā-pāshtī	Barŏ man·sā-pāsūn
128	A good woman	Yŏk bori bāil munis	Ŭki bari bāil manushya	Tsŏkhŏt bāyākŏ	Bari bay·kŏ
129	A bad boy	Yŏk pād burgo	Ŭku vaitu chedko	Vait bŏdyŏ	Vāiṭ pŏryā
130	Good women	Borĭ bāil mun·sã	Baryo bāil-manushyo	Tsŏkhŏt bayākŏ	Baryã bāy·kā
131	A bad girl	Yŏk pād chedū	Ŭki vāiṭu tsalli	Vāit ohŏd	Vāit pŏil
132	Good	Borẽ	Baro, bari, barẽ	Tsŏkhŏṭ	Barã, tsakŏt
133	Better	Bŏv borẽ	Jasti baro, tsad baro	Pushkal tsŏkhŏt	Tyā-sĭ barã

Marāṭhī (Poona)	Varhāḍī Kuṇˇbī (Akola)	Nāgpurī (Nāgpur)	Hal'bī (Bastar)	English
Bāpā̃ ṭsɪ	Bāpā ṭsa, bāpɪ ṭsa	Bāpān ṭsɪ, bapɪhɪ ṭsā	Būbā-man ohō	107. Of fathers
Bāpīs	Bāpā lō, bāpɪ lo	Bāpā̃s, bāpāhɪs	Būbā man kō	108 To fathers
Bāpā̃ pɪsũn	Bāpā dzōdun	Bāpā̃ pāsũn	Būbā man lagō-lō	109 From fathers
Ēk mul'gɪ	Pōr'gɪ	Pōr'gɪ	Lōkɪ	110 A daughter.
Ēk mulɪ ṭsɪ	Pōr'gɪ ṭsā	Pōrɪ ṭsā	Lōkɪ-chō	111. Of a daughter.
Ēk mulɪs	Pōrɪ lō	Pōrɪs	Lōkɪ-kō	112 To a daughter.
k malɪ pɪsũn	Pōrɪ-dzōdun	Pōrɪ pɪsũn	Lōkɪ lagō lō	113 From a daughter
Dōn mulɪ	Dōn pōrɪ	Dōn pōrɪ	Duɪ gōṭā lōkɪ	114 Two daughters.
Mulɪ	Pōrɪ	Pōrɪ	Lōkɪ man	115 Daughters
Mulĩ ṭsɪ	Pōrɪ ṭsa, pōrɪhɪ ṭsa	Pōrɪ ṭsɪ	Lōkɪ man chō	116 Of daughters.
Iulĩs	Pōrɪ lō, pōrɪhɪ lō	Pōrɪs	Lōkɪ man kō	117. To daughters
Malĩ pɪsũn	Pōrɪ dzōdun, pōrɪhɪ-dzōdun	Pōrɪ pɪsũn	Lōkɪ man lagō lō	118 From daughters.
Ēk ṭsãg'lā manushy	Bhalā mānus	Ēk ṭsãg'lā mānus	Naōgad manukh	119 A good man.
Ek ṭsãg'lya manushyã ṭsɪ	Bhalya mɪn'sɪ ṭsɪ	Ēkā ṭsãg'lyā mɪn'sɪ ṭsā	Naōgad manukhɪ chō	120 Of a good man.
Ēk ṭsãg'lyã manushyãs	Bhalyā mɪn'sɪ lō	Ēkā ṭsãg'lyā mɪn'sɪs	Naōgad manukh-kō	121 To a good man.
Ēk ṭsãg'lyã manushyã-pɪsũn	Bhalyā mɪn'sɪ-dzōdun	Ēkā ṭsãg'lyā mɪn'sɪ pɪsũn	Naōgad manukh lagō lō	122 From a good man
Dōn ṭsãg'lī manushyẽ	Dōn bhalō mɪn'sɪ	Dōn ṭsãg'lō mānus	Duɪ gōṭā naōgad manukh	123 Two good men.
Tsãg'lī manushyẽ	Bhalō mɪn'sɪ	Tsãg'lō mānus	Naōgad manukh man	124. Good men.
Tsãg'lyā manushyũ ṭsɪ	Bhalyā mɪn'su(hɪ) ṭsā	Tsãg'lyā mɪn'sān ṭsɪ	Naōgad manukh man ohō	125. Of good men.
ãg'lyā manushyãs	Bhalyā mɪn'su(hɪ) lō	Tsãg'lyā mɪn'sɪ̃s	Naōgad manukh man kō	126 To good men.
Tsãg'lyu manushyã pɪsũn	Bhalyā mɪn'sɪ(hɪ)-dzōdun	Tsãg'lyā mɪn'sɪ̃ pɪsũn	Naōgad manukh man-lagō lō	127 From good men
Ēk ṭsãg'lī strī	Tsōkhōṭ lakšmɪ	Ēk ṭsãg'lɪ bāy'kō	Naōgad bāɪlɪ	128 A good woman.
Ēk vāɪṭ mul'gā	Kharāb pōr'ga	Ēk vāɪṭ mul'gā	Bad'mās lōkā, phandɪ lōkā	129 A bad boy
ˈsãtg'lyu striyã	Bhalyā lakšmyā	Tsãg'lyā bāy'kā	Naōgad bāɪlɪ man	130. Good women
Ēk vāɪṭ mul'gɪ	Kharāb pōr'gɪ, harɪ pōr'gɪ, gũdɪ pōr'gɪ	Ek vāɪṭ pōr'gɪ	Bad'mās lōkɪ	131 A bad girl
Tsãg'lã	Tsōkhōṭ, sābat, ṭsãg'lā	Tsãg'la	Naōgad '.	132 Good.
Adhɪk ṭsãg'lã	Adhɪk tsōkhōṭ	Tyāhũn ṭsãg'la	Khubō naōgad	133 Better

English.	Konkaṇī (Kanara)	Konkaṇī (Karwar)	Chitpāvanī (Ratnagiri)	Kōḷī (Thana)
134. Best	Bavu-ṭa borẽ	Uttam, atı baro, bho baro.	Sag⁰l̃ĕt tsŏkhŏṭ	Sag⁰lyä äi (or dzak⁰lyän) barä
135 High	Vair	Unṭsa	Unṭa	Uṭa
136 Higher	Tā chẽ vair	Tsad unṭsa	Pushkaḷ unṭa	Tya äi uṭa
137 Highest	Bavu-ṭa vair	Atı unṭsa	Sag⁰l̃ĕt unṭa	Sag⁰lyä äi uṭa
138 A horse	Ghodo	Ekn ghodo	Ghŏdŏ	Ghŏrä
139 A mare	Ghoḍı	Ekı ghŏdı	Sāṇḍ⁰ṇı	Ghŏrı
140 Horses	Ghode	Ghode	Ghŏde	Ghŏrĕ
141 Mares	Ghodıyŏ	Ghŏdyo	Ghŏdyŏ	Ghŏryä
142 A bull	Yŏk boıl	Eku baılu	Baıl	Baıl
143 A cow	Yŏk gāı	Ekı gāyı	Gāy	Gay
144 Bulls	Bŏıl	Baıla	Baıl	Baıl
145 Cows	Gāyŏ	Gāyyo	Gāyı	Gāyä
146 A dog	Yŏk sunẽ	Ek sunẽ	Kutrŏ	Kut⁰rä
147 A bitch	Yŏk kol⁰gẽ	Ek baıl suṇĕ	Kutrı	Kut⁰rı
148 Dogs	Suṇı̆	Suṇı̆	Kutrĕ	Kut⁰rĕ
149 Bitches	Kol⁰gı̃	Bāıl suṇı̆	Kutıryŏ	Kut⁰ryä
150 A he-goat	Yŏk bok⁰ḍo	Eku bokkŏḍu	Bak⁰rŏ	Bak⁰rä
151 A female goat	Yŏk bok⁰ḍı	Ekı bokḍı	Bak⁰rı , sŏṇı	Bak⁰rı
152 Goats	Bok⁰de	Bokkaḍa	Bak⁰rĕ, bŏkıd	Bak⁰rĕ
153 A male deer	Yŏk dārlẽ chıtāḷ	Eka darlẽ chıttala	Har⁰ṇă	Haran
154. A female deer	Yŏk bāılẽ chıtāl	Eka baılẽ chıttala	Harın	Har⁰nı
155 Deer	Chıt⁰ḷã	Chıtlă	Harıṇă	Haran
156 I am	Hãv ăsā	Hãyă ăssẵ	Mŏ să	Mı hãy
157 Thou art	Tũ ăsăı	Tũ ăssa	Tũ sas	Tũ hay⁰s, or hãs
158 He is	To āsā	To ăssa	To ĕŏ	To häy
159 We are	Āmĩ ăsãv	Ammĩ ăssatı	Āmhı sŏ	Āmı hãv
160 You are	Tumĩ ăsāt	Tummĩ ăssatı	Tumhı sã	Tumı hä

Marathi (Poona)	Marathi Konkani (Akosi)	Nagpuri (Nagpur)	Hindi (Benares)	English
Uttana	Samidyat (uṭkaṭ)	Sag'lya hūn uṇṭa	Jogã tangṛā	135 Best
Uṇṭa	Uṭaa	Uṇṭa	Dῡag	136 High
Adhik uṇṭa	Adhik uṇṭa	Iya chya hūn uṇṭa	Khaṭō jῡag	137 Higher
Sṛbāy uṇṭa	Samidyat uṇṭa	Sag'lya hūn uṇṭa	Juṇᵈ dēṇg	138 Highest
F'k ghōṛa	Ghōṛa, ghōṛṭna	F'k ghōṛa	Ghōṛa	139 A horse
F'k ghōṛi	Ghōṛi	F'k ghōṛi	Ghōṛi	139 A mare
Ghōṛō	Ghōṛō	Ghōṛō	Khabᵈ ghōṛa	140 Horses
Ghōḍya	Ghōḍya	Ghōḍya	Khabᵈ ghōṛi	141 Mares
Ek bail	Bail, gōṛa	Ek bail	Baila, or baila	142 A bull
Ek gāy	Gāy	Ek gāy	Gāy	143 A cow
Bail	Bail	Bail	Khabᵈ baila	144 Bulls
Gāya	Gāyl	Gāyl	Khabᵈ gāy	145 Cows
Ek kutrā	Kutrā, kutalḍa	Ek kutrā	Kukar	146 A dog
Ek kutri	Kutri	Ek kutri	Katri	147 A bitch
Kutrō	Kutrō	Kutrō	Khabᵈ kokar	148 Dogs
Kutrya	Kut'rya	Kotrya	Khabᵈ katri	149 Bitches
F'k bak'ra	Bak'ra, bok'dya	Bak'ra	Bak'ra	150 A he-goat
F'k mōṇḍhi	Seldi, bak'ri	Bak'ri	Chhɐri	151 A female goat
Bak'rō	Bak'rō, bok'dō	Bak'rō	Khabᵈ bak'ra	152 Goats
F'k harin	Kaylp	Harɐa	Harɐa	153 A male deer
F'k lajᵉr'i	Harᵉni	Harᵉni	Mᵉrgh, or harᵉni	154 A female deer
Harin	Harᵉa	Harᵉō	Khabᵈ harᵉa	155 Deer
Mī ahῡ	Mī ahō, hāyē, or rhay	Mī ahō, or ahō	Hɐᵐ aṇ	156 I am
Tū ahᵉs	Tā ahō(s), r hāyē	Tō ahō(s)	Tῡ aṇē	157 Thou art
Tō ahō	Tō ahō, r hay	Tō ahō	Ī aṇ ahē	158 He is
Aᵐ'hī ahō	Ami ahō, r hay	Amhī ahō	Paᵐ aṇ ō	159 We are
Tᵘ'hī ahā	Tᵘᵐ ahō r hay	Tᵘᵐhī ahā	Tᵘᵐ aṇē	160 You are

English	Kōnkaṇı (Kanara)	Kōnkaṇı (Karwar)	Chıtpāvanı (Ratnagırı)	Kōḷı (Thana)
161 They are	Te āsāt	Te āssatı	Tŏ sat	Tŏ hān, *or* hāt
162 I was	Hā̃v āsullŏ	Hā̃vā āśśıllŏ	Mŏ salŏ	Mı hŏtū
163 Thou wast	Tū̃ āsulloı	Tū̃ āśśıllo	Tū̆ salŏs	Tū hotās, *or* vhatās
164 He was	To āsullo	To āśśıllo	Tŏ salŏ	Tŏ hotā, *or* vhatā
165 We were	Āmĭ āsulle	Āmmĭ āśśılle	Āmhı salŏ	Āmı hŏtū, *or* vhatū
166 You were	Tumĭ āsulle	Tummĭ āśśılle	Tumhı salŏt	Tumı hotāv, hotŏs, *or* vl
167 They were	Te āsulle	Te āśśılle	Tŏ salŏ	Tŏ hotŏ
168 Be	Āsū̃	Rāba, rava	Rāhẽ, hŏ	Hŏ, as
169 To be	Ās chẽ, āsŏk	Ās chẽ	Saṇā	Ās*nā, hŏ-nā
170 Being	Āsat	Āstanā̃	Satā̃	Hŏt, āsat
171 Having been	Āsūn, āson	Āssūnū̃	Salŏ satā̃, sŏv*nı	Hŏūn-śĭ
172 I may be	Hāvẽ urye	Hāvẽ āśyeda	Mŏ sēn	Mĭ āsan
173 I shall be	Hā̃v urtolŏ	Hā̃vā āssanā̃	Mŏ sēn	Mı āsan
174 I should be	Hāvẽ uru-dzāı	Hā̃vẽ ās kādza	As*pār salŏ, mŏ saıvā̃	Mĭ asāvā ṯsā̃
175 Beat	Mār	Mārı	Mār	Mār
176 To beat	Mār-chẽ	Mār-chẽ	Mār*ṇā	Mār nā
177 Beating	Mārıt	Mārıta	Mārıt	Mārıt
178. Having beaten	Mārūn	Mārnū̃	Mār*nı	Mārun-śĭ
179 I beat	Hāv mārtā̃	Hāvā̃ mārtā̃	Mŏ mār*ṯsā̃	Mĭ mār*tāy
180 Thou beatest	Tū̃ mārtāı	Tū̆ mārtā	Tū̆ mār*ṯsas	Tu mār*tĕs
181 He beats	To mārtā	To mārtā	Tŏ mār*ṯsŏ	Tŏ mār*tŏ
182 We beat	Āmĭ mārtāū	Āmmĭ mārtātı	Āmhı mār*ṯsŏ	Āmı mār*tāy
183 You beat	Tumĭ mārtāt	Tummĭ mārtātı	Tumhı mār*ṯsā̃	Tumı mār*tā
184 They beat	To mārtāt	Te mārtātı	Tē mār*ṯsat	Tŏ mār*tān, *or* mār*tāt
185. I beat (*Past Tense*)	Hāvẽ mārlẽ	Hāvẽ mārlẽ	Mŏ mār*lā̃ *or* māy*rā̃	Mını mār*lā̃
186. Thou beatest (*Past Tense*)	Tuvẽ mārlẽ, *or* -lẽy	Tū̆vẽ mārlẽ	Tū̆ mār*lās *or* māy*rās	Tumı mār*lās
187 He beat (*Past Tense*)	Taṇẽ mārlẽ	Tūnnẽ mārlẽ	Tŏṇın mār*lān *or* māy*rā̃	Tyā nı mār*lā̃

Varhādī (Poona).	Varhādī Kug II (Akola)	Nāgpuri (Nagpur)	Halbī (Bastar).	English.
Tō abet	Tō abē(t) or bāyēt	Tō abet	Huni āsat, or asō	161 They are
Mī hotā	Mī hotō, or vhotō	Mī hotō	Mui ralō	162 I was
Tū hotā	Tū lojā, or vhatā	Tū hetā	Tui ralā, or ralō	163 Thou wast
Tō hotā	Tō hotā, or vhatā	Tō hotā	Hun ralā, ralō, or ralō	164 He was.
Āmhī hotā	Amū hotā, or vhatō	Āmhī hotō	Hami ralō	165 We were
Tumhī hotā	Tumī hotā, or vhatā	Tumhī hotō	Tumī ralō, or mlās	166 You were
Tō hotē	Tō hotā, or vhatō	Tō hotō	Hun man ralō	167. They were.
Hō	Hō hōy, ahay	Hōna		168. Be
Hoyā	Aóna, hōna, vhōna	Hōna	Hōuu (?)	169 To be
Hot	Hot	Hot		170 Being
Hōla	Hōla	Hōua	Hōna	171. Having been.
Mī vhātā	Mī asel, mi vhall	Mī asal	Mui hōēndō, or hōindō	172 I may be
Mī hotā	Mī asī, mi shall	Mī nala	Mui hōendu	173 I shall be
Mī vhātā	Mī asāva mi vhāva	Mī asāla jāblā	Mui hōēndō	174 I should be
Mār	Mār, mārā	Mar	Mār	175 Beat
Mārṇē	Mārna	Mārṇa	Mārṇā	176 To beat.
Mārit	Mārat	Mārat	Mārtōr	177 Beating
Mārūn	Mārūn, mārlya var	Mārūn	Māran bhāti	178 Having beaten
Mī mārtō	Mī mārtō	Mī mārtō	Mui mārē-sō	179 I beat
Tū mārtos	Tū mārtes, or mārtō	Tū mārtō	Tui mārsla	180 Thou beatest
Tō mārtō	Tō mārtō	Tō mārtō	Hun mārē-sō	181 He beats
Āmhī mārtō	Āmī mārtō	Āmhī mārtō	Hami mārē sō	182 We beat
Tumhī mārtā	Tumī mārtā	Tumhī mārtā	Tumī mārsās	183 You beat.
Tō mārtāt	Tō mārtat, or mārtāt	Tō mārtōt	Huni mārē sō, or mārsat	184 They beat
Mī mārlē	Myā mārla	Myā mārla	Mui mārlō	185. I beat (Past Tense)
Tū mārlōs	Tyā mārla	Tyā mārla	Tui mārlis	186. Thou beatest (Past Tense).
Tyā nē mārlō	Tya na mārla	Tyā na mārla		187. He beat (Past Tense).

English	Kŏnkaṇī (Kanara)	Kŏnkaṇī (Karwar)	Chitpāvanī (Ratnagiri)	Kŏḷī (Thana)
188 We beat (*Past Tense*)	Āmĭ mărlē	Ammĭ marlē	Āmhĭ mārlā̃ *or* māyrā̃	Āmĭ mārlẵ
189 You beat (*Past Tense*)	Tumĭ mărlē	Tummĭ mărlē	Tumhĭ mārlāt *or* māyıăt	Tumĭ mārlẵ
190 They beat (*Past Tense*)	Tāṇĭ mărlē	Tannĭ mārlē	Tyāṇĭ marlā̃ *or* māyrā̃	Tyandzan marlẵ
191 I am beating	Hā̃v mărĭt āsā̃	Hā̃vă marĭta āssẵ	Mŏ mārtsā̃ sā̃	Mĭ mārĭt hā̃y
192 I was beating	Hā̃v mărĭt āsullō	Hā̃vă mărĭta ussillō	Mŏ murĭt salŏ	Mĭ martŏtŏ *or* mărĭt hŏtū
193 I had beaten	Hā̃vē mărulē	Hā̃vē mărlolō	Mŏ mārlā̃ salā̃	Mĭ na mārlẵ hŏtĭ, *or* mărĭltĭ
194. I may beat	Havē marĭyĕ	Hā̃vē mărycda	Mŏ kŏdlutarĭ mārın	Mĭ marĭn
195 I shall beat	Hā̃v mărın	Hā̃vẵ mărīnū	Mŏ marĭu	Mĭ mārĭn
196 Thou wilt beat	Tū̃ mārtalōı	Tū̃ māıtalo	Tū̃ mārśīl	Tŭ mārsıl
197 He will beat	To martalo	To martalo	Tŏ marıl	Tŏ mărıl
198 We shall beat	Āmĭ mārtalo	Ammĭ mārtalo	Āmhĭ mārŭ	Āmĭ marū̃
199 You will beat	Tumĭ mārtale	Tummĭ martalo	Tumhĭ mărăl	Tumĭ murăl
200 They will beat	Te mārtale	To martalo	Tŏ martıl	Tŏ martıl
201 I should beat	Hā̃vē mārı-dzāı	Hā̃vē mār-kădza	Mŏ mārvā̃	Mĭna marāvŭ
202 I am beaten	Mākă mărlē	Mākkă mărlo	Mā la mārtsat	Ma lă mārtăn
203 I was beaten	Makă mărıllē	Mākkă mărlelo	Mă lu mārlā̃, mă-lă māyrā̃	Ma-lă mārlẵ
204. I shall be beaten	Mākă mārtale	Makku mārtıda	Mă-lă mārtıl	Ma lu mārtıl
205 I go	Hā̃v vetā̃	Hā̃vă vattā̃	Mŏ dzātsā̃	Mĭ dzătā̃y
206 Thou goest	Tū̃ vetaı	Tū̃ vattă	Tū̃ dzātsas	Tŭ dzatŏs
207 He goes	To vetă	To vattẵ	Tŏ dzātsŏ	Tŏ dzātŏ
208 We go	Āmĭ vetā̃v	Ammĭ vattatı	Āmhĭ dzātsŏ̃	Āmĭ dzātā̃v
209 You go	Tumĭ vetăt	Tummĭ vattătı	Tumhĭ dzatsā̃	Tumĭ dzātă
210 They go	Te vetat	Te vattătı	Tŏ dzātsat	Tē dzătăn, *or* dzatăt
211 I went	Hā̃v gelẵ	Hā̃vă vatsugelō	Mē gelŏ	Mĭ gĕlŭ, *or* jŏlŭ, oto.
212 Thou wentest	Tū̃ gelŏı	Tū̃ vatsugelo	Tū̃ gŏlŏs	Tŭ gŏlās
213 He went	To gelo	To vatsugelo	Tŏ gĕlŏ	Tŏ gĕlă
214. We went	Āmĭ gele	Ammĭ vatsugele	Āmhĭ gelŏ	Āmı gĕlŭ

Markhi (Tooral)	Varkhai Kup II (Akola)	Nigari (Nagpur)	Hal Li (Bastar)		English
Amhi mar'la	Amhi mar'la	Amhi mar'la	Hami mar'lo		189 We beat (*Past T*)
Tumhi mar'la	Tumhi mar'la	Tumhi mar'la	Tumi mar'las		189 You beat (*Past T*)
Tyahi na mar'la	Tyahi na mar'la	Tyahi na mar'la	Hun man mar'la		190 They beat (*Past T*)
Mi marat ahe	Mi marat ahe	Mi marat ahe	Mus mar'to (aso), or marun ralo		191 I am beating
Mi marat hoto	Mi marat hoto	Mi marat hoto	Mus mar'to ralo		192 I was beating.
Mi mar'la hota	Mi mar'la hota	Mi mar'la ahe	Mus mar'li		193 I had beaten
Mi marara	Mi mari	Mya marara	Mus marenda		194 I may beat
Mi marin	Mi mari	Mi marin	Mui marenda		195 I shall beat
Tu mar'si	Tu mar'si	Tu mar'si	Tur mar'si, or mar'dis		196 Thou wilt beat.
To maral	To maren, to maral	To maral	Hun marenda		197 He will beat.
Amhi mara	Amhi mara	Amhi mara	Hami mar'la, or marenda		198 We shall beat.
Tumhi maral	Tumhi mar'sta, to maral	Tumhi maral	Tumi mar'la, or marenda		199 You will beat
To mar'al	To mar'ta	To mar'al	Hun man mar'la, or marenda		200 They will beat
Mi marara	Mi marara	Mya marara	Mus marenda		201 I should beat
Mala mar'la ahe	Mala mar'la	Mala mar'la ahe	Mala mar'la aset		202 I am beaten.
Mala mar'la hota	Mala mar'la	Mala mar'la hota	Mala mar'lao		203 I was beaten.
Mala mar'la ahe	Mala mar'al	Mala mari	Mo la mar'la ao		204 I shall be beaten.
Mi jato	Mi jato	Mi jato	Mus jayao		205 I go
Tu jatos	Tu jatos	Tu jatos	Tur jasla		206 Thou goest
To jato	To jato	To jato	Hun jayao		207 He goes.
Amhi jato	Amhi jato	Amhi jato	Hami jadeo		208 We go
Tumhi jata	Tumhi jata	Tumhi jata	Tumi javdasla		209 You go
To jatat	To jatat	To jatat	Hun man jasat		210 They go.
Mi gelo	Mi gelto, mi gelo	Mi gelo	Mus gelo		211 I went
Tu gelas	To gela	To gela(s)	Tur gella		212 Thou wentest
To gela	To gela	To gela	Hun gelo		213 He went.
Amhi gelo	Amhi gelo	Amhi gelo	Hami gelo		214 We went

English	Kôṅkaṇî (Kanara)	Koṅkanî (Karwar)	Chitpāvanî (Ratnagiri)	Koḷî (Thana)
5 You went	Tumî gele	Tummî vaṭaugelo	Tumhî gōlā̃, or gelı̃t	Tumî gulā
6 They went	Te gelo	To vaṭaugelo	Tō gelō	Tō gōlō
7 Go	Voṭa	Vaṭsa	Dzā	Dzu
8 Going	Vechẽ	Vaṭaata	Dzat	Dzūt
9 Gone	Gello	Gello	Gōlōlo	Gōlōlı
20 What is your name ?	Tujẽ nāv kıtẽ r̃	Tu-gelẽ nūvā ıttẽ ?	Tudzhā̃ nāv kıtı̃ ?	Tudzā nav kāy ?
21. How old is this horse ?	Hyũ ghoḍyāk kıtlî varsā̃ ?	Ho ghoḍo kıtlya prāyo-tso ?	Hō ghōdo lā kıtı varsā̃ sat ?	Ō ghōrā kav'rō um'rı tsā hay ?
22 How far is it from here to Kashmir ?	Hāṅgathāvn Kaśmırāk kıtlẽ pōıs ?	Hūg-thāvnū Kaśmırāka kıtlẽ dhūr assa ?	Ĕthāthî Kāsmir kıtı lāmb sō ?	An sı Kāsmır kav'rā lamb hōy'l ?
23. How many sons are there in your father's house ?	Tujyā bāpāı chyā gharāt kitle pūt āsāt ?	Tugelyā bāpsugolyā ghāri kitlo dzānā pūta ssatı ?	Tujhō bap'sā-chō gharāt kıtı bōḍyō sat ?	Tudzo bāpās tsō gharān kav'rō sok'rō hān ?
24 I have walked a long way to-day	Ādz hāv lamb vat tsallā	Āji hāvā sobāri vāta tsamkalā	Mō ādz pushkaḷ lāmb tsal'lō	Adz mı bōv'sı dūr jōl'tū
225 The son of my uncle is married to his sister	Mojyā māv'lyā tso pūt tā-chyā boıpı-lāgı kājar dzālā	Magelyā bapolyāgelo pūtu tāgelyā bhaıpıka lagnā dzallā	Te chyā bēh'ṇısı̄ mājhyā tsul'tō-chyā bōḍyā-tsa varhād dzhalā sō	Mādzo kākā tso sok'ryā tsō lagin tyā tsō baınī sı̄ dzhaıla
226 In the house is the saddle of the white horse	Gharāt dhovyā ghoḍyā-chẽ jīn āsā̃	Gharāntū tyā dhāvyā ghoḍyāgolẽ jīnā̃ assa.	Tō pānḍh'rō ghōḍō-tsā̃ jın tō gharāt sō	Pānḍū ghōryā-tsō jın gharān hāy
227 Put the saddle upon his back	Ta chyā pāṭhır jīn ghāl	Tajjyā phāṭṭırı jīnā̃ ghālı	Tōchyā pāṭhı-var tı̃ jın ghulā (or tsadhay)	Tyū tso paṭhī var jın ghāl
228 I have beaten his son with many stripes	Hāvẽ tā chyā pntāk dzāy'te mār mār'le	Hāvẽ tāgelyā puttāka sobāri korde mārle	Mō tē chō mul'gō-lā pushkaḷ tsābuk māy'rē	Mı-na tyā-tsō sok'ryā lā murud phaṭ'kō dıle
229 He is grazing cattle on the top of the hill	To guḍyā chyā tak'lēr gorvāk tsaraıtā	To tyā guḍḍyā chyā turyērı gorvāka tsaraıt assa	Tyu tēk'dyū chō māthē-var tō gurā tsar'vichō sō	Tō doṅg'rā tsō māthyā var dhōrā tsārıtō
230 He is sitting on a horse under that tree	To tyā rukā chyā saklā yekā ghoḍyār bas'lā	To tyā rukkā muḷāntū ek ghoḍyārı baısat assa	Tē dzhāḍā-khālı̄ to ghoḍō-var bōs'chō sē	To tyā dzhārū burū ghōryā-var bas'tē
231 His brother is taller than his sister	Tā-tso bhāv tā chyā baıṇı-vōrn nbār āsā	Tāgelo bhāvu tāgelyā bhaıpı-pōkshyā lāmb assa	Tēıchō bhāūs tēchyā bēh'ṇı-pōkshā unta sō	Tyū tsı̄ bhāus tyā tsō baını sıvāy anṭa hāy
232 The price of that is two rupees and a half	Tā-chẽ mōl adıdz rupōı āsā	Tājjẽ mola addeṭsa rupāyo	Tō chı kımmat adıta ınpayē sō	Tyā-chı̄ kımmat arıta rupayē hāy
233 My father lives in that small house	Modzo bāpūı tyā dhak'tyā gharāt āsā	Magelo bāppūsu tyā sānā gharāntū rabtā	Mādzhō bāpūs tē dhāk'tō gharāt rēh' chē	Mādzā būpus tyā dhāk'lyā gharān rētē
234 Give this rupee to him	O rupōı tā-kā dı	Hī ınpayı tākkā dı	Hō rupayō tō-lā dēs	Yō rupayā tyā lū dēs
235 Take those rupees from him.	Tājo kad'che te rupōı kāṇ gē	Tājje-lāggı thāvnū tyo rupayo ghye	Tē rupayē tē-chō-pāshtî ghē	Tyā tso mēr-sı̄ tav'rē rupayē ghēs
236 Beat him well and bind him with ropes.	Tā-ka borẽ mār āıı tā kā doryēn band	Takkā barō māri āṇı rādzvāṇē tākka bāndūnū ghālı	Tō-lā tsāug'lō mār nı dōryān bāndh	Tyā-lā bōv sā tsōp dēs na dōrū-sī bānd
237 Draw water from the well	Bāyıt'lẽ udak kaḍ	Baıobō uddāka kadı	Bāvıpthî pāṇı kādh	Bāvın-sı̄ pānı kar
238 Walk before me	Mojyā mukār tsal	Majje ıdūra tsamka	Mājhō-pudhā̃ tsal	Madzē purō tsāl
239 Whose boy comes behind you ?	Tujyā pāṭlyān koṇā-tso cheḍo yeta ?	Koṇāgelo cheḍko tujyā makshı yettā ?	Tujhē pāṭhı-māgıpthî konā-tso bōḍyō yē ohē sō ?	Tudzē magārī kōnā-tsu sok'rā yōtō ?
240 From whom did you buy that ?	Tẽ koṇā kaḍ chẽ tuvẽ molāk get'lẽ ?	Koṇā lāggı thāvnū tẽ tuvē kāṇ ghettılẽ ?	Kōṇā-pāshtî tū tā vıkat ghēt'lās ?	Kōnā-tsē mēr sı̄ tudzūn tē vık'tā ghēt'lās ?
241 From a shopkeeper of the village	Haḷḷe-ohyā yekā āṅgad'kārā-kad-ohẽ.	Tyā haḷḷıyē-chyā ekkā āṅgdıkārā-kaḍe	Gāvāt'lē ̃ēkā dukān'dārā-pāshtî	Gāvā-tsē dukān'dārā mēr-sı̄

Marāṭhī (Poona)	Varhāḍi Kuṇ°bi (Akola)	Nagpurī (Nagpur)	Hal°bī (Bastar)		English.
Tumhī gělā .	Tumhī gōlō . .	Tumhī gělō . .	Tumī gōlās . .	215	You went
Tě gělě , . .	Tō gōlō . .	Tō gělō .	Hun-man gělō .	216	They went.
Dzā	Dzā , dzāy	Dzā	Jā, jāy°nā . . .	217	Go
Dzat	Dzāt	Dzūt	Jātōr .	218	Going
Gělōla	Gela , gělꞏlā	Gělā	Gělō .	219	Gone
Tujhě nāv kāy ?	Tuha nāv kūy hāye ?	Tndzha nāv kā ahǎ ?	Tuohō nav kay āyē-nā ?	220	What is your n
Hyā ghōdyā-chě vay kay ?	Yā ghōd°myā ohī umbar kitī haye ?	Ha ghōdā kiti vayā-ṭā ahǎ ꞏ	Yě ghōdā kit°rō nmar-mě nse-nā ?	221	How old is this h
Yěthūn Kāśmir kiti lamb ahǎ ?	Athūn Kuśmir kiti lām ahǎ ?	Kuśmir yěthūn kiti dūr āhě ?	Yahā lě Kāśmir kitrō dūr āsě-nā ?	222	How far is it from to Kashmir ?
Tujhyā bapā chyā gharāt kiti mulě āhet ?	Tuhya bāpā chyā gharāt kiti pōra āhět.	Tujhyā bāpā ohyā gharī kiti pōr ahět ?	Tuchō bāp-ohō kit°rō lěkā āsat ?	223	How many sons there in your house ?
Mi ad̲z lāmb rasti ṭsāl°lō āhě	Mi ā d̲z lay ṭsālūn ālō ahe	Mi ad̲z phar dūr ṭsal°lō .	Āj mui khubō dūr hiṇḍlě-nā (or hiṇḍlěv)	224	I have walked a lo way to-day
Majhyā ṭsul°tyā-chya mula-chě lagna tyā-chyā bahiṇī-śī dzhalě	Mahyā kākā ohyā pōrā-ṭsa tya-chyā bahini-śī lagan dzhula āhě	Mājhyā ṭsul°tyā chyā pōra śin tya ohya bahinī śin lagn dzhālā	Mōchō kakā-ohō lěka cho bihāv hun-chō bahin-saṅgě hōli	225	The son of my nu is married to sister
Tya gharāt tyā pāṇdh°ryā ghōdyā chě tě khōgir āhe	Tya gharā mandi tya pāṇdh°ryā ghōdyā ṭsa khōgir haye	Pāndh°rya ghōdyā ṭsa khōgir gharāt āhe	Ghar bhit°rě paṇd°rū ghōdā ohō khōgir asě	226	In the house is ᵗʰ saddle of the , horse
Tě khōgir tyā-chyā pāthi-var ghāl	Tya-ohyā pāṭhi-var tě khōgir ṭhiv	Tyā-ohyā pāthi-var khōgir ṭāk	Khōgir-kě ghōdā-kō pāṭ nē lathā	227	Put the saddle upc his back
Tyā-chya mula la mi pusḥ kaj phaṭ°kě mārile ahět	Mi tya-ohyā pōra lo lay phaṭ°kě mūr°lě āhě	Mi tya-chyā pōrās pusbkaj hoṭ mār°lě	Mui hun cho lěkū kō khubě mār°lā	228	I have beaten his su with many stripes
Tya ṭěk°di-chya tyā śikh°rā-var tō gurě ṭsārit āhe	Tō tek°di-chyā māthyā-var dhora ṭsārat ahe	Tō ṭek°di-var dhora ṭsārat āhě	Buni dōṅg°ri ūp°rě gāy goh°ri charūy-sě	229	He is grazing cattle the top of the hill
Tyā dzhādā khalī tě eka ghōdya var basat ahě	Tyā dzhadā khali tō ghōdyā var basat āhě	Tya dzhādā-khālě tō ghōdyu-var basat āhě	Huni ghōdā ūp°rě huni rūkh khale chag°lō āsě	230	He is sitting on horse under that tree
Tya-ṭsa bhaū tyā-chyā bahiṇi-pěkshā adhik unta āhě.	Tya ṭsā bhaū tya ohyā bahini hūn ntaṭsa āhě	Tyā ṭsā bhaū tyu-chyā bahi-ni-hūn nuṭa āhě	Huu-chō bhāi hun-chō bahin lō děṅg asě	231	His brother is ᵗ'' than his sister
Tyā chi kimmat adiṭa rupaye ahe	Tyā ṭsā mōl adiṭa rupayě āhe	Tyā chi kimat adiṭa rupaya āhě	Hun chō mōl dui rup°yā ā̃ṭh ana asě	232	The price of that is two rupees and a half
Mād̲zhā bap tya lahān gharāt rāh°tō	Mabū bāp tya luhyanya gharāt rāh°tō	Mād̲zhā būp tya lahūn śā gharāt rāh°tō	Mōchō bāp huni nāni kuriyā nō āsě	233	My father lives in that small house
Hā rupaya tyā-lu de	Hā rupaya tyā le de	Ha rupayā tyā lā dō	Ye rup°yā hun-kě diyās	234	Give this rupee to him.
Te rupayě tyā-chyā pāsūn gbě	Tō rupayě tyā-dzōḍūn ghe	Tya-chya dzav°jūn tě ru-payě ghyā.	Hun rup°yā huu-kě māṅgūn anās	235	Take those rupees from him.
Tya la ṭsāṅg°lě mār āṇi dōrā ně bandh.	Tyā lō lay mara ani dōryahi na bāndhā	Tyas khub mārā an dorā na bāndhā	Hun-kě jugě mārās aru dori-saṅgě bandhā.	236	Beat him well and bind him with ropes
Tyā vihirītūn pāṇi kādh	Tyā ihirītūn pāni kādh	Vih°rītūn pani kādhā	Ohūā lě pānl dumū	237	Draw water from the well
Mājhyā puḍhě ṭsāl .	Mahyā sām°nō ṭsāl	Mājhyā sām°nō ṭsāl	Mōchō pur jaō-nā.	238	Walk before me
Tujhyā māgě kōṇā ṭsā mul°gā yětō ?	Tuhyā māṅga kōnā ṭsa pōr°ga yětā ?	Tujhyā māga kōnā ṭan pōr°ga yětō ?	Kā-chō lěkū tuchō pāṭ-pāt ěy-sě ?	239	Whose boy comes be-hind you ?
Tě tū kōṇā pāsūn vikat ghēt°lō ?	Tyā kōna pāsūn tō ikat ghēt°la ?	Tu hě kōnā-dzav°jūn vikat ghēt°la ?	Yō kā ohō ṭhān lě dhar°hs ?	240	From whom did you buy that ?
Tyā khěḍyu ohyā ěkā dukān°dārā pāsūn	Tyā kheḍyā chyā dukān°vā lya-dzav°dūn	Gāv-chya dukan°dāra pāsūn	Gāv-chō gōṭok sūhūkār ṭhān lě	241	From a shopkeeper of the villaye